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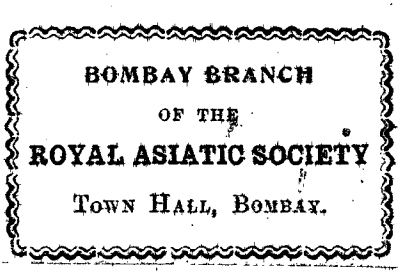

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STATISTICAL,
DESCRIPTIVE, AND HISTORICAL ACCOUNT
OF THE
NORTH-WESTERN PROVINCES OF INDIA.

VOL. XIV.

PART I.—BENARES.

GOVERNMENT
1884
N.W.P.&OUDH

BY

F. H. FISHER, B.A., LOND.,

AND

J. P. HEWETT,

BOTH OF THE BENGAL CIVIL SERVICE.

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ALLAHABAD:

NORTH-WESTERN PROVINCES AND OUDH GOVERNMENT PRESS.

1884.

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PREFACE TO BENARES.

HALF the memoir was printed before Mr. Fisher took leave. Portions of Parts III. and IV. remained to be compiled, and much of Part IV. that had been compiled required revision. Notes by Mr. E. J. Sinkinson, C.S., have been of much use in the preparation of the notice. The article on Benares city was written by Mr. Davids, head-clerk of the Collector's Office, Benares. Assistance has been rendered by Mr. F. W. Porter, the Collector, and Rájá Siva Prasád, to both of whom nearly all the proofs have been submitted. Other obligations are acknowledged *in loco*.

FYZABAD;
The 8th March, 1884.

J. P. H.

VOLUME ARRANGEMENT OF THE PROVINCIAL GAZETTEER, NORTH-WESTERN PROVINCES.

Vol. I.	Bánda. Hamírpur. Jaláun. Jhánsi. Lalatpur.
Vol. II.	Saháranpur. Aligarh.
Vol. III.	Bulandshahr. Meerut. Muzaffarnagar.
Vol. IV.	Eta. Etáwah. Mainpuri.
Vol. V.	Budaun. Bijnor. Bareilly.
Vol. VI.	Cawnpore. Gorakhpur. Basti.
Vol. VII.	Farukhabad. Agra. Jalesar tahsíl.
Vol. VIII.	Muttra. Allahabad. Fatehpur.
Vol. IX.	Shâhjahánpur. Moradabad. Rámpur Native State.
Vol. X. Vol. XI. Vol. XII.	Himálayan Districts.
Vol. XIII.	Azamgarh. Gházipur. Ballia.
Vol. XIV.	Benares. Mirzapur. Jaunpur.

ERRATA TO BENARES.

Pages.	Line.	For.	Read.
16, 17, 19, 20	...	Moghal Sarái	Mughal Sarái.
16, 17, 20, 28	...	Sheopur	Shiupur.
24	11 from bottom ...	is	are
25, 28	1	Pandrah	Pandraha.
29	19	5,826	·582ϭ.
30	3rd indentation ...	unsoun dmind	unsound mind.
38	3	delete colon after the words "true class.	
39	12	in tact	in tact.
40	3	Argal in Oudh	Argal in the Fatehpur district.
45	11	Benaresmay	Benares may.
60	16 from bottom ...	belief	believer.
81	4 and 9 from bottom ...	Khítu	Kíthu.
90	...	Kachhawa / Kachawa	Kachhwa.
104	4	Sálr Masa'úd	Sálár Masu'd.
120	1 and 2 from bottom...	con derable	considerable.
123	3 from bottom ...	jh l	jhíl.
126	20	The number of principal castes.	The numbers of the principal castes.
137	3 from bottom ...	Rámjít Sinh	Ranjít Sinh.
144	3 from bottom ...	nto	into.

STATISTICAL, DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

NORTH-WESTERN PROVINCES

BENARES (BANÁRAS) DISTRICT.

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PART I

GEOGRAPHICAL AND DESCRIPTIVE.

Boundaries, area, &c.

BENARES (*Banáras*),[1] a district in the division of the same name, lies between north latitude 25°-8′ and 25°-35′ and east longitude 82°-42′ and 83°-36′[2]. It is bounded on the north by the Jaunpur district; on the north-east and east by the Gházípur district; on the south-east by the Sháhábád district of Lower Bengal, from which it is separated by the Karmnásá river; on the south by the Mirzapur district; and on the west by the Mirzapur and Jaunpur districts. The adjoining sub-divisions of neighbouring districts are—in Jaunpur, parganah Mariáhú in the tahsíl of the same name, parganah Bíálsí in tahsíl Jaunpur, and tappas Guzára and Chandwak in tahsíl Karákat; in Gházípur, parganahs Khánpur and Sayyidpur-Bhitarí in tahsíl Sayyidpur, and Maháich and Zamániah in tahsíl Zamániah; in Sháhábád, parganah Chainpur in the Bhabhúá sub-division; and in Mirzapur, parganahs Kera Mangraur and Bhadohí of the Family Domains, Bhuílí, Chunár and Karyát Síkhar in tahsíl Chunár, and taluka Majhwá in tahsíl Mirzapur.

The district is of irregular shape, but the western boundary may be roughly said to make right angles with the northern and southern boundary lines. On the north-east the Gházípur district juts into this district, forming a half-crescent-shaped boundary. On the south-east, Sháhábád similarly cuts away from the four-sided figure that would be formed by prolonging the southern and northern boundaries, from the points where the Ganges enters and leaves the district. The extreme length of the district from west to east is about 54 miles; its breadth

[1] The materials for this notice have been obtained from full notes by Mr. E. J. Sinkinson, C.S. (1871-72), and brief notes by Mr. F. W. Porter, C.S., the Hon'ble Rája Sivá Prasád, C.S.I., and other officers now or formerly connected with the district. The principal printed authorities have been the following: Sir H. M. Elliot's *Races of the North-Western Provinces* or *Supplemental Glossary*, edited by Mr. Beames (1869); the same author's *History of India*, edited by Professor Dowson (8 volumes, 1867-77); the late Professor Blochmann's Text and Translation of the *Ain-i-Akbari*; the late Reverend M. A. Sherring's *Hindu Tribes and Castes* (3 volumes), his *Sacred City of the Hindus* (1868), and miscellaneous papers in the *Bengal Asiatic Society's Journal*; Dr. Oldham's *Gházípur Memoir* (2 volumes, 1870-76); Mr. Shakespear's *Selections from the Duncan Records* (2 volumes, 1873); Mr. Phil. Robinson's *The Benares Records* (unpublished); an anonymous *History of the Benares Province* (Benares: Lazarus & Co., 1882); the Hon'ble Mr. Justice Field's *Landholding and the Relations of Landlord and Tenant* (1883); Mill's *History of India* (Professor Wilson's edition of 1856); Prinsep's *Benares Illustrated*; the Reverend S. Beal's *Fa-Hian*; Mr. Curwen's *Balwantnáma*; Warren Hasting's *Narrative* (1853).

[2] Mr. J. B. N. Hennessey, M.A., Deputy Superintendent, Great Trigonometrical Survey of India, has kindly furnished the following latitudes and longitudes for the extreme limits of the district:—

North ...	Lat. ...	25°-34′-50″	East ...	Lat. ...	25°-18′-28″
	Long....	83°- 2′-36″		Long...	83°-35′-35″
South ...	Lat. ...	25°- 8′-20″	West ...	Lat. ...	25°-15′-23″
	Long....	83°-19′-36″		Long...	82°-43′- 2″

in the broadest part, in a line drawn north and south through Karnádándí in parganah Kaswár, about eight miles west of Benares, is about 28 miles, and in the narrowest part, in the extreme east of parganah Narwan, 5½ miles. The length of the boundary line is about 200 miles. The total area of the district, according to the last official statement (printed returns of the Department of Agriculture and Commerce, dated 31st August, 1881), is 998 square miles, and the total population, according to the recent census (1881), 892,684, or 894·4 persons to the square mile. The density of the population is considerably greater than is found in any other district under the Government of the North-Western Provinces and Oudh. Further details of both area and population will be given in Part III.

Administrative sub-divisions.

For purposes of administration, general and fiscal, the smaller sub-divisions are distributed among three tahsíls or sub-collectorates, of which one (Gangápur) forms part of the Family Domains of the Mahárájá of Benares. In these have been merged 19 of the ancient sub-divisions known as parganahs. The jurisdictions of civil and criminal justice are the Government *munsifi* or petty judgeship, and the twenty-one *thánas* or reporting police-circles. In showing the relative situation of these cross-divisions, the following synopsis gives also the area, population and land-revenue of each parganah :—

Tahsíl.	Parganah.	Included by the *Ain-i-Akbari* (1596) in mahál	Land-revenue in 1881-82.	Area in 1881. Square miles.	Area in 1881. Acres.	Total population in 1881.	In the police jurisdiction of	In the munsifi of
			Rs.					
Benares ...	Dehát Amánat.	Benares bá Haveli.	30,608	28	463	241,167	Mirzá Murád, Rohaniá, Bhelúpurá, Dasáswamedh, Kotwálí.	Benares.
	Lohtá ...		22,886	24	516			
	Sheopur ...	...	36,891	32	533	50,121	Sikraul ...	
	Kaṭehar ...	Kaṭehar.	1,00,249	103	463	73,975	Cholápur, Chaubepur.	
	Jálhúpur, Sultánipur ...		44,606	43	67	26,816	Sikraul, Chaubepur.	
			9,674	11	574	7,979	Cholápur ...	
	Athgaon ...	Harhuá ...	47,922	35	535	25,419	Barágaon, Sikraul.	
	Pandrah ...	Pandrah ...	59,701	48	299	36,396	Phúlpur, Barágaon.	
	Kol Asla ...	Kolah ...	87,331	86	535	70,062	Cholápur, Phúlpur, Barágaon.	
	Kaswár Sarkár.	Kaswár ...	50,206	43	544	30,090	Rohaniá, Mirzá Murád.	
Tahsíl total	...	...	4,90,074	460	49	561,905	...	
Gangápur (Family Domains of the Mahárájá of Benares.)	Kaswár Rájá,	Kaswár and Afrád.	1,25,360	118	604	89,473	Mirzá Murád, Rohaniá.	Benares.

Tahsíl.	Parganah.	Included by the *Ain-i-Akbari* (1596) in mahál.	Land-revenue in 1881-82.	Area in 1881. Square miles.	Area in 1881. Acres.	Total population in 1881.	In the police jurisdiction of	In the munsifi of
			Rs.					
Chandaulí ...	Barhaul ...	Barhaul ...	32,968	65	308	36,785	Sakaldíhá, Chandaulí	Benares.
	Barah ...	Tándá ...	42,505	47	34	29,307	Baluá ...	
	Dhús ...	Dhús ...	27,978	45	542	24,529	Alínagar ...	
	Mawaí ...	Mawaí ...	20,664	17	525	12,089	Rámnagar ...	
	Mahwárí ...	Mahwárí ...	24,114	32	450	19,445	Baluá ...	
	Majhwár ...	Majhwára ...	40,939	75	598	45,445	Chandaulí ...	
	Narwan ...	Narwan ...	57,113	105	375	43,681	Sayyid-rájá,	
	Rálhúpur ...	Rálhúpur ...	34,543	28	325	29,417	Rámnagar ...	
Tahsíl total ...	...	...	2,80,824	418	597	240,698	...	
District total	...	...	8,96,258	997	610	[1]892,076	...	

History of those sub-divisions.

All the parganahs shown in column 3 of the above statement were included under Akbar's revenue system in the Allahabad (*Iláhábás*) súba, and their distribution among the sarkárs may be shown as follows :—

Sarkár.	Parganah.	Sarkár.	Parganah.
Jaunpur ...	Kolah.	Chunár ...	Barhaul.
			Tándá.
			Dhús.
Benares ...	Benares bá Haveli.		Mawaí.
	Kaṭehar.		Mahwárí.
	Harhúá.		Majhwára.
	Pandrah.		Narwan.
	Kaswár.		Rálhúpur.
	Afrád.		

The above statement is taken from Sir H. Elliot's *Supplemental Glossary* (edited by Mr. Beames), and will be better understood if reference is made to the map in the same work, in which the súbas, sarkárs and parganahs are restored, in many cases of course tentatively, as they stood in 1596.

A brief account of some of the parganahs may be given. Kol Asla, the modern name of Kolah, Asla being a village (formerly the head-quarters of a tahsíl) in the modern parganah, is the only part of the present Benares district that was included in the Jaunpur sarkár. It came into Rájá Balwant Sinh's possession by his marriage with Rání Gulab Kuar, the daughter of Bariár Sinh, the parganah having been her dower. At the settlement in 1790,

[1]Six hundred and eight travellers must be added to this estimate to make the figures correspond with those given in the census returns of 1881.

it was, owing to the administration of Balwant Sinh's successors having continued in the parganah, treated as part of the Benares sarkár. On the death of the ráni, Gulább Kuar, in 1805, the possession fell to Rájá Udit Naráin, and his title appears to have been confirmed by the British Government. A long course of litigation ensued between other members of the ráni's family and the rájá, which need not be noticed here. [See Mr. P. Robinson's *Benares Records*, pp. 54-98.]

Six of the old parganahs were included in the Benares sarkár, but, as a comparison of columns 2 and 3 in the first of the above statements will show, several of these have become sub-divided into smaller parganahs, generally during the period of Rájá Balwant Sinh's rule. The reader who is curious as to the more minute history of these changes will find all that is known of them in Sir H. Elliot's work already mentioned.

The Chunár sarkár was apparently little known at the time of Akbar's *Institutes*, and some confusion and error must be allowed for in the attempted restoration of its parganahs. The names, however, have been with one exception retained to the present day, although the old areas cannot be exactly ascertained. The exception is parganah Barah, which appears in the *Aín* as Ṭándá, but the latter name is still held by two villages in the modern parganah. The name that comes last but one in the list (Narwan) is not entered in Professor Blochmann's edition of the *Aín*, but Sir H. Elliot found it in some copies, and it is necessary to complete the number of parganahs that the sarkár is said to have contained.

From the time of the *Aín-i-Akbarí* to the permanent settlement in 1790, we have no certain knowledge as to the constitution of the Benares province. We know from the records that it included the four sarkárs (those already named and Gházípur), but not even in Mr. Duncan's report on the general settlement of 1790 are the sub-divisions anywhere exactly laid down. It is true that they are enumerated, but so many tappas and talukas were divided off from the larger sub-divisions, that the re-alignment of the latter in the form in which they then stood would be an impossible, and perhaps an unprofitable, task. The constitution of the district of Benares, as it now stands, dates from a comparatively recent period. It is the trunk, so to speak, of the Benares province, after the dismemberment effected, from time to time, as the necessities of administration demanded the creation of smaller areas for collectorates. Thus, in 1818, Gházípur became a new district, lopping off the north-eastern parganahs (see GHÁZIPUR); in the same year Jaunpur was created, and, according to the records, took away 22 parganahs, although probably this number included several tappas and talukas

that are loosely styled parganahs; and in 1830 the vast area of Mirzapur was separated and placed under the local Collector of Customs. These severances were not effected without remonstrances from some of the land-holders of the tracts affected. This is evidenced not only by the protests extant in the records, but by the not unfrequent transfers and re-transfers of individual parganahs prior to the final marshalling of the districts in 1833, when, for the first time, the revenue and judicial jurisdictions may be said to have fairly coincided throughout the province. Even after this we are told [by the editor of the Benares records] that "the Benares 'zila' and 'district' [terms used apparently to distinguish the judicial and revenue administrations] were repeatedly subjected to alterations, and for no five years in succession were the limits of the collectorate exempt from some change." Finality seems to have been reached, however, in 1852, when the parganahs contained in the district corresponded with those of the present time.

A word or two may be said about the larger sub-divisions known as *tahsíls*. These of course were a creation of British rule, the first mention of *tahsíldárs* (literally *tahsíl* holders) being found in the orders and instructions of Government conveyed to the Resident under date the 19th September, 1794. There it is stated that "the Board were of opinion that it would be advisable to style the ámils tahsíldárs or native collectors, as being an application more descriptive of their power and duties." These officials—the old ámils now changed nto tahsíldárs were at the same time to be entrusted with the decision of all civil suits for money and personal property not exceeding Rs. 100 in value. At first the areas allotted to these functionaries varied greatly in size and importance. In 1797 they appear to have numbered sixteen within the limits of the present Benares district [Mr. Robinson's *Duncan Records*, page 443]. Many of these were held by nominees of wealthy men, who found it convenient to have buffers between themselves and the higher authorities; for at that time, and up to 1809, the position of tahsíldars differed widely from that with which we are now familiar. The tahsíldár (*quondam* ámil) was then not, strictly speaking, a paid official, but rather a farmer of the revenue, or contractor on a large scale. He was held directly responsible for the revenue until 1795, when a change was made in his status by the extension of certain of the Bengal regulations to the province. Thenceforward his direct responsibility ceased; but the remuneration he derived from his office continued to take the form of a commission or percentage until, in 1809, the present system of paid tahsíldárs was introduced. In that year, owing to the abuses that had come to light under the old system, all the parganahs and talukas now included in the

district became *huzúr tahsíl*, that is, the landholders were required to pay their revenue direct into the headquarters' treasury. For the parts of the district, as it then stood, that lay beyond 10 *kos* from the headquarters' treasury, tahsíldárs were appointed; but the whole of the area now in the district was placed, for the purpose of collecting the revenue, under a single tahsíldár at Benares itself. The subsequent division into two tahsíls—or rather into three, if the portion included in the mahárájá's family domains be added—dates apparently from Mr. Chester's revision of settlement in 1843.

Civil staff.

Benares being the head-quarters of a division, the highest civil officer is the commissioner, who is also agent of the Governor-General in his official relations with the mahárájá of Benares, and *ex-officio* superintendent of the mahárájá's family domains. The highest civil and criminal court is that of the district judge, who decides appeals of both classes and tries original criminal cases on commitment from the magistrates. The magisterial and revenue courts are those of the magistrate-collector and his subordinate staff, consisting as a rule of two covenanted officers, three uncovenanted deputy magistrate-collectors (one in charge of the treasury), the two tahsíldárs, and (in 1882) a bench of ten special magistrates. The subordinate civil courts are those of the sub-judge, who has also the powers of a small cause court judge, and the munsif. The cantonment magistrate exercises both civil and criminal jurisdiction in cantonments. The remaining civil officials are usually the civil surgeon and his three native assistants, the superintendent of the central and district jails, the district superintendent of police, the agent of the Bank of Bengal, the divisional and district engineers, the assistant commissioner of customs, the assistant sub-deputy opium agent, the post-master, the chaplain, the principal and three professors of the government college, the inspector of schools and his deputy, and the head master of the zila school, who is also superintendent of the wards' institution.

Military force.

The military force quartered in Benares consists usually of a field battery of artillery, a wing of a British infantry regiment, and a regiment of Bengal native infantry.

Physical features.

In shape the district is an irregular elongated ellipse, having the Ganges as a chord, which divides it into two portions; and these correspond with the principal subordinate administrative divisions. The north-western division consists of the Benares tahsíl and tahsíl Gangápur of the mahárájá's family domains; and the south-eastern is known as the Chandaulí tahsíl. The aspect of the country is cheerful, though characterized by a monotonous uniformity of level. Villages and hamlets are crowded

upon its fertile and abundantly wooded plains. Near the banks of the larger rivers the ground is broken and intersected with ravines. Where the Ganges has changed its course, the old bed is depressed some feet below the normal surface level, and is generally inundated during the freshets in the rainy season. This depressed land is nowhere of any great extent, owing to the absence of alluvial action on a large scale. It varies in breadth from a few feet in parts to about a mile opposite the island of Rámchandípur, a few miles north of the city of Benares. From its liability to inundation this land is denominated *tarí*, in contradistinction to the *uparwár*, or lands beyond the reach of ordinary river floods. The commencement of the upland formations is clearly defined by a sharp rise of a few feet, where the surface almost invariably consists of loose gravelly matter. This rise marks the old bank of the river. Physically, the low-land formations (*tarí*) are characterized by extreme fertility, and by the absence of trees, wells, tanks, and habitations. A few stunted *babúl* trees flourish in solitary state, but they never grow in clumps or attain the same size and vigor as those on the higher lands. The Chandaulí tahsíl or south-eastern portion of the district, except where it adjoins Mirzapur and in the parganahs bordering on the Ganges, lies lower than the north-western portion, and in the rains a large proportion of it is generally under water. The parganahs of this tahsíl that border on the Ganges are much more fertile than its remaining ones; these are marshy and comparatively unproductive, their revenue-rates being scarcely half the district average.

Heights.

There are no natural elevations in the district, the surface consisting of a level plain with a gentle upward slope on each side from the central depression. The principal stations of the Great Trigonometrical Survey are three in number and are all in the Chandaulí tahsíl. The following list of them, with the latitude and longitude of each and the height in feet above mean sea level, has been kindly supplied by Mr. J. B. N. Hennessey :—

Parganah.	Name of station.	Latitude.	Longitude.	Height.
		° ′ ″	° ′ ″	
Narwan ...	Barhání ...	25 17 49·56	83 27 21·90	275·07
Mahwárí ...	Hirdepur ...	25 24 23·05	83 16 42·64	288·88
Majhwár ...	Sikrí ...	25 12 2·53	83 15 14·76	293·00

A great number of levels have been taken by the Great Trigonometrical Survey officers [see Great Trigonometrical Survey Heights, North-Western

Provinces and Bengal, Roorkee, 1866, and the charts with indexes published by the Surveyor-General]. It will suffice here to mention the highest and lowest: the highest was 262·96 feet, on the top of the first milestone from Benares towards Gházípur; the lowest was 233·29, in the village of Kodai. The zero of gauge of the Ganges at the Mán Mandir observatory is 196·8.

Soils.

The soils of the district are of the three kinds ordinarily found in the Doáb and in neighbouring districts, *viz.*—(1) *dámaṭ*, a mixture of clay and sand; (2) *bhúr* or *baluá*, pure sand or soil in which sand largely predominates; and (3) *maṭiyár*, rich clay. The last is perhaps the prevailing kind, but it is generally more or less mixed with sand. Where the proportion of sand is too great or too small, the fertility is diminished, but the greater part of the district is very fertile. The lowlands (*tarí*) are principally a composition of a black soil, called *karail*, resembling the *már* of Bundelkhand, mixed with sand. The proportion of sand is greater as the deposit is more recent. There is little land now in the district considered too poor for rice or paddy cultivation, and it is nothing uncommon to see patches of rice growing here and there about an *úsar* plain, where the land is strongly impregnated with saline matter. This is the first step towards the reclamation of such tracts.

Forests and waste lands.

There are a few patches of forest and jungle in the district, but none sufficiently large to deserve separate description. The principal ones are: at Piprí, at the junction of the Gúmti and Nánd rivers; at Cholápur, at the meeting of the Azamgarh road and the Nánd nadí; at Bilárí, about 14 miles north of the civil station of Benares; at the island of Rámchandípur; and at Dhigawat in parganah Majhwár. Tracts cōvered with *úsar*, or saline efflorescence, are not uncommon, especially in the Chandaulí tahsíl, but extensive stretches of barren land are few, the only two worthy of mention being in the extreme north of parganah Kaṭehar and in the northern extremity of parganah Jálhúpur, the latter comprising the mahárájá's antelope preserve.

Rivers.

The Benares tahsíl discharges its surplus waters through the Barná, the Nánd and the Gúmti into the Ganges, which carries them out of the district. The natural drainage system of the Chandaulí tahsíl is extremely defective. Except at the south and south-east, where the Karmnásá and its tributaries, the Chandraprabhá and Gadhaí, intersect it, its superfluous waters have no outlet—a circumstance to which the marshy character of all those parganahs of this tahsíl that do not border on the Ganges may be referred.

Ganges.

The Ganges, in which the drainage of the district centres, intersects it from south-west to north-east. It pursues a very winding course in a succession of almost semi-circular curves. It forms the southern boundary of parganah Dehát Amánat for a few miles, then turns to the north and enters the district about five miles south of Benares city. It flows north as far as the city, where it takes a gradual turn in an easterly direction to the island of Rámchandípur. On reaching the island it divides its waters. The principal stream flows on the south and east flank, leaving a considerable channel (*sotá*) on the north. This northern channel is dry in the dry season, but is half a mile broad in the rains, when almost equal volumes of water pass through it and the other branch. The river again turns to the north soon after reaching the island, and continues in that direction as far as Baluá, where a long stretch of *kankar* bank throws the stream to the west. This place is called by the natives *Pachhim bdhini* (west flowing) and is held in great repute for bathing purposes. The river continues in this course for about four miles, when it again veers round to the north-east, and near its junction with the Gúmtí, 18 miles north-east of Benares, leaves the district, but is, for nine or ten miles beyond, the boundary between the Benares and Gházípur districts. The only places of importance on the left bank are Benares city, Chandrautí, and Kaithí; and on the right bank Rámnagar (almost opposite Benares) and Baluá bázár, in parganah Mahwárí. The velocity of the current of the Ganges varies from less than two miles an hour in the dry weather to an average of five miles in the rains, its strength depending on the depth. It has a mean maximum rise of 38 feet. The cultivators welcome a high flood even at the expense of the standing crop, as the ultimate benefit to the land amply compensates for any temporary loss. Sand and sandy mould, out of which *kankar* crops up at many places, compose the bed of the river. The most dangerous kankar reefs are found opposite Rámchandípur island, at Baluá, and just above Kaithí where the Gúmti and Ganges unite.

Alluvial and diluvial action.

The direction of the Ganges on entering the district, and the geological characteristics of the country it flows through, have combined to spare the left bank from diluvial action, but at the expense of the right. The left bank could only suffer from erosion at two places, at Benares and at Chandrautí, as nowhere else is the current thrown against it. It is not cut away at all, for at both places the bank is a firm soil with a large admixture of kankar, and at Benares the ghâts and buildings fringing it afford additional protection. Indeed, Benares is probably the only city in the plains of Hindustán that has stood on the very bank of a large

river from time immemorial. Dehli, Agra and Muttra, Cawnpore and Allahabad, built originally on the banks of the Jumna and Ganges respectively, are now all more or less distant from them. Benares has avoided a similar destiny by the apparently fortuitous fact of its site having been chosen a short distance below the kankar bank, on the opposite side of the river, on which Rámnagar fort is built. The current is thereby thrown across the river, and Benares lying nearly opposite on the concave bank, the stream runs close under the city, while the composition of the soil of the bank, and the ghâts and buildings on it, form permanent obstacles to any erosion taking place, so that here the course of the river will probably never change. Similar causes keep the current under Chandrauti. It is turned against the kankar bank on which the fort stands by the opposite kankar bank which stretches north-west from Baluá. All the alluvial increments are consequently additions to the left bank—a circumstance which the nature of the banks themselves demonstrates. On the Benares side (except at the places above mentioned, Benares city and Chandrautí), they are always gently sloping, while opposite they are uniformly abrupt and undergoing diluvion. But as the soil of the banks everywhere contains a proportion of kankar, the process is not rapid. As the right bank gets cut away, the Benares side is increased by long sandbanks, which may any year be converted into culturable land by a deposit of earth in the floods. The tendency of the river to cut away the right bank is evidenced by the results at Rámchandípur. Here it has altogether forsaken its old channel, except in the rainy season, and taken a course about four miles to the south. The old channel is gradually silting up.

Former course.

The former course of the Ganges from Kaithí to Sayyidpur would appear to have differed greatly from its present one. It may be presumed that the kankar reefs in the river-bed just above Kaithí are the remains of a high kankar bank which lay directly at right angles to the stream. This operated to give the river a sharp turn to the south, commencing at Tándá Kalán in parganah Barah. The course it then pursued was that now occupied by the Bán Gangá, a channel only filled with water in the rains. This course is, starting from Tándá Kalán, six miles south to Chahuná near Baluá, thence two miles east, and thereafter north, *viâ* Rámgarh, to Hasanpur opposite Sayyidpur, where was the old Gúmti *sangam* or junction. The Ganges, in time, made a passage through the bank at Tándá, and there meeting the Gúmti, which flowed on the other side, adopted its bed and gave up the old one. There can be no doubt but that formerly the Gúmti flowed between Kaithí and Sayyidpur. These assertions are made on the following

grounds:—(1) the present bed, including lowland formations of the Ganges from Kaithí to Sayyidpur, is much narrower than elsewhere where there are no indications of a change of course; (2) the breadth of the bed of the Bán Gangá, including lowland formations, is more than twice the breadth of this bed; (3) the existence of a kankar bank from Kaithí to Ṭándá Kalán, which is evident from the state of the river-bed and of the adjacent banks; (4) tradition. Popular tradition somewhat varies this order of things. It is related that when Sántanava or Bhíshma (called Jageshar in the local legend) came to the *Svayamvara* (assembly of suitors for the election of a husband by a Kshatrí's daughter) of the rájá of Káshí, which was held near the ruined fort of Rámgarh on the banks of the Bán Gangá, he shot an arrow (*bána*) into the earth, and thus made the Bán Gangá.

Gúmti.

The Gúmti, flowing through the Jaunpur district, reaches this district at a point near Sultánpur, 15 miles north of Benares. It flows between the Kaṭehar parganah of this district and the Khánpur and Sayyidpur parganahs of the Gházípur district, for about 22 miles, till it falls into the Ganges at a point near Sayyidpur, 16 miles north-east of Benares. Just before entering this district it receives the waters of the Sái nadí, and is here a large stream, though not one of the first magnitude. Its course is very sinuous, whence the popular explanation of its name—the *Ghúmti* or 'winding' river—an explanation as certainly wrong as that Gomati, the name of the river that occurs frequently both in Sanskrit and Hindí literature, means 'rich in cattle.' There is a common saying to the effect that a man starting in the morning may ride along the edge of the Gúmti all day and arrive in the evening at the place he started from. This, though exaggerated in detail, is substantially true, as a glance at the map will show. About five miles above its junction with the Ganges it is joined by the Nánd nadí near Dhaurahrá village. The principal villages on the Benares bank are *Niyár*, *Dhaurahrá* and Kaithí. A measurement taken in the month of March gave the velocity of the current at one mile and 640 yards an hour. In the rains it averages nearly four miles, often increasing to five. The Gúmti has a mean maximum rise of about 17 feet. The bed is earth with little sand, an inundation generally depositing mould. The deposits are slight, for the water, although extremely muddy in appearance, contains little silt. An analysis of eighteen ounces of water gave only seven grains of silt. The velocity of the current and short duration of the floods may account for this. The banks are alternately abrupt and sloping, according to the turns of the river, the convex edge always sloping and becoming the recipient of any alluvial increment at the expense of the other. But little diluvion

takes place, although, according to Dr. Oldham (*Memoir of the Gházípur District*, Part I., p. 3), the bed of the Gúmti, including lowland formations, averages two miles in breadth. It now falls into the Ganges just below Kaithí.

Barná.

The Barná rises on the borders of the Allahabad and Mirzapur districts, and enters this district at Kálká Bárá, in parganah Kaswár, 20 miles north-west of Benares. It flows in a very devious course, though in a due easterly direction, for 32 miles, till it falls into the Ganges a mile north of the city of Benares. It divides parganah Kaswár from Pandrah and Athgaon, and parganah Sheopur from Dehát Amánat; and then, flowing round the cantonments and through the civil station of Benares, it takes a bend to the north of the city and falls into the Ganges at Sarái Mohána. The places of importance on its banks are Kálká Bárá, Rámeshar bázár, and the cantonments and civil station of Benares. It is a swift stream and has a velocity of not much under three miles an hour in the rains. It has precipitous banks and numberless ravines running out of it from both sides. All the western half of the district, except the extreme northern part, is drained by it. At the commencement of the dry season, a dam, which is carried away by the first floods, is built across it, about a mile from its confluence with the Ganges. It is, consequently, a reservoir containing water all the year round, and is utilized to some extent for irrigation. The banks and bed alike are of a clayey soil. In the rains, in high floods, the ebb-flow from the Ganges stops the current of the Barná, whose waters in consequence overflow, and the fields on either side are inundated. The deposits are slight, but welcomed as fertilizing.

Nánd.

The Nánd rises on the borders of the Jaunpur district and parganah Kol Asla, at a point 22 miles north-west of Benares. It flows through parganahs Kol Asla and Kaṭehar, past Phúlpur and Bhartará, for 25 miles, till it falls into the Gúmti at Dhaurahrá, about nine miles above the point where the latter falls into the Ganges. It contains little water in the cold weather, and none in the hot. In the rains it carries off the drainage of a considerable extent of country, and is fordable only at a few places. The banks are sloping and of little depth, consisting of mouldy and clayey earth. The bed is also of clay, very tenacious and unfavourable for fording.

Háthi.

The only other stream in the Benares tahsíl is the small Háthí nadí in parganah Kaṭehar. It flows into the Gúmti.

Karmnásá.

The Karmnásá flows for a very short part of its course in this district. It enters the Benares district at Gobindípur, 21 miles south-east of Benares, and flows in a north-easterly direction for

34 miles, dividing parganahs Majhwár and Narwan from the Bengal district of Sháhábád. It leaves the district at Kakrait, 32 miles due east of Benares, and ultimately falls into the Ganges near Chaunsá. In this district it is a swift stream of some magnitude, and in the rains brings down a large volume of water; its breadth is about 300 feet at Naubatpur, where the grand trunk road crosses it. But during the hot months it has a nearly dry bed, with a succession of deep pools, and is fordable almost everywhere. The banks, which are of mould, are steep and high, rendering irrigation impossible. The river, like most hill streams, is subject to violent and sudden floods in the rains, occasionally overflowing its high banks, the water-level sometimes rising 30 feet. The inundations benefit the flooded lands, but, owing to their short duration, little deposit is left. There is no appreciable diluvial or alluvial action of this river, which has no lowland formation or *tarí*. Parganah Narwan, which lies on its left bank, is composed almost entirely of *karail* or black soil. The well-known abhorrence of this river displayed by orthodox Hindus is accounted for by numerous legends of a more or less puerile character [see MIRZAPUR].

Chandraprabhá.

The Chandraprabhá enters Majhwár near the large village of Baburí, and pursuing an easterly course through the centre of the parganah, is joined by the Gadhaí about six miles above the junction with the Karmnásá. It contains a little water in the dry season, which is somewhat utilized for irrigation. It flows into the Karmnásá at Haluá, 22 miles south-east of Benares.

Gadhaí.

The Gadhaí, entering the district at the southern extremity of Dhús, flows northwards for about six miles, forming for that distance the boundary between this parganah and Majhwár. It then turns to the south-east and joins the Chandraprabhá at the village of Garárí. In the dry season it is an empty bed; but in the rains, in consequence of the low level of the adjacent country, its waters spread out to an expanse of two miles in breadth.

Canals.

At present (1882) there is no canal in the district, but the Benares branch of the proposed Sárda canal will pass through the south-east of parganah Kaswár and north-west of parganah Dehát Amánat, falling into the Ganges to the south of the city of Benares. Its course in this district will be almost in a straight line and its length about 21 miles.

Lakes and jhíls.

There are numerous small lakes or jhíls throughout the district, but few of any size. The only ones worthy of mention are—(1) the Barepur jhíl in parganah Sheopur, four miles north of

Benares: it is about a mile long from north to south, with long arms stretching out to the west and south-east; (2) the Koth jhíl in parganah Athgaon, eight miles north-west of Benares; it is about 1¼ miles long and ¾ mile broad; (3) the Kowár jhíl in parganah Kol Asla, 18 miles north-west of Benares; it is of a semi-circular shape, with a radius of about ¾ mile; (4) the Rayal jhíl in parganah Barhaul: it is about four to five miles long and two miles broad. Most of the lakes in this district are almost dry in the hot weather, and the largest one, Rayal, completely so. The depth of the water in them never exceeds eight feet, and averages about seven.

Geology.

The whole district is an alluvial plain formed by the deposits of the Ganges; it does not include any rock area. "The Vindhyan boundary with the outliers has been traced with care," writes Mr H. B. Medlicott, Superintendent of the Geological Survey of India, "and Mirzapur includes them all." The deposits of which the soil is composed are of unknown depth, and our knowledge of the geology of the district is at present confined to the surface. A section of the upper layers generally gives loam 35 feet, blue silt 30 feet, strong clay 20 feet, resting on a water-bed of reddish sand.

Navigation.

Of the rivers in this district, none but the Ganges and the Gúmti is navigated at any season of the year, though boats of considerable tonnage might pass along the Barná throughout its course in this district during the rains. The Ganges is navigable throughout the district during the whole year, but, owing to sandbanks and kankar reefs, which occur at intervals, navigation is a matter of some difficulty for large boats, except in the rains. Corn in great quantities is brought from Gorakhpur and Azamgarh by the Gogra and Ganges; rice from Dinájpur in Bengal by the Ganges; and wheat and *arhar* from Farrukhabad, Allahabad, Bánda and Kálpi by the Ganges and Jumna. By the Ganges also come stone, bricks, and wood for building from Chunár, *bhúsá* from Mirzapur, and *ghí* from Ahraurá. This river traffic has its centres in Benares and Mirzapur and used to be enormous. The railways have absorbed much of the long-distance portion of it; but the short-distance traffic between Mirzapur, Chunár and Benares has, during recent years, been little affected. The latter will, doubtless, go also to the railway as soon as the Ganges bridge is completed. The Gúmti is navigable by the largest country vessels from the end of June to November, and, during the remainder of the year, as far as Jaunpur, by boats of 100 maunds burden. The passage, except in the height of the rains, is a most tedious one, as the distance by water is about three times longer than by land.

The traffic upwards consists of stone slabs and pedestals for sugar-mills from Chunár, and grain of all kinds from Bengal; downwards, of sugar and indigo from Jaunpur. The completion of the Oudh and Rohilkhand Railway will almost entirely destroy this carrying trade.

Communications: rail

Benares is fortunately situated, both as regards its means of communication with adjacent districts and of inter-communication between different parts of its own. The Chandauli tahsíl is intersected throughout its entire length by the East Indian Railway, which, leaving the Mirzapur district a short distance beyond Ahraurá road station, enters Rálhápur three miles south of Rámnagar, and pursuing an east-north-east direction, traverses parganahs Dhús and Barhaul, and then enters parganah Zamániah in Gházípur. The main line runs for 28 miles in this district; the stations are Moghal Saráí junction in Dhús and Sakaldíhá in Barhaul. A branch line, six miles in length, runs from Moghal Saráí to Dumrí opposite Benares city, where the grand trunk road crosses the Ganges. The Oudh and Rohilkhand Railway, which has its present terminus at Benares, runs through the Benares tahsíl in a north-westerly direction for about 23 miles, traversing parganahs Dehát Amánat, Sheopur, Athgáon and Kol Asla, and thence to Jaunpur. It has five stations in this district, *viz.*, Benares (Rájghát), Benares Cantonments, Sheopur, Bábatpur (or Mangárí) and Phúlpur. The new projected railway from Benares to Palámau takes its departure from Mughal Saráí, travelling south-east into the Sháhábád district. Its exact course has not yet been determined.

and road.

The character of the country, and the geological formation of the soil, which is largely impregnated with *kankar*, are both favourable to good roads. The machinery by which traffic and communication are carried on consists (besides the two lines of railway just mentioned) of five first-class metalled roads leading to adjoining districts, and a complete network of district unmetalled roads. The total mileage in the district of each class of roads at the present time (1883) is as follows: first class, 120⅝; second class, 223½; and third class, 137¼; total, 481⅝ miles. Besides these, there are the village tracks sometimes called fourth-class roads.

Metalled roads: the grand trunk.

The five metalled roads all radiate from Benares itself. In this enumeration the grand trunk road is counted twice over, as it runs east to Calcutta and west to Allahabad. The former, or Benares-Calcutta road, after skirting the north-east flank of the city for about four miles, crosses the Ganges at Rájghát, and pursuing an easterly

direction, intersects parganahs Rálhúpur, Mawaí, Dhús, Majhwár and Narwan of the Chandauli tahsíl. It leaves the district at Naubatpur on the Karmnásá, at a distance of 28 miles from Sikraul, the civil station of Benares. The railway has absorbed most of the former traffic, but considerable quantities of corn and *ghí* are still imported along it from Sásserám and Jahánábád. On the route are Dumrí, Moghal Saráí, Chandauli (where there is a bungalow) and Naubatpur.

The grand trunk road to Allahabad is a continuation to the west of the above road. After traversing Dehát Amánat and Kaswár, it leaves the latter parganah at its south-west corner, at a distance from Benares of 22 miles. Country cloths from Rájá Talão, and oil, fuel and sugar from the adjoining districts, are imported along it. It passes Mohan Saráí, Rájá Talão, Mírzá Murád (where there is a travellers' bungalow) and Tamáchábád.

The Benares-Jaunpur.

The road from Benares to Jaunpur pursues a north-westerly direction, almost parallel to and adjoining the Oudh and Rohilkhand Railway, and leaves the district at the north of Kol Asla. Its length in the district is 19¾ miles. The imports along it are sugar, wheat, and other grain from Jaunpur and Azamgarh, and sheep and goats from Sultánpur in Oudh. This road and the Azamgarh road are the only ones on which there is any export traffic. This traffic consists of foreign goods in transit, toys, embroidered cloths, brass vessels, &c. The greater part of the exported goods manufactured in Benares consists of embroidered and brocaded cloths, all of which are consigned by rail when practicable. The principal places on and near this road are Sheopur, Barágaon, Basní and Phúlpur.

The Benares-Azamgarh.

The Azamgarh road (imperial) leaves Benares on the north, and pursuing a northerly direction, traverses Sheopur and Katehar for a little more than 16 miles. Sugar, molasses and country cloths are imported along it. Cholápur, where there is a police-station and a bridge over the Nánd, is on this road, 10 miles from Sikraul.

The Benares-Ghazípur.

The Ghazípur road, leaving Benares on the north, pursues a north-easterly course, throughout Sheopur, Jálhúpur and Katehar, for 18¼ miles, as far as the Gúmti. It crosses that river below Kaithí, by a bridge-of-boats in the dry season and by a ferry in the rains. Sugar and *gur* are imported along it into Benares. The principal places on and near the route are Sárnáth, the site of some well-known Buddhist remains, Chaubepur and Kaithí. At the last of these places there is a bungalow for travellers.

Railway feeders.

From the Sheopur railway station there is now a good metalled road connecting it with the Benares-Jaunpur road. The station at Bábatpur or Mangárí, at the south of

parganah Kol Asla, is connected by a metalled road with the important villages of Barágaon and Basní. The Phúlpur station is connected with the main road from Benares to Jaunpur by a road which is now being raised and bridged, and a similar road connects it with the Gházipur district.

Unmetalled roads.

The most important of the unmetalled roads are the following (the mileage according to the most recent information being added in brackets):—(1) The Sindhorá road (15⅝ miles) runs from Sikraul, *viâ* Sindhorá, to the Jaunpur district. Along this there is considerable traffic, as Sindhorá is a large cloth and grain mart, exporting chiefly to Benares city. The road crosses the Nánd by a masonry bridge. (2) The Siristí or Balúághát road (11½ miles) runs from Benares, *viâ* Jálhúpur and Siristí, to the Ganges opposite Balúá. This road greatly expedites communication between the northern parts of Chandaulí tahsíl and Benares, as it saves a long detour by Sakaldíhá, Moghal Sarái and Rájghát. (3) The Niyár road (14¾ miles) leads from Benares *viâ* Belá and Niyár to the Jaunpur and Azamgarh districts. Grain and indigo (from the Belá indigo factory) are the principal commodities carried along it. (4) The Sultánpur road from Benares to Sultánpur old cantonments (8 miles) was metalled when there were troops at Sultánpur, but now it is little used. Sultánpur is still the practice-ground for the battery of artillery stationed at Benares. (5) The road from Chandaulí, *viâ* Sakaldíhá, to Hasanpur (19¼ miles) is at present little better than a cart-track and in many places impassable in the rains; it is intended shortly to raise and bridge this road between Chandaulí and Sakaldíhá.

Bridges.

The only bridge over the Ganges is the one of boats between Dumrí and Rájghát, the lease of which is given out at Rs. 22,500 annually. The violence of the current in the rains necessitates its removal before the first freshets come down. Its place is then taken by a ferry, and the passage is often one of considerable difficulty and delay, taking in high floods as much as 1½ hours. The Oudh and Rohilkhand Railway Company is now (1883) engaged in constructing a railway bridge across the Ganges from the Rájghát fortification, a little to the north of the present ferry. On the Gúmti there are two bridges of boats, one where the Gházípur, and the other where the Azamgarh, road crosses it. The Barná is crossed by five bridges, three of which are in Sikraul or the civil station, the fourth is the railway bridge a little higher up the stream, and the fifth is on the Panchkosí road at Rámeshar. Of the three first mentioned one is a bridge of boats, and the other two are of stone and iron respectively. The Nánd is bridged at Phúlpur on the Jaunpur road, and at Ghartamá and Cholápur on the Sindhorá

and Azamgarh roads. The Gadhaí is crossed by the Alínagar-Baburí and the Chandaulí-Baburí roads; at both these places it is bridged.

The Karmnásá is bridged where the grand trunk road to Calcutta crosses it near Naubatpur. The bridge is of masonry and was completed in 1831, after many previous unsuccessful attempts, made by pious Hindus, anxious to save travellers from the necessity of fording this river of bad repute. Rái Bhárá Mal, the minister of Himmat Bahádur, the Gosháin leader; Ahilyá Bái, the famous Marhatta princess of Indore, living about 1780; Náná Farnavís, the Marhatta prime minister of the Peshwá—these were among the number that tried and failed. The present bridge is attributed to Rájá Paṭní Mal, whose munificence was shown at Mathura in the construction of the Siva Tál [see Growse's *Mathurá*, p. 136].

Ferries.

The ferries across the Ganges are at Baṭehar and Táráṕur to the Mirzápur district; at Rámnagar and the city ghâts, at one of which, Rájghát, there is a bridge of boats from November to June; and at Taritípur, Mokalpur, Sarsaul, Chandrautí and Kaithí. On the Gúmti there are ferries to the Jaunpur and Gházípur districts at Sultánípur, Rajlá, Bábatpur, Dhaurahrá, Rajwárí and Kaithí. The ferries on the Barná are at Rámeshar and at places round Benares city. On the Nánd there is a private ferry at Rauná in Kaṭehar on the Niyár road, but the solitary boat is only for the accommodation of passengers and merchandise, and the large carrying traffic along the road is much impeded by the buffaloes having to unload and swim across the stream. There is another private ferry at Bilárí, a village in Kol Asla. On the Karmnásá there are ferries in the rains at Kakhraitá on the Zamániah road at the south-east extremity of Narwan, and at Ahládpur on the Dharaulí road in Majhwár. The Alínagar-Baburí road crosses the Chandraprabhá at Baburí, where there is a ferry in the rains.

Encamping-grounds.

There are five encamping-grounds for troops—three on the grand trunk road, at Rájá ká Taláo, Jalálpur and Jagdís ki Saráí; one on the Jaunpur road at Bábatpur; and one on the Gházípur road at Chaubepur.

Rest-houses.

There is only one dák bungalow in the district, and that is in cantonment; but there are six inspection bungalows (*chaukís*)—five on the grand trunk road and one on the Gházípur road. Those on the first-mentioned road are at Naubatpur, Chandaulí, Moghal Saráí, Rájá Taláo, and Mirzá Murád; that on the last-mentioned road is at Kaithí. Native saráis are found on all the principal roads in the district.

Distances.

In the following table will be found the distances from Benares of the principal places in the district, the mileage being measured by road :—

Town or village.	Distance in miles.	Town or village.	Distance in miles.
Alínagar	10	Mírzá Murád	14
Bábatpur	10	Moghal Sarái	10
Balúá Sarái	14	Phúlpur	18
Barágaon	12	Pindrá	14
Basní	12	Rámnagar	4
Chandauli	20	Rohaniá or Gobindpur ...	6
Chaubepur or Jujhár patti ...	10	Sakaldíhá	20
Cholápur	10	Sárnáth	4
Dhaurahrá	14	Sayyid-rájá	24
Dumrí or Rájghát	4	Sheopur	1

Climate.

The climate of Benares is, except in the cold season, of a moist and relaxing character, resembling in this respect that of Bengal. It is considered much cooler in the cold season than the districts further east and south. If the vital statistics of the city can be trusted, Benares, notwithstanding the density of its population, must be held to rank high as regards healthiness among the towns of the North-Western Provinces and Oudh. The mean ratio of deaths per 1,000 of the population for the five years 1877-81 was only 26·67 as compared with the provincial average of 38·05. The other characteristics of the climate present little that is unfamiliar to the residents of other places in these provinces. Dust-storms, followed by heavy showers of rain and hail, are common in March and April. The hot winds blow very intermittently and by the time they reach this district, generally have little force. *Tattis*, or grass mats for cooling the air, are, therefore, of little use. Owing to the easterly winds that prevail during the rains, that season is said to be cooler here than in more up-country districts. The most unhealthy months in the year are August and September, and these are the seasons of cholera and fever. The latter disease is not, however, ordinarily of a virulent type. After the close of the rains, which conclude with occasional showers about the commencement of October, the wind veers round to the west, and, with more or less variation, continues in this direction from November to June. In January, February, and March, it often blows from the north and north-east, and in those months the wind is occasionally accompanied by rain. The winter months in Benares are described as delightfully pleasant—cool, dry, and bracing.

Meteorology.

In the following table, kindly supplied by Mr. S. A. Hill, B.Sc., Meteorological Reporter to Government, North-Western Provinces, are shown the readings of the barometer and thermometer, the humidity of the atmosphere, and the rainfall for the ten years 1872-81 :—

Month.	*Barometer.*	*Temperature of air.*	*Humidity (saturation = 100.)*	Rainfall in inches.									
	Mean for 1872-81.	Mean for 1872-81.	Mean for 1872-81.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.
January ...	29·768	59·6	49	1·50	...	0·20	2 30	...	1·90	2·20	...	...	...
February ...	29·707	65·6	41	0·40	...	...	0·10	...	1 60	0 10	0·10	1 50	0 30
March ...	29 599	76·6	29	...	0·10	0·10	...	...	0·60	...	...	...	0·40
April ...	29 467	86 5	25	...	...	...	...	...	0 20	0·80	...	...	0·90
May ...	29 364	91·9	31		0 20	...	...	...	...	1·60	...	0·60	1·20
June ...	29·247	92·0	48	5·80	0·10	14·00	5·30	0·20	1·40	2·40	5·10	1·20	3.30
July ...	29·257	84·7	74	12 10	21·70	6·90	10 30	12·20	7·60	4·60	14·10	12 90	8.50
August ...	29·316	83 6	78	7·20	9·20	23·00	22·00	6·00	8 90	13·30	11·10	5 30	15 30
September,	29·418	83·3	71	4 30	4·00	7·50	5·80	6·00	3 90	3 90	12·10	2·60	2 50
October ...	29·589	77·7	53	...	...	3·60	0 30	1·40	1 40	0·40	4·30	0·70	1·00
November...	29·722	67·8	46	...	...	...	...	...	...	1·00	...	0·50	...
December...	29 783	60·2	49	...	...	...	...	...	0·40	...	...	0 10	...
Mean or total of the year.	29·520	77·4	49	31 30	35·30	55·30	46·10	25·80	27·90	30·30	46·80	25 40	33·40

The mean temperature was given by Prinsep at 77° F., which agrees closely with the mean for the ten years shown in the above table, *viz.*, 77·4° F. The average rainfall for ten years shown above was 35·96 inches; but, as will be seen from the following table, it varies considerably in the different tahsíls :—

Rain-gauge station.	Number of years on which average is struck.	Average annual rainfall in inches.
Benares	18	36·73
Ditto	32 to 34	39·32
Ditto observatory	14	39 70
Chandauli	18	41·71
Gangápur	18	36·41

PART II.

ANIMAL, VEGETABLE, AND MINERAL PRODUCTS.

Wild animals, birds and reptiles.

The fauna of the district are generically few and those of the most ordinary species. Antelope frequent the strip of land on the left bank of the Ganges, north of the Benares city and east of the Gházípur road, particularly the Jálhúpur parganah and the grass jungles of Rámchandípur. They are seldom met with at any distance from this tract, and such as are so found seem to be stray ones and never multiply. This points to the conclusion that all the deer in the Benares tahsíl are descended from those originally imported to stock the antelope preserves of the Benares rájá at Ramná in Jálhúpur. Wild-fowl of all kinds abound on the rivers and lakes of the district. The numbers of deaths by snakes and wild animals recorded during the three years 1879-81 were, by the former 241, and by the latter 6, giving an average of 82 per annum. Statistics for the years previous to 1879 do not distinguish between the deaths caused by these two classes of destroying agents.

Domestic animals.

All the domestic animals usually found in northern India exist in this district, but the camel is rare, and the local breed of ponies is an exceedingly poor one. Of horned cattle there are no particular breeds peculiar to Benares, nor are cattle bred to any extent or on any system. The best breed of bullocks in the district comes from the Makanpur fair, held near Cawnpore in January. These are used principally as draught cattle and vary in price from Rs. 60 to Rs. 100 the pair. By far the largest proportion of working cattle come from the Barhámpur fair, held near Arrah twice a year, about February and April; they are utilized for all purposes, for the pack, draught and ploughing, and sell from Rs. 50 to Rs. 80 the pair. They are said to be distinguishable from home-bred cattle by their greater breadth of muzzle and by the shortness of their horns. Bullocks are imported by the people themselves, chiefly from Barhámpur, or by agents who visit the smaller and more distant fairs, such as Sítámarhí in Tirhut, and buy a second-rate kind of animal fitted only for ploughing. These agents, who are chiefly Brahmans, dispose of their bullocks at a large profit. They give from one to three years' credit, charging interest at the rate of six ánas in the rupee per annum, or nearly 40 per cent. The indigenous breed of bullocks is of a low class. The usual price of common plough bullocks is from Rs. 30 to Rs. 35 the pair.

There are no recognized indigenous breeds of buffaloes; almost all those employed as beasts of burden are imported from Jaunpur, Gorakhpur, or the banks of the Jumna. These latter are known as *Jamnápárís* and are much prized, fetching from Rs. 15 to Rs. 25 each. Of goats there are two recognized

breeds, the common country goat and the *Jamnápárí*. The former costs usually from Re. 1 to Rs. 3, and the latter from Rs. 2 to Rs. 6. Owing partly to murrain, but chiefly to the extension of cultivation, which has limited the extent of grazing ground, sheep are said to be less plentiful now than they were a few years ago. Good four-teeth sheep cannot now be purchased in Benares under Rs. 40 per score, but not long ago the prices ranged, according to size and breed, from Rs. 20 to 30. The practice of letting out sheep to be penned on the lands of zamíndárs and tenants is common. The folding fees are as frequently paid in kind as in cash.

Fish and fishing.

The fish are of the kinds described in former volumes of this series. A few persons make fishing in the Ganges their sole means of livelihood, but all the *mallàhs* or boatmen, more or less, follow this avocation. Comparatively few fish are caught in the rains. The season when most fishing is done is the hot weather, as the water then gets low and clear. The commoner methods in use in this district are four: by hook and line, by the *párhá* or grating, by the *chop* or conical basket, and by nets.

Trees.

For a scientific list of the flora of the district the introduction to the fourth volume of this series may be consulted. The trees are the same as those found in the Doáb, and the parganahs of the Benares tahsíl are said to be the best wooded. The commonest of all trees is the mango. The bamboo is largely cultivated, but never at any distance from a homestead. Fruit trees of every description abound throughout the district, and Benares is especially famous for its mangoes and guavas.

System of agriculture.

The district cannot boast of a scientific system of agriculture, but it still will bear a very fair comparison with the other districts of these provinces. Its dense population and small area have combined to produce two results which tell against a comparison. The first of these is that the land is now held in such small quantities that the cultivators cannot afford to let it lie fallow; this accounts for the popular idea that the same land now gives actually less produce than it did 50 years ago. The other result is the reclamation of land hitherto considered too poor for cultivation, and this is a process which is continually going on. From the dampness and comparative warmth of the winter and from the early setting in of the rains, the harvests are a little earlier here than in the Doáb and western districts. The autumn crops are harvested in October, and the spring crops early in March. The practice of sowing several autumn crops together obtains universally in this district, but the spring crops are mostly sown separately. With the excep-

tion of peas and gram, the latter are all, as a rule, sown in October in lands that have been allowed to lie fallow throughout the rains. The cultivators themselves do nearly all the labour of ploughing, sowing, cutting, &c. When hired labour is employed, the hire is usually paid in kind. The fee for cutting grain is almost uniform throughout the district, *viz.*, one sheaf out of every twenty-five. In practice this amounts to about one-twentieth of the produce. The autumn harvest is looked upon by the agricultural community only as a temporary means of subsisting, and it is on the success of the spring cereals and the sugarcane crop that they depend for paying their rent and making their profit.

Agricultural implements.

The ploughs in common use are the *khuthárá* for light soils, and the *nánhará* with a much larger spike for heavy ground. The other implements commonly used by the cultivators are too well known to need description: they are the *pharsá*, or large hoe; the *kodárí*, or small hoe; the *khurpá* or *khurpí*, for cutting grass and weeds; the *hansiá*, or sickle; the *gharánsá*, or chopping knife, with which sugarcane and *bhúsá* are cut; and the *nihusá*, or chopping block, on which these are cut.

Irrigation.

Irrigation is carried on from wells, jhíls, tanks, and occasionally from rivers; and water is found all over the district at a distance from the surface of 30 to 35 feet. The cost of making an earthen well is about Rs. 5; if the well be lined with bricks, it may amount to Rs. 500. Jhíl water is largely utilized for irrigation, first in October and November for rice cultivation, later on in the cold weather for the cereal crops, and during the hot weather, whatever is not required for watering cattle, is used to irrigate sugarcane. Indeed, sugarcane is always largely cultivated in the vicinity of tanks and jhíls. None of the rivers of the district is much utilized for irrigation, partly because the lowlands which border them require no artificial waterings, and partly on account of the low level of the water in the dry seasons, when alone irrigation is necessary. Water for this purpose might be drawn from the larger rivers by canals, but their construction would be of little use, as the lowlands they would pass through already produce luxuriant crops of sugarcane without watering. The Nánd might very profitably be made into a reservoir for water during the dry season by throwing a dam across it before it joins the Gúmti. It has no lowlands surrounding it, and consequently its water could be largely utilized. At present it is all but dry in the hot weather. The Barná is dammed in this way across its mouth, and is, to some extent, used for irrigation.

Crops.

The chief autumn crops are sugarcane, Indian-corn, rice, cotton, the pulses *arhar*, *mothí*, and *urd*, the millets *bájrá*, *joár*, and *sánwán*, and the fibres *san* and *paṭuá*. The principal spring crops are barley, wheat, peas, gram, oats, and oilseeds (*tilí*). Sugarcane is the principal agricultural product of the district. It is grown in every parganah, in every village, and by every class of cultivators. In parganahs Pandrah and Kol Asla, it is estimated that there is never less than one-fourth to one-third of the cultivated area taken up with it. In the *tarí* lands along the banks of the rivers it is planted in February (Mágh); and, although perfectly inundated, it does not suffer from this cause, so long as the tips of the leaves remain above the water. In these lands, although it is never irrigated, it grows with great vigour; but it does not yield *guṛ*, or unrefined sugar, to such an extent as the cane grown on the higher and artificially irrigated lands. In the latter description of lands it is sown between February and the middle of April (Mágh, Phálgun and Chait), and in the lighter soils is ready to cut in December (Aghan); but in the better soils it is left in the ground till January or February. Mágh (January-February) and Phálgun (February-March) are reckoned by the natives the best months in which to manufacture *guṛ*. After Phálgun, although the produce is the same, the juice is thin, and the *guṛ* sticky and of an inferior quality. The lands to be sown with sugarcane are either ploughed up and allowed to remain fallow from the commencement of the rains, or are sown with *san*, *urd*, or peas.

Indian-corn (*junhari*) is cultivated to a considerable extent by the market-gardeners in the neighbourhood of the city of Benares, and, to a less extent, in small patches round the outlying villages, principally for home consumption. It is sown, at the commencement of the rains, in rich, well-cultivated land. The Koeris and others of the market-gardener class collect the salt earth that crumbles off the walls of houses, and this, in preference to manure, they apply to the roots of the plants. It is said to cause vigorous growth of the ear and large-sized grain. The plant ripens in August, about two months after it is sown. *Kachari*, or the rainy-season melon, is almost always sown with Indian-corn. The seeds are put into the ground at intervals of about one yard. The fruit is ready either at the same time as, or rather earlier than, the maize. The pulse *mothí* is the poorest of all the autumn crops. When sown for seed it is put invariably in poor *úsarí* lands, where absolutely nothing else will grow. In these, although it remains stunted, it produces seed. One to two sers are sown per bígha; under very favourable circumstances this may return ten sers of grain. There are two varieties of hemp—*san* and *paṭuá*—grown in this district, which closely resemble each other. The former is grown to a great extent, and is

usually followed by sugarcane; but very little of the latter kind is grown. Garden vegetables are only cultivated by the market-gardeners in the lands adjoining the city of Benares, principally for the consumption of the European community.

The only product of the district of which a great part is exported is *tili* or oilseed. The large urban population and the small size of the district do not admit of the exportation of any of the ordinary necessaries of life. On the other hand, grain is largely imported by road from the surrounding districts, and by water from Lower Bengal.

Famines and scarcities.

As regards droughts, Benares may be said to occupy an intermediate position between the centres of distress in Upper India and in Bengal, and is less severely affected with scarcity than either of the regions to the east and west. In the earlier famines—1770, 1783 and 1803, but especially in that of 1837-38—the district suffered, but the records are too scanty to afford much information. In 1860-61 the famine in the upper parts of these provinces was not felt as far east as Benares.

In 1868, although the heavy rainfall of September spread more or less over the whole district, yet there was considerable failure of crops and sharp suffering. The earlier rice crops failed, and the later crop (*jarhan* rice) was only saved by the exertions of the cultivators, in digging earthen wells and utilizing to the utmost the water of *jhils* and tanks. The outturn of the spring crops was fair, varying from three-quarters to one-half the average, and some portion of the autumn crops was also preserved. But the high prices ruling towards the middle of 1869 discovered much distress, and it was necessary to open poor-houses and give charitable relief for several months. The relief operations were started in the city about the 11th August, and closed about the 11th November; the daily average was 1,319, the greatest number, 2,340, being reached in the week ending 15th September, and the least, 548, in the week ending 3rd November. The cost was Rs. 4,790-4-5, but local donations and contributions by the central committee amounted to Rs. 10,942-5-0. Of the balance Rs. 1,152-5-0 was given to the blind asylum at Sikraul and the rest invested in Government securities for a future occasion. [See Henvey's Narrative of the Drought and Famine which prevailed in the North-Western Provinces during 1868-69-70.]

The great Bengal famine of 1874 was to a slight extent also felt in the Benares district, but it nowhere in these provinces attained the dimensions of even a severe scarcity. In 1877-79 there was unusual want in Benares consequent on high prices, but nothing more. The city of Benares was visited by beggars and others who came to find food or die on the banks of the sacred Ganges.

The time of greatest pressure was June, July, and part of August, 1878. There was no particular locality in the district that showed extreme distress. The only relief work found necessary was opened in the city from 28th June till 30th September. The largest attendance was in July, when it reached 7,006. The aggregate number relieved by poor-houses was 6,318 in July, 9,951 in August, and 588 in September. No portion of the cost of relief in this district was borne by Government.

Building materials.

Nearly all the stone required for building purposes is brought from the quarries in the Mirzapur district by river. From the *kankar* found in the district excellent lime is made. Timber for building purposes is said to be plentiful. The prices of building materials do not differ appreciably from those given for other districts in the division [see MIRZAPUR and AZAMGARH].

PART III.

INHABITANTS, INSTITUTIONS, AND HISTORY.

Population.

The first estimate of the population published by authority was made in 1847, but it was not a census in the proper sense of the term. The next enumeration in 1853 was a real census; it was a counting of the people and not merely of the houses. Later enumerations were made in 1865 and 1872, the results of which have been published in bulky volumes. The processes of the earlier censuses of the Benares division, especially those of the years 1865 and 1872, were undoubtedly defective; and the light thrown upon their results by the recent census of 1881 shows that, owing to omissions in 1865 and 1872, no reliance can be placed on the figures of those years. A comparison of the results of previous enumerations with those of the late census led the Deputy Superintendent of Census Operations in 1881 to conclude that, while there was an under-statement of the population in 1865 and 1872, there was an over-statement in 1853. Details of the earlier censuses may, therefore, be safely omitted, for probably no accurate deduction could be drawn from them. The following table shows the total population, distinguishing between Hindus and non-Hindus, and the density per square mile as given in the various census reports:—

Census of	Total population.	Hindus.	Muhammadans and others.	Density per square mile	Increase or decrease.
1847	741,426	676,050	65,376	744	
1853	851,757	769,116	82,641	856	+110,331
1865	801,767	725,623	76,144	805	−49,990
1872	794,039	714,510	79,529	797	−7,728
1881	892,684	801,556	91,128	894·4	+98,645

Census of 1881.

Passing to the details of the last census, we find that in the nine years 1872-81 the total population had apparently increased by 98,645, or 12·4 per cent. But, while the increase in the males was 44,259, or only 10·8 per cent., the increase in the females was 54,386, or 14 per cent. It is on this higher rate of apparent increase of females, as compared with males, that Mr. White mainly bases his reasoning that the recorded increase is not real. The greater part of this increase seems owing to the more accurate counting at the late census. The totals by religion and the density, according to the 1881 census, are shown for each parganah and tahsíl in the following table:—

Tahsíl.	Parganah.	*Hindus.*		*Muhammadans.*		*Jains.*		*Christians.*		*Others.*		*Grand total.*		Density of total population per square mile.
		Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.	
Benares.	Dehát Amánat (including Lohtá).	188,965	93,231	50,775	24,911	2	1	1,363	546	2	...	241,107	118,689	4,549
	Kaswár Sarkár ...	29,354	14,505	736	360	...	...	...	...	...	...	30,090	14,865	699
	Pandrah ...	34,651	17,166	1,744	846	1	1	...	...	...	...	36,396	18,013	758
	Katehar ...	71,953	36,129	2,014	984	4	3	4	3	...	...	73,975	37,119	747
	Sultánpur ...	7,669	3,796	250	128	...	...	...	...	...	...	7,919	3,924	719
	Kot Asla ...	66,641	32,768	3,409	1,678	...	...	12	5	...	...	70,062	34,451	814
	Athgáon ...	24,668	12,241	747	371	...	...	4	3	...	...	25,419	12,615	726
	Sheopur ...	44,235	20,897	5,636	2,578	...	...	247	122	...	...	50,121	23,597	1,588
	Jálhúpur ...	26,377	13,442	423	217	...	...	16	8	...	...	26,816	13 667	693
	Tahsíl total ...	494,516	244,175	65,734	32,073	7	5	1,646	687	2	...	561,905	276,940	1221·5
Family Domains.	Kaswár Rájá ...	85,465	42,153	4,007	1,981	...	...	1	...	...	...	89,473	44,134	751·8
Chandauli.	Barhaul ...	34,931	17,554	1,854	944	...	...	...	...	...	...	36,785	18,498	537
	Barah ...	26,176	13,291	3,431	1,704	...	...	...	...	...	...	29,307	14,995	623
	Dhús ...	22,223	10,988	2,306	1,152	...	...	...	...	...	...	24,529	12,140	545
	Mawaí ...	10,485	5,284	1,500	761	...	...	104	45	...	...	12,089	6,090	711
	Mahwárí ...	18,534	9,332	911	421	...	...	...	...	...	...	19,445	9,753	608
	Majhwár ...	42,608	21,433	2,836	1,432	...	...	1	1	...	...	45,445	22,866	605
	Narwan ...	41,013	20,618	2,657	1,373	...	...	1	...	...	...	43 681	21,986	410
	Rálhúpur ...	25,054	12,140	4,352	2,197	...	...	11	5	...	...	29,417	14,342	1,050
	Tahsíl total ...	221,024	110,635	19,557	9,984	...	...	117	51	...	...	240,698	120,670	574·4
	Railway travellers	551	146	53	10		...	4	...	...	...	608	156	...
	District total ...	801,556	397,109	89,351	44,048	7	5	1,768	738	2	...	892,684	441,900	894·4

The area in 1881 was returned at 998·0 square miles, but this is only approximately correct, and the true area cannot be known until the cadastral survey now in progress has been finished. The population, 892,684, was

distributed amongst three towns and 1,943 villages: the houses in the former numbered 27,234; and in the latter, 84,329. The males (450,784) exceeded the females (441,900) by 8,884, or 2·0 per cent. The density per square mile was 894·4. The proportion of towns and villages per square mile was 1·9; and of houses, 111·7. In the towns 7·7 persons, and in the villages 8·0 persons, on an average, were found in each house.

Christians by race.

Following the order of the census statements, we find the persons returned as Christians belonged to the following races:—British-born subjects, 816 (225 females); other Europeans, 59 (32 females); Eurasians, 283 (158 females); and natives, 610 (323 females) The sects of Christians represented in Benares were the Churches of England and Rome, Presbyterians, Baptists, Methodists (Wesleyan and unspecified), and Greeks.

Relative proportion of the sexes of the main religious divisions.

The relative proportions of the sexes of the main religious divisions of the population were as follows:—ratio to the total population of males, ·5050; of females, ·4950; of Hindus, ·8975; of Muhammadans, ·1001; and of Christians, ·0020: ratio of Hindu males to total Hindu population, ·5046; of Muhammadan males to total Muhammadan population, ·5070; of Christian males to total Christian population, 5826; and of Jain males to total Jain population, ·2857.

Civil condition of the population.

Of single persons, there were 190,287 males and 124,404 females; of married, 232,106 males and 225,232 females; and of widowed, 28,391 males and 92,264 females.

Conjugal condition and ages of the population.

The total minor population (under 15 years of age) was 325,852 (156,862 females), or 36·5 per cent. The following table will show at a glance the ages of the two principal classes of the population, with the number of single, married, and widowed at each of the ages given:—

	HINDUS.						MUHAMMADANS.					
	Single.		*Married.*		*Widowed.*		*Single.*		*Married.*		*Widowed.*	
	Male.	Female	Male.	Female.	Male.	Female	Male.	Female.	Male.	Female.	Male.	Female.
Up to 9 years,	102,686	96,153	4,458	9,022	68	149	11,715	11,228	156	542	3	7
10 „ 14 „	32,755	11,520	11,448	23,171	248	496	4,416	2,098	756	2,148	12	26
15 „ 19 „	12,394	882	15,365	22,787	510	821	1,857	240	1,371	2,558	57	64
20 „ 24 „	7,579	365	23,233	31,707	1,180	1,942	888	113	2 509	3,629	111	184
25 „ 29 „	5,147	329	30,445	34,452	2,028	3,794	387	81	3,177	3,446	189	305
30 „ 39 „	4,813	387	51,505	46,610	4.084	13,054	262	85	5,654	5,147	333	995
40 „ 49 „	2,138	203	36,267	23,143	4,833	19,642	110	61	4,309	3,044	438	1.717
50 „ 59 „	1,221	95	21,346	8,500	5,158	19,089	62	39	2,968	1,138	445	1,967
60 & upwards,	1,072	82	14,698	3,489	7,818	25.225	54	25	2,212	4·6	852	2,709
Total ...	169,805	110,016	208,715	202,881	25,927	84,212	19,751	13,969	23,112	22,108	2,440	7,971

Of Christians, two (one female) are returned as married under 10 years, and eight (three females) between 10 and 14; there were two Christian widows under 15, but none between 15 and 19.

Distribution by birthplace.

Of the total population, 129,253 (78,600 females, or 14·2 per cent., are returned as born outside the limits of the district. Distributing the population according to education, we find that 843,160 (439,819 females), or 94·46 per cent., are returned as unable to read and write and not under instruction; 39,263 (1,628 females), or 4·4 per cent., are shown as able to read and write; and 10,261 (453 females), or 1·14 per cent., as under instruction. Of those able to read and write 35,556 (1,170 females), and of those under instruction 8,734 (209 females), were Hindus. The Muhammadans who come under these categories were 2,710 (128 females) and 1,141 (67 females) respectively. Of the Christians, 995 (330 females) are returned as literate, and 386 (177 females) as under instruction. Of the others, two (both males) are shown as able to read and write.

Distribution according to education.

Infirmities: persons of unsound mind.

The census returns exhibit the number of persons of unsound mind by age and sex for all religions represented in the district. The total was 294 (82 females), or ·03 per cent. The largest number, 89 (19 females), were of the ages 30 to 40 years. Distributing them into religions, Hindus thus afflicted were 252 (67 females); Muhammadans, 39 (15 females); and Christians, 3 (all males).

Number of the blind.

The total number of blind persons is returned as 1,822 (909 females), or ·20 per cent. Of these, nearly a third, or 574 (309 females), were "over 60"; 199 (115 females) between 50 and 60; 230 (125 females) between 40 and 50; 221 (99 females) between 30 and 40; 238 (125 females) between 20 and 30; 98 (34 females) between 15 and 20; 80 (33 females) between 10 and 15; 107 (40 females) between 5 and 10; and 75 (29 females) under 5 years. Of the total number, 1,637 (812 females) were Hindus; 181 (95 females) Muhammadans; and 4 (2 females) Christians.

Deaf mutes.

Of deaf mutes there were 468 (193 females), or ·05 per cent., the largest number, 82 (41 females), appearing among persons "over 60." Of these, 413 (163 females) were Hindus and 55 (30 females) Muhammadans.

Lepers.

The last infirmity of which note was taken at the recent census was that of leprosy. There were 284 (51 females) afflicted with this disease. The percentage to the total population is ·03, so that three in every ten thousand of the population were, on an average, lepers. Of the total number, 265 (47 females) were Hindus; 18 (3 females) Muhammadans; and one (female) Christian.

Castes of Hindus.

Caste,[1] a word derived by Sir H. M. Elliot from the Portuguese *casta*, 'race', 'species', is more especially applied to the distinctions of birth, tribe, locality, religion, and occupation that separate the Hindu population of India. On the subject of the rise and progress of castes much has been written in previous district notices [see particularly MUTTRA, SHÁHJAHÁNPUR, MORADABAD, and FARUKHABAD]; and it would be out of place to enter on a lengthened discussion of this intricate subject at this late stage in the series of memoirs. It may be worth while, however, to remind the reader that the original Sanskrit name for caste is *varna*, a word meaning 'colour;' and the theory that originally there were two castes, white and black, or Aryan and non-Aryan, the former including the early conquerors from Central Asia, and the latter the aborigines, is by some regarded as the simplest and at the same time the most correct exposition of the subject. It may appear to be open to objection on the ground that we find among the Aryans themselves, the supposed 'white race,' three castes, *viz.*, Brahmans or priests, Kshatrís or soldiers, and Vaisyas or the common people, whose profession was, according to the *Bhagavadgítá*, agriculture, cow-keeping, and commerce. How then, it might be asked, could the term 'colour' (*varna*) possibly be used to mean 'caste,' when the three highest castes were, on the hypothesis, all of the white race? The answer to this objection is that the three so-called castes above mentioned were, in the early times of which we are speaking, merely three professions of the one great white race. To members of this race only was the term *varna* originally applied, and all of them were relatively to the dark-skinned aborigines, of *one* caste, just as Europeans and natives constitute at present two well-marked classes of the community, that might, without much stretch of language, be called distinct castes.

The application of the term *varna* to the Sudras took place afterwards, as, indeed, that class only came into existence when the relation of 'conquerors' and 'conquered' had become established, and when professions had become hereditary. By that time the expression 'man of colour,' meaning a man possessing caste, had become the recognized distinction of the ruling race, and from causes that can readily be conceived, it was extended to include the half-breeds and such of the aborigines as had adopted the customs of the conquerors and were, to a certain extent, admitted to association with them. Thus it came about that four castes were recognised, and these are alluded to

[1] The following brief account of Hindu castes in Benares has been supplied by the Hon'ble Rája Siva Prasád, C.S.I., whose pamphlet, in Hindi and Urdu, published at the *Medical Hall Press*, Benares, 1871, gives a complete alphabetical list of the castes of these provinces, prepared for the purposes of the 1872 census.

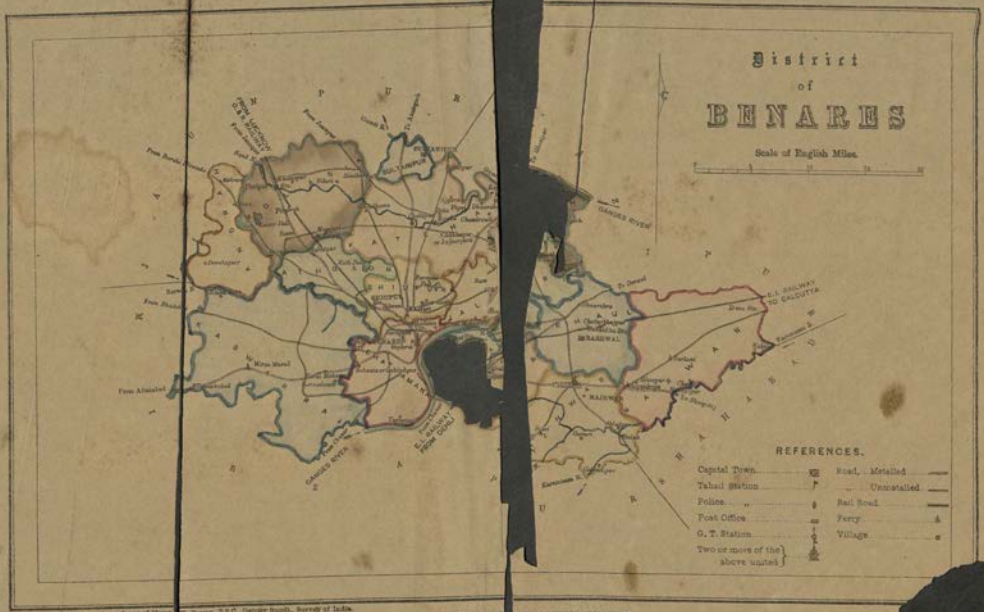
in the older writings as *chár varna*. The last of these, the Sudra, arose chiefly in the first instance, as the result of intermarriages between the conquerors and the conquered, but its ranks were probably from the first recruited largely from the indigenous population, without any admixture of blood. Some authorities would deny the name Sudra to such of the aborigines as are commonly regarded as 'low castes,' and their touch as a defilement requiring bathing by the person subjected to it, and the washing of his clothes and all articles that may have been touched by the obnoxious individual. These low castes are the Chandáls, Doms, Chamárs, Chúhrás, &c. It should be further noted that many that properly belong to the fourth or Sudra division have, from time to time, raised themselves to the second or third: for instance, the Káyasths are just now striving to obtain recognition as Kshatrís.

The four-fold divisions of caste, although much insisted upon by earlier English writers, has been of late years generally regarded as unscientific, and as not corresponding with any actual divisions at present found among the people themselves. The late Mr. Sherring in his voluminous work on *Hindu Tribes and Castes*, and Mr. Beames in his edition of Sir H. M. Elliot's *Supplemental Glossary*, have done much to throw into the shade the so-called traditional account of the rise of castes. In the earlier censuses of these provinces that attempted to record caste distinctions, those, namely, of 1865 and 1872, the four-fold classification was generally adhered to; but in the recent census the later views of ethnologists were deferred to, and the only trace of the old divisions we find is in the circumstance that Brahmans, Rájputs, and Banias are placed at the head of the principal Hindu castes, the rest being enumerated in alphabetical order, an arrangement that gets rid of any competition as to relative rank that might have been raised regarding them.

Principal Hindu castes.

The castes above referred to as the principal Hindu castes are the three first-mentioned, and all others with a population in the whole North-Western Provinces and Oudh of 100,000 or upwards. These may be given, with the population of each in the Benares district, ranked in the order of numerical importance, thus:—

Caste.	General occupation.	Total population.	Females.
Brahman	Minister of Hindu religion, agriculturist.	104,092	50,073
Chamár	Currier, agriculturist ...	101,091	51,907
Ahír	Cowherd	80,088	39,228
Rájput	Landowner, cultivator ...	53,930	25,550
Káchhí	Agriculturist	41,834	20,274



Engraved, under the superintendence of Major [illegible] Barron, R.E.C., Deputy Supdt., Survey of India.

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From an original supplied by the Office[illegible] Provincial Gazetteer, N.W.P.,

For[illegible]

Caste.	General occupation.	Total population	Females.
Bhar	Agriculturist	36,407	18,121
Kurmi or Kunbi	Landholder, cultivator ...	29,849	14,843
Kahár	Pálki-bearer	28,376	14,795
Lohár	Blacksmith	20,994	10,412
Telí	Oilman	19,728	9,881
Bhúinhár (by some regarded as Brahmans.)	Landholder, cultivator ...	19,422	9,788
Bania	Trader, money-lender, banker,	18,353	9,061
Kalwár	Distiller	17,696	8,985
Káyasth or Káyath	Scribe	15,548	7,830
Kumhár	Potter	15,237	7,645
Loniá	Salt-extractor	15,136	7,348
Gadariá	Shepherd	12,510	6,272
Náí	Barber	10,314	5,103
Malláh	Boatman	9,870	5,525
Sunár	Gold and silver-smith ...	7,714	3,766
Dhobí	Washerman	7,218	3,665
Tamolí	Betel-leaf and nut seller ...	5,581	2,819
Pási	Fowler, watchman ...	5,164	2,541
Khatik	Pig and poultry breeder ...	5,087	2,564
Gosáin	Devotee, saint	4,109	1,541
Bhurjí or Bharbhunjá	Grain-parcher	2,639	1,288
Bhát (by some regarded as Brahmans).	Genealogist, panegyrist ...	2,057	997
Málí	Gardener	1,730	822
Dom	Bamboo-basket maker ...	1,217	540
Bhangi	Scavenger	1,031	500
Barhaí	Carpenter	808	380
Korí	Weaver	403	182
Ját	Cultivator	137	46
Dhánuk	Village messenger, watchman,	122	25
Lodhá	Cultivator	109	43
Ahar or Aheria	Cattle-breeder	64	17
Gújar	Landholder, agriculturist ...	42	17
Unspecified	... ...	105,849	52,715
Total ...		801,556	397,109

Brahmans.

We have at present no means of ascertaining the names of the Brahman clans actually represented in any particular district of these provinces, nor of the number in each clan, as at the recent census it was decided not to abstract these details from the schedules for any castes except Rájputs, Ahírs, and Gújars. The very slight degree of success that can be ascribed to the attempt (embodied in the separate volume of *Sex Statistics*) as regards these castes, renders it less a matter of regret that it was not carried further. It should be observed, however, that the object of ascertaining the clans and their numbers had reference solely to the measures for repressing infanticide, and was not connected with ethnological inquiries. The tribes and sub-tribes of Brahmans are, however, well known, and have been exhaustively described by Mr. Sherring and mentioned in some detail in former notices of this series. These are all, doubtless, occasionally found in Benares, and it would unnecessarily enlarge the scope of this notice to attempt to enumerate them. It will suffice to state that the Sarwariá or Sarjúpárí division of the Kanaujiá tribe is the one to which, it is believed, most of the resident Brahmans of the district belong. By the census of 1872 its members were returned as numbering 56,963 out of a total for all Brahmans of 90,972. No other tribe or sub-tribe is shown with as many as 5,000 members. These figures are of course only reliable with a large margin for error, the "unspecified" numbering 15,539, while some who belong to the Sarwariá clan are shown separately under other designations. Descriptions of this division of Brahmans will be found in the AZAMGARH, GORAKHPUR, and other notices, and it is only necessary to remind the reader that Sarwariá and Sarjúpárí are synonymous in meaning and are derived from *Sarjú*, the river (Gogra) so called, and *pár*, 'across', Sarwar being a corruption of Sarjú-pár, and that both signify the country across the Sarjú or Gogra river, which included the present Gorakhpur and Basti districts and some part of Oudh [*see Gaz.*, VI., 352.] It is an example of locality furnishing a caste name.

Bhúínhárs.

Whether the Bhúínhárs should be classed as Brahmans, in which case they would come, chiefly though not exclusively, under the same (Sarwariá) division, or as a separate caste midway between Brahmans and Rájputs, is a debated question. It will suffice to refer the reader to the discussion in the AZAMGARH notice, where the origin and claims of this caste or tribe have been considered at some length. Bhúínhárs are numerous in Benares and have a multitude of sub-classes, some of which are almost certainly blood-relations of recognized Rájput tribes. Mr. Sinkinson remarks, however, upon the traditions of the Bhúínhár clans in this

district that they all agree in the one particular that unadulterated Brahman blood flows in their veins, and account for their supposed loss of sanctity by the fact that they stooped to accept grants of land. Referring to Mr. Beames' remarks on Sir H. M. Elliot's notice of the caste [*Supplemental Glossary*, I., 23], which Mr. Beames explains Bhúinhár to mean the ordinary "people of the land" (from *bhúmi*, 'land,' and *hár*, 'person'), and connects the term with a legend of some king's having distributed sacrificial threads to all sorts of people on an occasion when true Brahmans were too few to celebrate a particular ceremony—this tradition (remarks Mr. Sinkinson) and the explanations, are too strained to find acceptance easily. *Hára* (from the root *hṛi*) means in Sanskrit 'taker,' and this signification of the second element in the compound Bhúinhár accords better with the traditions of the caste current in this district that make them out to have adopted their name from the fact that they 'took land' from some king.

The most numerous of the Bhúinhár sub-divisions is the Gautam, to which the maháráját of Benares belongs. These people represent themselves as the descendants of Kíthú Misr, a Brahman, the *guru* of Rájá Banár the Benares Romulus, who is popularly supposed to have ruled over Benares, and to have been defeated by Mahmúd of Ghazní in the eleventh century. Kíthú Misr was a man of intense sanctity and repudiated every overture of reward from his master, who at last surreptitiously hid a grant of rent-free land in his head-dress (*pagri*). This was discovered by the saint when bathing, and he soon afforded evidence of the acquisition of mortal frailties, for he lost his temper as well as his sanctity and predicted that all the possessions of his master should become the property of his descendants. These are the Bhúinhárs of parganah Kaswár, and their chiefs, the rájas of Benares, have more than fulfilled the prediction. This prophecy is popularly supposed to have been delivered at a tank near Dasáswamedh Ghát, called Misr Pokhrá. "It would be exceedingly interesting," writes Mr. Sinkinson, "to receive evidence of its currency 140 years ago, before Mansá Rám became the chosen instrument for its accomplishment."

After the Gautams come the Kol Asla Bhúinhárs. Their title is Bharsí Misr and their clan Kulhá. The former word refers to their original home, the village of Bharsí in Gorakhpur, and the latter to their adopted one, the parganah of Kolah, which, according to some authorities, should be spelt Kolhá. Their ancestor was one Díwán Misr who came to Benares from Bharsí to study. His zeal and abilities attracted the notice of the then prince of Benares and procured for him a grant of a jágír in parganah Kol Asla. He married

and settled there, and his descendants are the Kol Asla Bhúínhárs. His name is perpetuated in *mauza* Díwánjí, and there is a shrine of a goddess associated with him in the neighbouring village of Khálispur, to which the Bhúínhárs pay especial reverence.

There are several Bhúínhár families in Katehar of the Chaudhrí clan. They claim an illustrious origin, but one that will hardly bear analysis. Their ancestors are represented to be Dikshit Brahmans from Behár, who obtained a grant of land from Paras Rám when he expelled the Kshatriás.

The parganah of Narwan contains a large number of Dikshit Bhúínhárs. They are peculiar in this respect, that they all take the affix Rái, and not Sinh, which is affected by all the other Bhúínhár clans in the district. They trace their origin from one Bhagdant Rái Dikshit, a resident of Anter in the Muttra district. He was on his way to the shrine at Jagannath (a common characteristic, by the way, of the ancestors of most of the large clans, whose real history it might be inconvenient for their descendants to remember,) and halted across the Karmnása river on the bank of the Durgávati. The rája of Chainpur, to whom the illustrious name of Sálivában is attributed, chanced to be on a hunting expedition in the vicinity. The pilgrim gained his laurels by slaying an inconvenient tiger with a hog spear, and so ingratiated himself with the king that the latter made him the same promise as that made by Herod to Herodias' daughter. The offer was accepted and Bhagdant elected to take so much land as he could march round in one day on an elephant. This tract contained the mystical number of 52 villages, 26 on either side of the Karmnása. The evening saw Bhagdant arrive at the village of Chittem, taluka Marwá, parganah Narwan, where he halted. He built a fort, called his relatives from Anter, and finally settled here. Of his two sons, one married a Rájput, and the other a Brahman girl. The descendants of the former are Banyapár Kshatriás still owning four villages in Narwan and of the latter Bhúínhárs the chief land-owners of Narwan and Chainpur. There are also a few Bemwár and Donwár Bhúínhárs in Narwan.

Recent colonization of district by Brahman and Bhúínhár tribes.

With the exception of the Sarwariás, about whose colonization of the district no certain tradition exists, the tribal accounts of all the Brahman and Bhúínhár clans, so far as they have been examined, point to a comparatively recent settlement in this district. This is in complete accord with the traditions in Azamgarh, Gházípur, and Ballia, and is rendered the more probable by what may be almost called the historical fact of an intermediate aboriginal occupation of the old Allahabad súba, in which this district was

included, between the downfall of the great Rájput houses of Dehli and Kanauj and the early inroads of the Muhammadans.

Rájputs.

The list of Rájput clans published in the census return in the volume of *Sex Statistics* shows all with 100 members. The list is by no means perfectly accurate as regards the numbers shown opposite the clan-names, nor as regards the classification. For many are shown as 'unspecified' that doubtless should have been returned in some one subdivision; and some of the so-called clans are merely *gotras* or else sub-clans. Those that are not true clans have been marked with an asterisk :—

Clan.	Total population.	Females.	Clan.	Total population.	Females.
Agastwár ...	131	58	*Masnadiá ...	169	82
Bachhgóti ...	179	61	Maunas ...	721	328
Bais	2,478	1,169	Nágbansí ...	3,548	1,758
Banáphar ...	1,218	562	Nayáparia ...	299	133
Barhauliá (a branch of Bhrigbansí).	1,210	610	*Nanwak (Nandwag) ...	712	305
Bhátiá ...	127	76	Nigam (Nikumbh).	118	44
Bhrigbansí ...	7,886	3,774	Panwár ...	440	207
Bisen ...	2,125	981	*Pohárjí ...	115	49
Chandel ...	1,779	871	Raghubansí ...	13,737	6,644
*Chaudharí ...	113	65	Ráthaur ...	160	59
Chauhán ...	759	298	*Sardár ...	1,220	615
*Dhanidist ...	456	190	Sengar ...	357	171
*Dharmdist ...	100	49	Sikarwár ...	594	295
Dichhit or Dikhit,	507	232	Solankhí ...	147	72
*Dirgbansí ...	94	31	Sombansí ...	855	417
Dunwár ...	168	65	Súrajbansí ...	1,505	725
Gaharwár ...	861	410	Ujjain ...	218	94
Gahor ...	141	71	Unspecified ...	3,952	1,733
Gargbansí ...	349	158	Specified clans with under 100 members each...	1,674	764
Gautam ...	2,296	1,121			
*Janwár ...	224	126			
Kákní ...	120	58			
Marodá ...	106	59	Total ...	54,149	25,651
Marwal ...	181	70			

The percentages of females for the whole class of Rájputs were: 'under ten years of age,' 47·45 ; 'over ten years,' 47·34. The most important of the above in point of numbers are (omitting Sardár, which is not a true clan): the Raghubansí, Bhrigbansí, Nágbansí, Bais, Gautam, Bisen, Súrajbansí, Chandel, Banáphar, and Barhauliá clans. The last, however, although enumerated separately at the census, is (according to Rájá Sivá Prasád) a branch of the Bhrigbansís. None of the others had as many as 1,000 members in this district at the late census.

Raghubansís.

The following account of nine of these clans gives what is known of their local traditions[1]:—The Raghubansís till recent times were the princes and owners of parganahs Katehar, Jálhúpur, Sultánípur, Barah, and Mahwárí. They were still the sole landlords of these parganahs at the date of the permanent settlement (1791 A.D.), and even now reside there in numbers, but slightly diminished, though with a social status sadly changed, for our revenue system and the growing desire of the city bankers, merchants, and lawyers, to hold land is fast ousting them from their ancestral possessions. They remain for the most part a proud aristocracy of cultivating tenants, ever with a dangerously envious eye to their paternal estates, the possession of which, however originally acquired, a long prescription through generations of father and son has legalized to their minds, more completely than any decree of an alien judge can the usurper's. They are a splendid race of men, and claim descent from Raghú, whom they represent as king of Ajudhyá. One of his decendants, Deo Kumár, came to Benares as a guest of Rájá Banár, who married him to his daughter. The wedding present was taluka Niyar in Katehar. Deo Kumár settled in *mauza* Deorain and built a fort. His descendants are the Raghubansís. The family is an illustrious one; perhaps the best known name in it is Doman Deo, the ninth in descent from Deo Kumár and a contemporary of the Emperor Sher Sháh, from whom he procured a grant of the whole parganah Katehar rent-free. He made Chandrautí his head-quarters, where a massive fort on the steep bank of the holy river still commemorates his prowess. It is not uncommon for the Raghubansís to claim him as their original ancestor. One version of the tradition is worth recording. This represents Doman Deo as the prime minister of the Dehli emperor; in consequence of a quarrel he was ordered to be strangled, but getting wind of this, he collected all his friends and adherents and fled eastwards. He was pursued and overtaken on the south bank of the Ganges opposite Chandrautí. A fight ensued, and Doman Deo was getting worsted

[1] Chiefly derived from notes by Mr. Sinkinson, C.S.

when, as a suppliant, he apostrophized the Gangá, and cast himself on her mercy and on her bosom. His confidence and piety were rewarded, for the river separated its waters, leaving a dry passage for Doman Deo and his friends. They crossed safely, but the pursuers suffered the fate of the Egyptians in the Red Sea, for, when they attempted to follow, the waters were loosened, and they perished in the flood. The scene of the battle is still pointed out opposite Chandrautí: it is a bare stretch of utterly barren ground where no grass will grow owing, the country-folk believe, to the curse upon it from blood having fallen there.

Bhrigbansís.

The Bhrigbansís are an influential clan, found in Barhaul and the adjacent parganahs of Dhús, Mahwárí, and Majhwár, in the Chandaulí tahsíl. They have their pedigree in tact for a period of 688 years, and represent themselves as descendants of one Rái Narotam Rái, a pilgrim who accepted service as family doctor to the Soirí rájá of Bhataur in Barhaul, on his return from Gayá. By fair means or foul, Narotam Rái succeeded his master, and, like a great many other heroes, married the daughter of that very prolific king, Rájá Banár. Two sons, Bháo Rái and Bhantu Rái, were the result of the marriage. The former took Barhaul and Mahâich, and the latter Majhwár. Their descendants are the principal landholders of these parganahs, although much of their old possessions has gone to the hammer. The bázárs of Chandaulí and Baburí were founded by members of Narotam Rái's family.

Nágbansís.

The Nágbansís came originally from Chhota Nágpur, where the tribe is found in considerable strength. A few families that reside in the Rámápurá quarter of the city of Benares have been settled there for five or six generations past. The head of the tribe in Benares is Sankarkhan Dat Sinh, a landowner of wealth and influence. The Benares Nágbansís belong to the Vatsa *gotra*. Traditionally, the Nágbansís are descended from the Serpent Race of early Hindu history. At the head of the race stands the famous Rájá Takshak, who probably was a real personage [see Sherring's *Hindu Tribes*, I., p. 226.]

Bais.

The Bais Rájputs are from Dúndiá Kherá in Baiswárá. Some represent themselves as having settled in this district from their connection with the Sarwariás; others, that their ancestor came as a servant of Rájá Akorí of Kantit, and giving this up, entered the service of Mír Rústam 'Alí, the deputy governor of Benares, in 1730 A.D. He continued to serve Mansa Rám and Balwant Sinh, and the latter gave him a *jágír* in Athgáon.

Gautams.

The Gautams are scattered all over the district in small numbers, principally to the north. They are emigrants from the settlers at Mariáhú in Jaunpur, who came from Argal in Oudh. Their *gotra* is Bharadwaj.

Bisens.

The Bisens are numerous in Pandrah and part of Athgáon. Their ancestor was a Chandrabansí, Rájá Bisen, one of whose descendants, Bhímal Sáh, came from Gorakhpur on a pilgrimage to Benares and Mirzapur. His way home lay through Pandrah, where he was the guest of a Hariyá Rájput, who married him to his daughter, and in default of male issue adopted him. Maksúdanpattí, a village in Pandrah, was founded by Maksúdan Rái, a son of Bhímal Sáh.

Nanwaks.

The Nanwaks occupy part of parganah Pandrah, and there are a few of them in Athgáon. They came from Oudh and claim descent from Lakshmana, the brother of Ráma. Those found in this district are settlers from the large colony at Mariáhú in Jaunpur.

Gaharwárs.

The Gaharwárs are scattered in small numbers all over the district, principally south of the Ganges. They are a melancholy remnant of the powerful dynasty that is supposed to have held sway over Benares in the eleventh century. A great proportion of those that do remain are Muhammadans by religion. They date their apostacy from the defeat of Rájá Banár by Alaví Sháh, when every Gaharwár who did not embrace Islámism was murdered.

Banias.

The census returns of 1881 throw no light upon Bania sub-divisions. In 1872 the following sub-divisions were found represented in the district:—

Sub-division.	Population.	Sub-division.	Population.
Agarwála	3,034	* Kasarwáni	4,901
Agrahri	2,712	* Kasaundhan	786
Bandarwár...	897	* Oswál	98
Dhusar	100	Rastogi	851
Gindauría	170	* Saráugí	171
* Káhti	296	Ummar	557
* Kándu	4,164	Unspecified	1,388
		Total ...	20,125

Of those sub-divisions marked with an asterisk in the above list, Káhtí is doubtful; three others, Kándu, Kasarwáni, and Kasaundhan, are reckoned among Sudras in Rájá Siva Prasád's list. Oswáls and Saráugís are Jains by religion.

Ahírs.

The sub-divisions of Ahírs shown in the recent (1881) census returns were: Dhindhor, 13,423 (6,432 females); Gwál, 19,378 (9,779 females); Satgupt, 17,231 (8,428 females); unspecified; 29,494 (14,567 females); specified sub-divisions with under 100 members each, 62 (22 females); total, 80,088 (39,206 females). An account of this caste will be found in the memoirs of the Muttra and Moradabad districts. The percentages of females for the whole class were: 'under ten years of age,' 48·89; 'over ten years,' 49·02.

The "unspecified" of the census.

From the vernacular lists compiled in the census office, the following appear to be the details of the "unspecified" castes, and they are added here as it may be of interest to ascertain them. The letter P. in brackets indicates that the name is one of a profession rather than of a caste:—

Caste.	General occupation.	Total population.
Arakh	Cultivator, village servant	5
Baheliá	Fowler	604
Bánmánas (Mushar?) ...	Rope, string, mat-maker	2,482
Bánsphor or Dharkar ...	Bamboo-worker	1,162
Bárí	Leaf-plate seller, torch-bearer	2,344
Barnwár	Grass cutter and seller	57
Bhíl	Coolie	548
Bhotiá	Agriculturist, labourer, trader	456
Bilwár	Grain dealer, cultivator	5
Bind (sub-division of Lonia) ...	Toddy drawer, cultivator, manufacturer of *sajji* in parganah Dhús.	12,290
Byár	Cultivator, field-labourer	24
Chhípí	Calico printer	57
Dabgar (P.)	Leather-vessel (*kuppa*) maker	4
Darzí	Tailor	984
Devotee (*vide infra*) ...	Mendicant	1,096
Dhángar	Coolie	1
Dusaundhí or Jasaundhí (Bhát Brahman.)	Ballad-singer	117
Gandharp	Dancer, singer	772
Gandhí (P.)	Scent-seller	29

Caste.	General occupation	Total population.
Gautam (Rájput) ...	Cultivator	120
Ghosí (a kind of Ahír) ...	Milkman, cultivator	8
Gujratí (Bania)	Trader	997
Halwái	Confectioner	4,588
Jaiswár	Grass-cutter, shoe maker, syce, weaver ...	24
Jának	Soothsayer	9
Jauharí (P)	Ornament seller	10
Joshí (Brahman)	Servant, receiver of alms	132
Kanchan	Dancer, prostitute	360
Kándú	Cultivator, shop-keeper	3,817
Kanjar	Rope-maker, trapper	17
Karnátak or Nat	Rope-dancer	32
Karol	Shoe-maker	239
Kaserá	Metal-vessel dealer	1,792
Khatrí (Rájput)	Merchant, servant	4,382
Khojá (eunuch)	Harem-guard	22
Kunbí	Cultivator, landholder	54,597
Kunjrá (P)	Green-grocer	255
Lohrá (Lohár)	Blacksmith	263
Mainá (?)	Cultivator, cattle-breeder	2
Manihár (P)	Glass-bangle maker	8
Márwárí (inhabitants of Márwár.)	Merchant	128
Nat	Acrobat	438
Orh (?)	Trader	55
Pahárí (hillman)	Servant	16
Pahrí	Cultivator, labourer	37
Patwá	Braid, fringe, tape maker	552
Rajbhar	Cultivator, pig-keeper	2,272
Rangrez (P)	Dyer	3
Ráwat (?)	Cultivator	2
Saperá	Snake-charmer	18
Sofrí	Cultivator	2,004
Sunákar	Excavator	4
Tawáif (P)	Prostitute	51
Thárú	Cultivator	100
Thatherá	Brass and copper smith	601
Tírgar (P)	Bow and arrow maker	178
Unspecified	... ...	4,069
	Total ...	105,849

Many of the castes given in the above list clearly belong to some of those already mentioned, but the omission of the chief name of the caste (*e. g.*, Bania for Gujráti) has led to their exclusion from the total; in all these cases, the chief name of the caste has been placed within brackets. Others again (such as Gandhí, a scent-seller) are merely names of professions; they have been marked as such in the list; the members belonging to them are generally Muhammadans. Márwárí and Pahárí are not names of castes, but merely mean inhabitants of Márwár and hillmen respectively. Mainá, Orh, and Ráwat are doubtful. "A Banmánas," writes Rájá Siva Prasád, "has never been heard of; the word means a monkey or a man of the woods: perhaps by Banmánas is meant Mushar, a very low caste." The true castes not marked otherwise in the list are usually accounted Sudras, although some, such as the Bhíls, Soírís, and Thárús, are almost certainly the representatives of non-Aryan and aboriginal races.

Soírís.

Whether Bhars, Cherús, and Soírís (the last name variously spelt Seorí, Súírí, Sivira, and in several other ways) were ever one race, as Mr. Sherring [*Hindu Tribes*, I., p. 376] thinks probable, is a question that may be raised, but is scarcely likely to be satisfactorily answered. It is certain, however, that at the beginning of the historical period they appear everywhere as distinct races. We have seen in BALLIA (*q. v.* under 'History') that this limit to Cherú dominion is fixed by tradition at the point when the Bhars are, on the same authority, held to have been supreme; the former occupying the eastern and the latter the western parganahs, immediately before the Rájput and Muhammadan invasions. Some authorities would make the Cherús and Soírís one and the same, and Sir H. M. Elliot inclined to that opinion [*Supplemental Glossary*, 159]. Buchanan, however, held them to be distinct, and supposed that the Soírís subdued and expelled the Cherús. The only districts where Cherús are now found are Gorakhpur and Mirzapur, and their total number is only 4,367 in both; Soírís are similarly found only in Benares and Mirzapur, and the number in the latter is only 95. Dr. Oldham took pains to discover traces of these races, and in his *Memoir of the Gházípur District* (I., pp. 49-51) suggests the identity of the Soírís with a wandering tribe in the forests of Central India, who bear (he says) the same name, and annually visit the plains of the Ganges, extending their visits sometimes as far as Oudh and Bundelkhand. He notices the strong resemblance this tribe bears in appearance to the gypsies of Europe. His remark that the Soírí tribe is also called Sánsí, although they do not openly acknowledge either Sánsí or Soírí as a tribal name, preferring to call themselves

Banjárás, Kanjars, or Nats, must be accepted with caution. The Sáusís or Sánsiás so well-known to the police in Sahár anpur and Muzaffarnagar as professional thieves and robbers are not, it is believed, known as Soirís [Note by Mr. J. W. Williams, District Superintendent of Police, Saháranpúr].

Thárús.

The existence of Thárûs in this district at the present day, although their numbers are small, is an interesting fact. They are another of the supposed aboriginal races, now in a depressed and abject condition, but formerly possessed of considerable influence and power. They have apparently survived in much larger numbers than the races just mentioned, as by the recent census they had a total population in the North-Western Provinces and Oudh of 27,172; they are also far more widely scattered, being found in every district of the Fyzabad division, in Cawnpore, Kherí, the Tarái, Gorakhpur, Moradabad, and Budaun, as well as in this district [see *Census Report*, Form VIII.B., &c.]. An interesting account of their characteristics will be found in the notice of the Kherí district (*Oudh Gazetteer*, II., p. 208); a peculiarity of the tribe is their ability to live in the malarious tract in the Gorakhpur and Tirhut Taráis where no other human being can live, and they are, notwithstanding, described as healthy robust races [*Gaz.*, X., p. 29].

Devotees.

From the vernacular lists of the census office is also derived the following list of devotees and religious mendicants :—

Name of sect.	Classification.	Total population.	Females.
Abadhút	Sivaite, Vishnuite ...	2	1
Aghorí	Shákta	5	1
Atíth	Sivaite, Shákta, Vishnuite ...	17	8
Bairágí	Vishnuite	650	291
Brahmachárí	Sivaite	18	10
Jogí	Sivaite	159	63
Kabírpanthí	Vishnuite	34	7
Nánaksáhí	Sikh	10	4
Sannyásí	Sivaite, Vishnuite ...	15	9
Udásí	Sikh	97	17
Unspecified	...	89	24
	Total ...	1,096	435

The above list is given here among the census returns, but a detailed account of the various Hindu ascetic orders is reserved to a subsequent part of this notice [see *post* 'Religion'].

Muhammadans.

Muhammadans are divided by the census according to religion as Sunnís (orthodox), Shías (followers of 'Alí), Wahábís, and unspecified. The Muhammadans in this district numbered 89,351 (44,048 females). Of these, 85,725 (42,184 females) were Sunnís, and 3,626 (1,864 females) Shías. For a full account of the classes and sects of Muhammadans the reader is referred to the AZAMGARH, MORADABAD, and SHÁHJAHÁNPUR notices.

Occupations.

Whatever their tribe, the people of Benaresmay be divided, according to occupation, into two primary classes—those who as landholders and husbandmen derive their living from the soil, and those who do not. To the former the census of 1881 allots 439,605 persons, or 49·25 per cent. of the total population [Form XXI.], and to the latter 453,079, or 50·75 per cent. Excluding the *families* of the persons so classified, the number allotted to the former class is reduced to 207,597 members *actually* possessing or working the land [*Form XII., table* 6]. The details may be thus tabulated :—

	Male.	Female.	Total.
Landholders	6,380	522	6,902
Cultivators	115,320	52,880	168,200
Agricultural labourers	19,430	12,405	31,835
Estate office service	660	...	660
Total agriculturists ...	141,790	65,807	207,597

Classification according to census returns.

Following the example of English population statements the census distributes the inhabitants amongst six great classes. The first or professional class numbered 12,535 males : amongst these are included 4,022 persons engaged in the general or municipal government of the country; 907 engaged in the defence of the country; and 7,606 engaged in the learned professions, or in literature, art, and science. The second or domestic class numbered 4,174 members; it comprised all males employed as private servants, washermen, water-carriers, barbers, sweepers, innkeepers, and the like. The third or commercial class numbered 12,220 males : amongst these are all persons who buy or sell, keep or lend money, houses, or goods of various kinds, such as shop-keepers, money-lenders, bankers, brokers, &c. (4,761); and persons engaged in the conveyance of men,

animals, goods, and messages, such as pack-carriers, cart-drivers, &c. (7,459). Of the fourth or agricultural class something has already been said; but besides the 141,790 males engaged in agriculture and horticulture as shown in the preceding table, the census returns include in this class 3,457 persons engaged about animals [*Class IV., Order IX.*], making a total of 145,247. The fifth or industrial class contains 60,899 members: it includes all persons engaged in the industrial arts and mechanics, such as dyers, masons, carpenters, perfumers, &c. (3,634); those engaged in the manufacture of textile fabrics, such as weavers, tailors, cotton-cleaners, &c. (20,736); those engaged in preparing articles of food, such as grain-parchers, confectioners, &c. (13,396); and, lastly, dealers in all animal substances (863), vegetable substances (6,562), and mineral substances (15,708). The sixth or indefinite contains 215,709 members, including labourers (44,754), and persons of no stated occupations (170,955).

Emigration.

From the lowest or labouring classes are obtained nearly all the recruits for emigration to the colonies. During the past five years (1877-81) altogether 7,165 persons were registered for emigration, including 4,618 males, 1,681 females, and 866 children. Their destinations were: Demerara, 1,772 males, 662 females, and 375 children; Trinidad, 846 males, 278 females, and 155 children; French colonies, 1,099 males, 346 females, and 146 children; Jamaica, 358 males, 142 females, and 23 children; Natal, 338 males, 141 females, and 104 children; and Surinam, 205 males, 112 females, and 63 children. The details of the total number of emigrants for each of the five years are shown in the following table:—

Year.	1877.	1878.	1879.	1880.	1881.
Demerara	760	1,128	384	281	256
Trinidad	350	671	129	84	45
French colonies	460	196	421	249	265
Jamaica	292	30	...	108	93
Natal	...	439	...	12	132
Surinam	...	224	21	...	135
Total ...	1,862	2,688	955	734	926

Towns and villages.

The number of villages or townships inhabited by the population is returned by the census of 1881 as 1,946. Of these, 1,848 had less than 1,000, 96 between 1,000 and 5,000, and two

(Benares and Rámnagar) over 10,000 inhabitants. The population of Benares (city, civil station, and cantonments) amounted to 199,700, and of Rámnagar to 11,859. Amongst the villages of tahsíls Benares and Chandauli are distributed in the present year (1882) 1,416 estates (*mahál*), of which details will be given further on.

Habitations.

The city of Benares contains specimens of almost every kind of native architecture. Those which form the nucleus of the city are generally detestably ugly, high, square, red buildings, of from two to eight stories high, built most substantially of bricks and faced with slabs of stones. They consist of rooms built round open courts with flat roofs fringed with carved stone screens. The first story is used by the men, and the remainder of the house placed at the disposal of the females of the establishment. There are frequently small rooms facing the streets on the ground-floor, which are leased as shops. There is no communication between them and the remainder of the house.

The houses in the villages are generally built of mud, one story high, some 8 to 10 feet from the ground, enclosing a courtyard. They are, as a rule, roofed with tiles, but also with mud, or thatched. It is considered a point of honour with a zamíndár to distinguish himself from the lower orders by his house, which is almost invariably two or three stories high, with comparatively spacious rooms.

Religious buildings.

The temples in the city consist of a room with a tapering steeple built over it. The steeple is never very high, but generally richly embellished with gold or gilt metal. The interior and exterior are often carved with images of the gods and goddesses of the Hindu pantheon. In the country, where skilled labour is nearly unprocurable, and stone almost equally so, the temples are plainly-built stucco structures of brick and plaster.

Archæology.

Objects of archæological interests are only found in Benares city and at Sárnáth. Full descriptions of these are given in the separate articles on those places.

Clothing and food.

Nothing need be said of the clothing or food of the people, that subject having been dealt with sufficiently in former volumes. Mr. Buck [*Answers to Questions put by the Famine Commission*] puts the annual produce of food of this district at 160,000 tons. Estimating 18 ounces per head per diem as the average amount of food consumed (making a total consumption of 152,000 tons), he arrives at the conclusion that the balance for store or export is only 8,000 tons.

Customs.

The customs of the people of this district do not differ much, if at all, from those in the neighbouring districts. The ages at which marriages take place are usually from 8 to 16 years. All except the high and middle castes allow the re-marriage of widows, and a few even of the latter have adopted the reform, but in their case the wives and children of such marriages, in popular esteem, perhaps rank, at present, below those of an ordinary marriage, though they are equally entitled to inheritance with the former. The Brahmos and Páhuliá Sikhs are the only castes that admit of the enrolment of outsiders. Properly speaking, they are rather distinct sects of Hindus than castes; but as they are generally regarded in the latter light by the rest of the Hindu community, it may not be amiss to describe briefly the customs and ceremonies of such an enrolment.

The candidate for enrolment to Brahmoism has to stand before the altar of the minister in one of the established *maidáns*. There he declares his intention with all solemnity, and invokes the assistance of God to enable him to abide, amidst all sorts of persecutions, by the path of righteousness, as shown by Brahmoism. The minister then rises up before all the members in attendance, and preaches a sermon bearing upon the occasion. The candidate then breaks his sacred thread (*yogyopavit*), necklace (*kanthi*), or any other symbol indicating his former creed. There are three branches of Brahmo Samáj—the Ádi Brahmo Samáj, the Kesavists, and the Sadháru Brahmo Samáj. The members of the second and third branches are much more advanced in their views than the first, and would not object to enrol even a Christian or a Musalmán on his or her undergoing the above ceremonies.

The Páhuliá Sikhs, when enrolling an outsider, make him stand before their Achárya (spiritual guide) with a sword hanging from his neck. The Achárya takes a cup full of *sharbat* (sugar mixed with water) in his hand, and dipping a knife into it, mutters a few sentences in which Sanskrit, Hindi, and Persian words are promiscuously jumbled together. He then sprinkles the sacred *sharbat* on the head of the candidate and makes him drink the remainder. On the completion of this ceremony, the candidate washes the right toe of the Achárya with a little water and drinks it off.

No caste of Hindus tolerates inter-marriages with other caste people. Cases of divorce or separation of husband and wife are decided by *panchávats*, and are, in practice, confined to the lower castes; the persons thus separated commonly contract new alliances. Besides the well-known causes of exclusion from caste, conversion to Christianity or Muhammadanism is universally followed by this penalty. The penalty in the case of conversion is said to be irreversible.

Religion.

The conventional division of Hindus into Vaishnavas and Saivas has all the merit of simplicity, but at times it diverges widely from what is found to exist. With the qualification, however, that many of the sects enumerated belong to both religions, and some to neither, the distribution ordinarily made may be followed. Besides the Vaishnavas and Saivas there are usually distinguished three other classes of sects, the Shâktas, Nânakshâhîs, and Jains, making a five-fold division of Hinduism. The last might perhaps claim to be of a different religion, but the claim is not made by an eminent member of the community, who has supplied the materials for the following account of the sects.[1] He commences his enumeration by stating that "the Hindu religious sects are, according to the principles of the Hindu religion, found to be included in five heads; each of these five heads have several sub-heads under them, and they are treated of systematically" in the five divisions enumerated above. As we might expect, the lists given by different authorities differ considerably in the omission of some names and the inclusion of others, and also in the descriptions appended. It has been thought better to give in these pages the names and facts supplied by the local writer[2] than to attempt to reconcile apparent discrepancies by means of the lists in Wilson's, Sherring's, and Barth's works. The latter are available to those who would institute comparisons. It may further be mentioned that much information that might have been given has of necessity been omitted, since an exhaustive account of the rise of modern Hinduism could hardly have been given within the limits of this notice.

Vaishnava sects: their classification.

The worshippers of Vishnu (and the same remark will apply to those of Siva and Shâkti) who are described below are not to be confounded with the orthodox adorers of that divinity. The latter worship some individual deity in particular, but all the rest come in for a share of their adoration when any special motive calls it forth. Those of them who are learned refer to the *Vedas*, books of law, *Purânas*, and *Tantras* as the only ritual they recognise. "Amongst other divisions of less importance the Vaishnavas are," writes Professor Wilson, "usually distinguished into four principal sects called Sampradâyas." A more particular account of these has been

[1] Râja Siva Prasâd, C.S.I., of Benares. [2] See last note.

given in the Muttra notice. A list of sixteen sub-heads of the Vaishnava sects is given by Rája Siva Prasád as follows :—

(1) Gosáin Brindában.
(2) Gosáin Gokul.
(3) Sakhibháo.
(4) Rámánandí.
(5) Bairágí.
(6) Birakt.
(7) Nágá.
(8) Rámánují.
(9) Kabírpanthí.
(10) Dádúpanthí.
(11) Raidás panthí.
(12) Harichandí.
(13) Sadnápanthí.
(14) Mádhaví.
(15) Sádhaví.
(16) Charandásí.

The following brief remarks on these by the same writer are added. The

Gosáin Brindában.

Gosáin Brindában are Brahmans who live together, believe in Rádhá-Krishna, and call themselves by several names, such as Rádhevallabhí, Bihárijí, Rádheramní, Govindjí, and Yugaljorí, according to the particular appellation of the divinity they worship. They keep in their houses representations of Rádhevallabhjí, Bihárijí, Yugaljorí, &c., and to these offer worship every morning and evening. At stated periods the disciples of the Gosáins especially, and the common pilgrims generally, pay visits to these representations and present money and goods to them, which go, by force of ancestral right, to the several Gosáins. They further amass money by making men of all four castes their disciples. This is done by whispering in their ears certain *mantras* in praise of Rádhá-Krishna. The disciples are taught to wear *kanthís* on their necks, and to apply a *tíka* (a mark made by brick-dust, sandal wood, or some other substance) to their forehead in some particular way. The connection of *guru* and disciple, when once established, continues in theory for all succeeding generations. [See further under MUTTRA. The sect is not mentioned by Wilson under the distinctive appellation here given, but as Rádhá Vallabhís, the worshippers of Krishna as 'the lord of Rádhá.']

Gosáin Gokul or Gokulasth.

In several ways the Gosáin Gokul sect resembles in outward respects that just mentioned. Gujarátí Baniás are now almost the only class from which disciples are made. These, whether male or female, at the time of initiation, place their mind, body, and property at the disposal of their spiritual guide (*guru*). They pay him visits once or as often as three times a day, and worship the idol on each occasion. Their faith in the *guru* is carried to such a pitch that often after marriage the bride is first sent to him before entering the bridegroom's house. His orders are obeyed exactly as if they were revelations from heaven. It follows that,

as a general rule, the *gurus* lack nothing in the way of food and fine clothes, while most of them are very wealthy. [See further under MUTTRA.]

Sakhibháo.

The Sakhibháo sect draws its disciples from the most effeminate in mind and body. Their faith centres simply in Rádhá-Krishna. In order to give strength to it they hold themselves to be women and use female speech, dress, manners, and fashion, carrying the affectation to lengths which it would be a violation of decency to describe in detail.

Rámánandí

A religious mendicant, Rámánand, founded and gave his name to the Rámánandí sect. He is held to have been a good man, and taught his disciples to worship Rámjí and Hanúmánjí. Necklaces (*kanthí*) of the kind introduced by him are still used. Both secular persons and ascetics (Bairágís) embrace his creed. Outwardly his followers more impress the spectator by their pious bearing than do the sects already mentioned. [A full account of this important sect has been given in MUTTRA. For a further explanation of the distinction into 'clerical' and 'lay,' and again of the 'clerics' into 'monastic' and 'secular,' see Wilson's *Essays*, I., 48 *et seq.*]

Bairágí.

A man of any caste can become a Bairágí by wearing necklaces (*kanthí*) and beads, and by cutting off his hair. As a rule, Bairágís are beggars, but some of them are very rich. Krishna is their special deity. [Wilson writes: "The term *Vairágí* implies a person devoid of passion, from *vi*, privative prefix, and *rága*, 'passion,' and is therefore correctly applicable to every religious mendicant who affects to have estranged himself from the interests and emotions of mankind."]

Birakt.

The Birakts are etymologically persons who are free from the wants, troubles, and turmoils of this world. A peculiarity of this sect is that its members do not allow the hair to grow even for a day, and consider it impious to have money or property in their possession. They maintain themselves by mendicancy, begging only, however, for as much as they need for the day. Their dress is extremely simple, and consists only of a waistcloth (*langoti*) and a sheet (*chaddar*). Their lives pass in quiet endurance, but, as might be expected, this sect has fewer members than most of the others. [Wilson does not specify Birakts (*Viraktas*) as a separate sect, but as the mendicant members of Rámánandís or Rámávats. He speaks of them as identical with the Vairágís, and as considering all form of adoration superfluous, beyond the incessant invocation of the name of Krishna and Ráma.]

Nágá.

Long curls of hair on the head, a *langoti* round the waist, and the body coloured to an ashy tint are the outward characteristics of the Nágá sect. Its members are found in large communities, and are usually well armed with lethal weapons, such as swords, muskets, spears, &c. They assemble in large numbers at the annual fairs (*mélá*) held at Allahabad and Hardwár. They have a deadly feud with the Sannyásís mentioned further on, and when both happen to come in contact a stubborn fight ensues, which always results, unless instantly stopped by authority, in leaving several killed and wounded. They live by begging, but their demands are sometimes enforced by violent means. [*Cf.* Wilson's *Essays*, I., 187.]

Rámánujís.

The Rámánujís worship Lakshman, the brother of Ráma, and do not necessarily enforce on disciples the use of *kanthís* and beads, as is the case with the Rámánandís. The followers of Rámánuja, the founder of this sect, wear garlands and mark their hands with representations of the shell, sceptre, and feet of Vishnu, the marks being made with red-hot iron brands. These last during life. They cook, eat, and drink in the strictest privacy. [Wilson writes that the 'Rámánujas,' as he calls them, are identical with, and generally known as, *Srí Vaishnavas*, and have many sub-divisions. Their principal tenet is that Vishnu is Brahma: that he was before all worlds, and was the cause and creator of all. [For a further account see Wilson's *Essays*, I., 34 *et seq.*]

Kabírpanthí.

Kabír, contemporary of Sikandar Lodí, the founder of the Kabírpanthí sect, was a weaver living at Benares. Early in his youth he became a disciple of Rámánand already mentioned, and followed his guru's example in wearing the *kanthí* and beads. Kabír subsequently attained renown and made several disciples, whom he instructed in his particular creed. Kabír was esteemed 'the best *fakír* of his time,' and composed several songs on unity. His poems and works have been collected, and receive much reverence. His followers subsist by begging. Many of them live in Benares in a *muhalla* named Kabír Chaurá. [Wilson states that Kabír Chaurá is the spot appropriated by Banár (or Bírsinha) rájá of Benares, to the reception of half the ashes that remained after a heap of flowers, which had been miraculously substituted for Kabír's body, had been burnt: the other half of the ashes was buried at Maghar in Gorakhpur by his Muhammadan followers.—*Essays*, I., 74.]

Dádúpanthí.

Dádú, the founder of the Dádúpanthís, introduced a creed, *kanthí*, and beads of his own fashion. His works, treating of 'the mode of worshipping, obeying, and knowing God,' are read by his disciples. Among these are found laymen, but the majority appear in a mendicant's dress, wearing a coronet and living as ascetics (Bairágís). [Wilson tells us that Dádú was a cotton-cleaner by profession (? caste), born at Ahmadabad, but in his 12th year he removed to Sámbhar in Ajmír; thence he travelled and finally settled at Naraina near Sámbhar in his 37th year. Warned by a voice from heaven he took to a religious life, retiring to the Baherána mountain, where he disappeared, absorbed (say his followers) into the deity. His date may be about 1600.]

Raidáspanthí.

Raidás was a tanner by caste; when in the prime of his life his mind turned to piety, and he devoted himself to search after the best mode of worshipping God. By virtue of the purity of his life, and his devotion, he at last believed himself to have attained perfection and announced his mission. His followers, however, number none but tanners. [This sect is not mentioned by Wilson or Sherring.] The chief seat of this religion is in Karáa (Allahabad district). The Chamárs are called, when a little respect is desired to be shown, Raidásís.

Haríchandí.

Haríchand was a great rája. By ill-fortune he became reduced so low that he came to Benares and maintained himself by serving a Dom as his watchman on the *ghát* to collect fees from those who went there to burn the dead. By chance his wife came there with the corpse of her son. The usual fees were demanded of her, and she, being unable to make payment, requested her husband to allow her to burn the corpse of his own son without paying the fee. The rája persisted in demanding it, and his wife was about to tear her sheet in two to offer the half of it in payment when a *bimán* (heavenly car) descended from the heavens and translated the rája, his wife, and his dead son. As he set such an example of piety and strict morality, he is considered by the Doms as a saint. They are proud of his name, and some of them affect the title Haríchandí as a mark of superiority over others. [Wilson calls them Harishchandís, and doubted if they had any tenets. They, together with the next sect, have originated, he thinks, "in the determination of some of the classes considered as outcast to adopt new religions as well as civil distinctions for themselves."—*Essays*, I., 181.]

Sadnápanthí.

Sadná, the founder of the Sadnápanthís, was a butcher. He is said to have made a request to one of the *fakírs* of his time for an idol out of his temple that he might worship it. The *fakír*, considering his low caste and profession, hesitated to grant the request; but at last, with a view to satisfy him, gave a piece of stone to Sadná, and told him to worship it. Sadná's faith being deep-rooted, he worshipped the idol with such steadiness and fixity of mind that 'the rays of the knowledge of God darted through his conscience and gave him perfection.' He made several disciples during his lifetime. [Wilson relates the legend of Sadná's being made love to by a Brahman's wife, who, misinterpreting the saint's advice, cut off her husband's head and, finding this did not bring the saint to her feet, accused him of the murder, &c.—*Essays*, I., 182.]

Mádhaví.

Mádhav was a mendicant; his followers, the Mádhavís, play upon a musical instrument called *balbán* and beg from door to door. [Wilson calls the instrument a *balian* or *saroda*. He thinks the founder was the same with Mádhojí of the *Bhakta Mála*.]

Sádhaví.

Sádhav, a mendicant, first announced his creed in Bundelkhand, and there made hundreds of thousands his disciples. His sayings and writings are directed to the unification of Hinduism and Islám. Hence his disciples are drawn from persons of both these religions. When making a new member, Sádhav used first to keep him on probation, with the view of testing whether his mind was sufficiently firm to embrace the unity of the two religions and discard the vast outward distinctions between them without any scruple or hesitation. This sect is said to be detested by both Hindus and Muhammadans on account of its bold attempt to unite their opposing tenets. [This sect is not mentioned by Wilson or Sherring.]

Charandási.

Charandás was a Dhúsar Baniá, living in Dehli. From childhood he gave up all wordly concerns, and led the life of a hermit. He compiled a book in Hindí on *Yog* and divine knowledge, which his disciples read daily. It is said that while he was praying in the jungles, Sukdeva, the son of Vyás, met him and instructed him in the secrets of divine knowledge. Inspired by him, Charandás attained perfection, and made his disciples from men of all castes, among whom are many laymen. The acknowledged followers are recognised by their *kanthí*, garland, and pale clothing. [See further in Wilson's *Essays*, I., 179.]

Saiva sects: their classification.

Saivas, or worshippers of Siva, divide themselves into nineteen sub-sects, all of which are generally found in Benares. From its sanctity as the supposed birth-place of Siva his followers occupy, it is said, nearly one-half of the city. A list of these sub-sects, as given by Rája Siva Prasád, is appended :—

(1) Dandí.
(2) Agnihotrí.
(3) Yogí or Jogí.
(4) Shankarácháryа.
(5) Atith, Gosáin, or Sannyásí.
(6) Sanyogí.
(7) Nágá.
(8) Abdhút.
(9) Úrdhbáhu.
(10) Akáshmukhí.
(11) Kará Lingí.
(12) Rokhar.
(13) Aughar.
(14) Aghorí.
(15) Alakhnámí.
(16) Jangam.
(17) Nakhí.
(18) Jokrí.
(19) Paramhans.

Dandí.

A Dandí is etymologically 'one who keeps a *dand*' with him. This *dand* is a bamboo stick of some peculiar length, at the top of which a piece of red cloth is tied. It is always taken in the hand, and never allowed to lie on the ground. The Dandís, too, have always in their hand a vessel with a spout. This serves them in eating, drinking, bathing, &c. They shave the hair of the whole body, which they rub with ashes. A sheet and a waist-cloth coloured red suffice for their dress. Money, silver, gold, and other worldly adjuncts they affect to avoid. They cook no food for themselves, but solicit cooked food from Brahmans. Contemplation of God forms their chief duty, as it occupies their whole time. They ordinarily live in seclusion. None but Brahmans and Kshatrís can properly be members of this sect. Amongst them are found men well versed in the *Vedas* and *Sháshtras*. They use neither the sacred thread (*janeo*) nor the necklace (*kanthí*). Their dead are thrown into the river without further ceremony. This sect is held in high esteem, and its excellence is said to be attested by the *Vedas*. For this reason it is alleged that many learned Brahmans profess to become Dandís in their old age, or when at the point of death, as a means of obtaining salvation. The members of this sect are chiefly found in Benares, but also at some places in the Dakhan.

Agnihotrí.

Agnihotrí may be rendered 'fire-worshipper.' A Brahman and his wife sit by the side of a hearth face to face, having the hearth between them. This ceremony with *hom* (pouring *ghí* into the fire) and incantations three times a day continues till one of the pair dies. The fire is not allowed to die out, but if this accidentally happens, it is renewed with a certain ceremony.

Among the Yogís or Jogís the mode of introducing a new member is to make him wear a circular ring of crystal or glass, &c., in the ear; he also rubs his body with ashes and puts on the *gudri* and cap. Formerly the members of this sect were believed to possess supernatural powers, to be able to float in the air, and to have life and death, youth and old age, at their disposal; but now their pretensions are treated as fraudulent by the people generally. They eat flesh and drink wine. Some of them worship Bhaironáth and Hanumán. Mahádeo himself is represented as the founder of this sect, and after him Gorakhnáth and Machhandarnáth drew up and promulgated the rules of *Yog* or *Jog*. The *Yoga* or *Pátanjal* school of philosophy, amongst other tenets, maintained the practicability of attaining entire command over the elements by means of austerities.[1]

Yogí or Jogí.

It is claimed for the great teacher Shankaráchárya that he was an incarnation of Siva. "When several conflicting religions and creeds prevailed, and came very near to superseding the Vedic religion, Mahádeo embodied himself in the shape and under the name of Shankaráchárya. He put to death all the opponents of the *Veda*, and revived its religion. The sects mentioned below have sprung up from different followers of Shankaráchárya.

Shankaráchárya.

A man of any caste can be a member of the Sannyásí sect, the prescribed attire being a red dress. Most of the Sannyásís carry on some trade and profession, and outwardly their lives present no peculiarities; others live by begging. Marriage is not permitted. The Gosáins[2] among them buy boys, and cutting off their hair, make them their disciples. The *guru* brings them up as his own children, and after his death one of them succeeds him. They call their dwelling-houses *maths*,[3] and their names end with some such titles as *Gir*, *Puri*, and *Bhárathi*, &c.

Atith Gosáin or Sannyásí.

Members of the Sanyogí sect live very much in the same fashion as the last, with the distinction that marriage is allowed, a circumstance from which the name 'Sanyogí' is applied to the sect.

Sanyogí.

The Nágás were mentioned as a Vaishnava sect, but those members of the Atith sect who for any reason are expelled from their order, assume the distinctive marks, &c., of the Nágás; they do not, however, worship Vishnu, but continue to pay homage to Mahádeo.

Nágá.

[1] See Wilson's *Essays*, I., p. 206.

[2] That is, those who are monastics, presumably.

[3] Sans., *math*, 'to dwell.'

Abdhút.

The members of the Abdhút sect always go naked, and let their hair grow. In winter they keep themselves warm by fires. They are said to be patient and peaceful. Some of them are beggars.

Úrdhbáhú.

The Úrdhbáhú is literally 'one who has his one or both hands turned towards the sky.' The nails of the hands are allowed to grow uncut, and the hands that are held in the position indicated, become shrivelled up from the loss of circulation, and in time, it is said, the natural position cannot be resumed. They live naked, and are supported by alms.

Akáshmukhí.

The Akáshmukhí, *i.e.*, 'one who turns his face towards the heaven,' resembles the last in his mode of life.

Kará Lingí.

The Kará Lingí is an ascetic, whose distinctive characteristics it is almost impossible to describe in decent language, and the name itself sufficiently indicates the nature of the self-mutilation to which he subjects himself.

Rokhar.

Outwardly the Rokhars resemble the Nágás and Aitths, but are said to be more pious. Some members go from door to door begging with a lighted stove in their hands in which some perfume is burnt. A circular cap on the head and a long coat complete their dress.

Aughar.

Aughars rub ashes on their body, cut their hair short, drink and eat all sorts of filthy and disgusting substances, and wear the appearance of ogres. They beg, and some of them pretend to magical powers. They are always attended by a dog.

Aghorí.

Aghoris keep themselves in a state of perpetual intoxication and eat the flesh of all animals, even of a human dead body. They rub their body with, and also eat and drink, the foulest substances, affecting to regard them as delicious food and tasteful liquor.

Alakhnámí.

The Alakhnámí is etymologically 'one who repeats the name *Alakh*.' A coat of blanketing and a long cap form his dress. The members of the sect live by mendicancy which they follow in a very peculiar and deserving manner. Their practice is to pronounce the word *Alakh* once, and, if during that time anything is given them, they take it, if not, they go through the same form elsewhere.

Jangams wear a red dress, rub ashes on their bodies, and wear on the neck over their beads of *rudráksh* a copper representation of Siva. Several beads of *rudráksh* adorn their hands and other parts of the body. Begging and trade, the latter carried on secretly, are their sources of maintenance. Some of them are wealthy. In Benares there is a quarter called Jangambári.

Jangam.

Nakhí. The Nakhí is 'one who never cuts his nails.'

A red dress and a picture of Mahádeo on the turban mark the Jokrí sect. Some of its members conceal under the long curls of their hair a small cup of water, from which by slightly shaking the head they contrive to let a few drops fall, as if they had the power of ejecting water from their hair. The trick impresses the ignorant beholders, especially the women, and stimulates their generosity. Others walk accompanied by a bull covered with a long sheet and adorned with *kauris*, singing the wars of Mahádeo with the same object as the last—to extract alms.

Jokrí.

The Paramhans sect is accounted the most pious of all the Saiva sects. Naked and under a solemn vow to remain speechless, its members eat and drink whatever is put into their mouths. They do not use their own hands for eating and drinking, and are said to submit to fasting for an indefinite period when no one is at hand to feed them.

Paramhans.

Shákta sects: their classification. The Shákta sect is divided into four sub-sects by Rája Siva Prasád, *viz.* :—

(1) Bhagat or Sant.	(3) Kápchatíya.
(2) Wámí or Bámí.	(4) Xarári.

Ascetics of the Bhagat or Sant sect worship Devi; some of them eat flesh, but none drink wine. Generally they engage in some trade or profession. The Panjábís have, as a general rule, great faith in Devi. On the 23rd of each Hindí month they make a small circular lamp of flour and fill it with oil. The wick is kindled, and the light produced treated as heaven-sent. In the months of Kuár (September-October) and Chait (March-April), for nine days continuously, the worshippers of Devi keep fast, and spend their whole day and night in devotion and prayers. This worship prevails greatly also in Bengal, although in almost all the cities of Hindustán Devi is revered. The place most sacred to her is the hill in the Panjáb called Kángrah (Nagarkot); holes exist in the ground at some distance from the hill, from which flames of light issue spontaneously like those at Baku on the Caspian. This is called Jwálá Mukhí. A six-monthly *melá* takes

Bhagat or Sant.

place on the 23rd of the Hindí months of Kuár and Chait, when pilgrims of all the four castes visit the place from long distances and present all sorts of eatable articles to the flame. In Benares Devi has many temples.

Wámí or Bámi.

A man of any caste can be a Wámí or Bámí. At stated times of worship and devotion every member of this sect goes with his wife to the *guru*, and there performs certain ceremonies, the details of which are not generally known.

Kánchalíya.

The remarks made regarding the Bhagats and Wámís apply to the Kánchalíyas. The name means in Sanskrit the dress which covers the chest of the women, which is used in some unexplained way in the worship of Devi.

Karárí.

Members of the Karárí sect are generally Mahárashtra Brahmans having the sacred thread round the neck. This sect is rare now-a-days. Tradition ascribes to it a custom of sacrificing Brahmans before Devi. The man who offered the sacrifice is said to have usually selected his own son-in-law or his sister's son as the victim.

Nánakshái sects: their classification.

Nánakshái was a *fakír* in the Panjáb of such renown that from the Ganges to the Attak thousands of men became his disciples. Nának was a Khatrí by caste, and lived in the time of the Emperor Bábar. From early manhood he devoted himself to contemplation of the deity and pilgrimages. His life is described in the *Janamsákhí* and other works. Nának's writings, which treat of the contemplation of God and divine knowledge, are collected in one large volume, called by his disciples *Granth*. This *Granth* is an object of worship, and a copy is almost always found with his disciples. These after his death divided into seven different sects mentioned below :—

(1) Udásí.	(5) Govindsinhí.
(2) Ganjbakhshí.	(6) Nirmalá.
(3) Rámrái.	(7) Nágá.
(4) Sutharáshái.	

Udásí.

Members of the Udásí sect live in seclusion, and wear a mendicant's dress and a cap tapering to a point. These *fakírs* allow the hair to grow, and live in houses called *sanghats*.

Ganjbakhshi.

Ganjbakhsh, the founder of the Ganjbakhshí sect, was a Brahman disciple of Nánakshái. He was given this name by his *guru*, and founded a sect on the principles of Nánakshái.

Rámrái.

Rámráis are so called from Rámráya, another disciple of Nánakshái.

Sutharáshahí.

Sutharáshahí. Suthará was a Khatrí Nánakshábí. He was a disciple of Tegbahádur, the father of Govind Sinh, one of the successors to the *gaddi* of Nánakshábh. Suthará was very careless in his demeanour, had a free and even insolent manner, and was given up to jokes and jests—not even sparing his *guru*. His followers beg from shopkeepers, and go with two black poles in their hands with which they produce a kind of noise by striking one pole against another, which is accompanied by jesting songs.

Govindsinhí.

Govindsinhí. The Govindsinhí sect is so called from its founder.

Nirmalá.

Nirmalá. Nirmalá, the 'pure' sect, derives its origin from Govindsinh. Its members are simple *fakírs* wearing only a waistcloth and sheet. They are generally learned, and outwardly resemble the Udásís. They endeavour to prove that the writings and sayings of Nánakshábh are in accordance with the *Vedas*. They live in abstinence, and devote their whole time to the contemplation of God. In Benares there are hundreds of their sect who are maintained by laymen, but they are mostly found in the Panjáb.

Nágá.

Nágá. The Nánakshábhí Nágás live nearly in the same way as the Vaishnava and Shaiva sects of the same name.

Jains.

Jains. If the word Hindu be taken, as it should be, to mean an Indian, the Jains are Hindus; but if it be taken to mean a belief in the *Vedas*, they are not, since they do not hold the tenets of the *Vedas*, nor worship the idols of Brahmanism. They have a large religious literature of their own, and a most complete and elaborate system of belief. They do not acknowledge the existence of God, and they hold that matter is eternal. According to their belief souls go to paradise or hell, or pass through transmigrations, according to their deeds and merits. When a soul has passed through the course assigned to it, there is no further birth or death; its personality is absorbed in its own element, and it is known as *nirbán* or *mukti*. There are twenty-four *Tithankaras*, who, on account of obtaining *nirbán*, have now no connection with the world. Images of these saints are worshipped, and they are held up as an example to others. The Jains are divided into two sets, Digambarís and Svetámbarís. Digambarís keep their idols naked, Svetámbarís dress them. Their spiritual guides, if men, are called *jatís*, if women *gurnís*; these names corresponding to the English terms monks and nuns. The *jatís* and *gurnís* do not marry, and their disciples (*chelás*, succeed them. Piety and

protection of animal life is the greatest merit amongst them; they object to kill even a snake, and the destruction of vegetable life also is regarded by them as a sin. Some *jatís* keep a piece of cloth on their mouth, to prevent insects from getting in, and a soft brush in their hands, to sweep the ground before sitting. The *jatís* shave, and their clothing consists of white sheets. They go every day with cups to Jains' houses to receive cooked food. It was believed formerly that the religion of the Jains was only a revival of Buddhism, but it has been discovered by German scholars that Buddhism is not older than Jainism. Most likely they are coeval, or deduced from the same origin, or perhaps Buddha borrowed and adopted his doctrines from those of the Jains. The Jain castes—Oswál, Srímál, Srí Srímál, Porwal, Dísáwál, Khandelwál, Mahesrí, Agarwálá, Marwárí, &c.—belong to the Vaisiya *varna* or division, and their profession is generally banking, trading, shop-keeping, &c.

Christian missions.

The Christian religion is represented in Benares by no less than five societies. The Church Missionary and Baptist Missionary Societies were established here in 1817; the London Missionary Society in 1820; the Indian Female Normal School and Instruction Society in 1867; and the Wesleyan Missionary Society in 1879. In 1881, there were altogether 16 ordained agents belonging to the four missionary societies; and among lay agents, there were 10 preachers, 49 (31 females) Christian teachers, and 84 (24 females) non-Christian teachers. To the Female Normal School Society belonged 8 lay agents (4 native Christians). There were 11 Sunday schools with 767 pupils. Of day schools for boys there were two Theology and Training Schools, with 10 pupils; three Anglo-vernacular schools, with 990 pupils; and 16 vernacular schools, with 832 pupils. For females, the five societies had 15 day-schools, with 810 pupils, and visited 163 houses, imparting instruction to 318 zanána-females. There was also a boarding-school for girls, educating 28 pupils, belonging to the Baptist Missionary Society.

Language.

Benares is enclosed in the area which, according to Mr. G. A. Grierson, B.C.S., is that of the Bhojpurí dialect of the Bihárí language. This dialect covers by far the greatest portion of the area where the Bihárí language is spoken, running north and south from the Himálayas down to Jabalpur in the Central Provinces. The relation of this area to that of the other two dialects of the Bihárí language, Maithili and Mágadhí, will be readily seen from the map in Mr. Grierson's *Seven Grammars of the Dialects and Sub-dialects of the Bihári language*. It is only possible here, in the short space that can be given to this subject, to refer the

reader to this work, and to Dr. Hœrnle's *Grammar of the Gaudian Languages*. The *Banárasí bolí*, as the vernacular of the district is locally called, is notorious for its uncouthness, which is probably a remnant of aboriginal predominance when the Bhars, Cherús, and Soirís ruled in this part of the country. The country dialect is used, shorn of some of its uncouthness, even by educated and refined natives when conversing with their families. The adding of *wa* to the names of persons is called *reri-marná*, and is the commonest and most telling way of being insolent. In the country *rdur* is the common title of respect, but *sáhib* and *bábú* are also used.

The city of Benares contains large families of emigrants from other provinces, principally Bengalís, Marhattas, Nagars, and Gujarátís, most of whom date their settlement some centuries back. Notwithstanding the severance, of all connection with their mother-country, they severally adhere to the language of their race with wonderful pertinacity.

Literature.

Professor Weber [*History of Indian Literature*, p. 283] tells us that from the eleventh century Southern India was the refuge and centre of literary activity generally. In Hindustán the inroads or ravages of the Muhammadans had substantially arrested it, a fact which finds expression in the following verses from Vyása, the author of the *Mahábhárata*, as translated by Professor Weber :—

"In the *Kali* age, the Brahmans dwelling north of the Vindhya are deprived of the sacrifice and averse from *Jyotih-sástra*."

"In the Kali age, the *Vedas* and sacrifices will have their home to the south of the Vindhya, in the region where flows the Godáveri."

It is only within the last three centuries that the seat of learning has been again transferred to Northern India, especially to Benares and other cities in Bengal. It is in this period, therefore, that we find the chief writers of local celebrity. The following *resumé* of the principal authors connected with this district has been kindly supplied by Pandit Sítal Prasád Tiwári, a professor of the Government Sanskrit College at Benares :—

Name.	Birth-place.	Period.	Works.
Sanskrit authors.			
Náráyan Bhatt ...	Paithán (in the Dakkhan).	1567 A.D. ...	Prayog Ratna.
Shankar Bhatt (son of Náráyan Bhatt).	Benáres ...	...	Dvait Nirnay.
Nílkantha Bhatt (son of Shankar Bhatt)	Ditto ...	...	Bhagavad-Bháskar (by order of *Mahárája Bhagavant Dev*).

Name.	Birth-place.	Period.	Works.
Kamalákar Bhatt (another grandson of Náráyan Bhatt.)	Benares ...	1611 A.D. ...	Nirnay Sindhu.
Lakshmí Dhar Súrí ...	...	...	Advait Makarand.
Bhattojí Díkshit (son of Lakshmí Dhar Súri.)	...	...	Siddhánt Kaumudí, Manoramá, Shabd Kaustubh.
Nágojí Bhatt or Nagesh Bhatt (pupil of the grandson of Bhattojí Díkshit.)	...	About 1750 A.D.,	Shabdendu Shekhar, Paribháshendu Shekhar, Manjúshá.
Raghubír ...	...	Sháká year 1557,	Muhúrt Sarvasva.
Rámácháryа ...	...	...	Muhúrt Chintámaní.
Nílkanth ...	...	...	Nílkanthí.
Hindi authors.			
Kabír ...	...	Contemporary of Sikandar Lodí.	Sákhi, Rámáyana.
Tulsí Dás ...	...	1623 A.D. ...	Rámáyan, Gítávalí, Vinay Patriká, Dohávalí, Janki Mangal.
Kabíndra Saraváti ...	...	Contemporary of Sháh Jahán.	Kabíndra Kalpatá.
Mani Deva ...	...	1835 A.D. ...	Mahábhárat.
Bábá Dindayál Gir ...	...	1850 A.D. ...	Anurágbág, Anyokti kalpadrum, Vairágya Dinesh, Drishtánt Tarangini.
Bíbí Ratna Kumárí, grandmother of Rája Siva Prasád.	Murshidabad ...	1830 A.D. ...	Premratna.
Pandit Bápu Deva Shástrí, C.I E. (professor of Astronomy in the Government College).	Dakkhan ...	...	Vijganit (Algebra).

Of the Sanskrit authors mentioned in the above list, the two most celebrated are Bhattojí Díkshit and Nágojí Bhatt. The former has immortalised his name by writing the *Siddhánt Kaumudí*, which is the first Sanskrit Grammar properly so called, as Páninί's grammar was written only in aphorisms. Bhattojí Díkshit also wrote a commentary on the *Siddhánt Kaumudí*, called the *Manoramá*. Nágojí Bhatt was a pupil of the grandson of Bhattoji Díkshit. He wrote another commentary on the *Siddhánt Kaumudí*, called the *Shabdendu Shekhar*.

Of the Hindí authors, the two deserving special notice are Kabír and Tulsí Dás. Kabír, originally a weaver from Belhara, in the Azamgarh district, was a disciple of Rámánand, a contemporary of Sikandar Lodí's, and the founder of the Kabírpanthí sect. He may be taken as the earliest Hindi writer, or, at any rate, second only to the bard Chand of Prithiráj of Dehli. Tulsí Dás was brought up in Rajápur, in the Bánda district, and died in Benares in 1623. Of all the Hindí writers he is the most admired, and his *Rámáyana* (of which a translation has been made by Mr. Growse, C.I.E.) is read throughout India. Several Hindí works are assigned to Kabír and Tulsí Dás.

Newspapers and printing presses.

The pandits of the Government Sanskrit College bring out two serial papers, devoted to the publication and translation of important Sanskrit texts. One of these, *The Pandit*, was first started in 1866, discontinued from June, 1879 to December, 1881, and again started from January, 1882. It appears in monthly parts, and is printed at the *Medical Hall Press*. The other paper is *The Benares Sanskrit Series*, started in 1880. In addition to the above, many other important Sanskrit publications have issued from the Benares College. Among these may be mentioned the most valuable translations of the philosophical *Sútras* by Dr. J. Ballantyne, former principal of the college, and the first edition of the *Mahábhásya* by Pandits Rájárám Sástrí and Bála Sástrí.

There are no less than thirty presses, all in Benares itself. The *Medical Hall Press*, conducted by Dr. E. J. Lazarus, has printed several large works, notably of late Fallon's *Dictionary*; it also publishes a temperance journal entitled, *On Guard*. Few of the other presses take up English work, but numerous Urdú, Hindí, and Sanskrit works, original and translations, are annually published. Besides the papers published by the pandits of the Government College, there are two other local monthly journals, *Kavibachan Sudhá* and *Káshi Patriká*, and two weekly journals, *Benares Akhbár* and *Benares Gazette*; the two former are published in Hindí, the two latter in Urdú. An English paper, called the *North-West News*, has also lately been started by a Bengali.

Literary societies.

There are three literary societies and two circulating libraries in the city of Benares. Of the former, the oldest is the *Benares Institute*, established in 1861, for the discussion of questions concerning the moral and social progress of the country; it is supported by gentlemen of all persuasions. The *Unnati Vidháyiní Sabhá* was established in 1887, for the improvement of the Bengali language. The *Árya Sabhá* of Sanskrit pandits, for the promotion of Sanskrit literature, dating from March, 1880, is connected with the Government College. The *Banga Sáhitya Samáj* is a circulating library of Bengali literature; the *Carmichael Library*, so called after Mr. C. P. Carmichael, C.S., C.S.I., of general literature. The former dates from 1875, the latter from 1876.

From a note in Hindí supplied by Pandit Sítal Prasád Tiwári of the Benares Government College, it would appear that the most respected family of pandits now in Benares, who take precedence over all the other pandits in *sabhás* and other religious and literary assemblies, is that of Bhatt, descendants of Nárâyan Bhatt mentioned in the list of Sanskrit authors given above (*supra* p. 62), who originally came from Paithán in the Dakkhan.

Public instruction: the Government college.

In addition to the usual classes of Government schools, Benares is furnished with a Government College. The following brief history of its foundation is based on a note by Dr. G. Thibaut, the Principal of the college. In the year 1791 Mr. Jonathan Duncan, the Resident at Benares, proposed to Earl Cornwallis, the Governor-General, that a certain portion of the surplus revenue of the province of Benares should be set apart for the foundation of a Sanskrit college, for the cultivation of the laws and literature of the Hindus, in the ancient and holy city, which is the centre of their faith and the common resort of their tribes. The proposal was approved by the Governor-General; a native rector and professors of the principal Hindu sciences were selected, and, a house having been hired for their reception, they met for the first time on the 28th October, 1791. In the course of time it was found necessary to place the college under English supervision, and in 1799 a local committee was formed, with Mr. Augustus Brooke, the Governor-General's agent, as president, and the well-known Sanskrit scholar, Captain Wilford, as secretary. In 1829 the local committee proposed to extend the means of instruction, and to educate Musalmáns as well as Hindus, according to some approved plan, in Arabic, Persian, and English. The general committee in Calcutta objected to a *madrasa*, or Arabic and Persian school, but approved of the establishment of an English school, which was accordingly opened in the following year under native teachers imported from Calcutta. An English head-master was appointed in 1834. In 1844 the Sanskrit college and the English school were united, and the eminent Sanskritist, Mr. John Muir of the Bengal civil service, was appointed principal. In the same year a site was chosen for a suitable building, and Captain Kittoe was ordered to plan and build the college, which was completed in 1852, at a cost of about £13,000, besides the value of the convicts' labour. The building is Gothic, of the perpendicular style; the material is brick faced with Chunár stone. The college has undergone from time to time various reversions and reformations. The most important change was the addition of English college classes in 1856.

The Sanskrit college contains about 404 students, who are instructed in Sanskrit grammar, philosophy, law, literature, and mathematics. No tuition or entrance fee is exacted; but, on the contrary, monthly Government scholarships, amounting to Rs. 100, are awarded to deserving students, and an annual donation of Rs. 100 from the Mahárájah of Benares is bestowed in prizes. Quite recently a graded system of examinations has been introduced by Mr. R. T. H. Griffith, the Director of Public Instruction of these

provinces. This new scheme aims at systematising the studies of the pandits, and giving officially-recognised diplomas to those who pass certain advanced examinations. It includes: (1) an entrance examination of moderate difficulty; (2) a middle examination, to pass which a sound and comprehensive knowledge of the Sanskrit language and literature in general is required; (3) a final (*Áchárya*) examination to test the candidate's thorough knowledge of one or more of the *Shástras*. The examiners are appointed by the principal, and are chosen partly from the professors of the Sanskrit college and partly from pandits of reputation who are not connected with the college. Candidates who pass the final examination receive a printed diploma signed by the principal and the examining pandits, and countersigned by the Director, Public Instruction, and their names are published in the Government Gazette. In connection with the *Áchárya* examination, a 'Ripon prize' has lately been founded by a number of inhabitants of Benares, wishing to commemorate the visit that His Excellency the Viceroy paid to Benares in November, 1881. The staff of the Sanskrit college consists of eight professors, of poetry, grammar, logic, law, *sánkhya*, mathematics, Hindu astronomy, and rhetoric, and four assistant professors, of grammar, logic, *sánkhya*, and mathematics. To the college is attached a Sanskrit library which contains many valuable and old manuscripts.

The Anglo-Sanskrit department attached to the Sanskrit college was abolished in September, 1877. It was under the special charge of an English Sanskritist, and was intended to instruct those students who had passed with credit through the Sanskrit college, in English literature and philosophy, and to teach them to translate English works into the vernaculars.

The English college was affiliated to the Calcutta University in 1860; it teaches arts and mathematics up to the M. A. standard, and has a school attached. There are about 70 students in the college, and about 480 in the school. The monthly tuition fees vary from Rs. 5 to Rs. 3 in the college, and from Re. 1-8-0 to six ánas in the school. Government scholarships are awarded according to the results of the university and the departmental examinations. There are also local scholarships amounting to about Rs. 100 per mensem. There is an English library attached to the college. The teaching staff of the college consists of the principal, and professors of English literature, mathematics, physical science, Arabic, and Sanskrit. For the school, one English head-master, 12 native English teachers, two Persian and Urdú teachers (*maulaví*), two Sanskrit and Hindí teachers (*pandit*), and one writing master, form the teaching establishment. Connected with this college is the boarding-house for the district students. The number of boarders is about 80.

Schools.

Schools are departmentally divided into three sections, high, middle, and primary. The high schools are the school department of the Government College, the London Mission School, Jainarain's College (under the superintendence of the Church Missionary Society), and the Bengalitola Preparatory School; the last three are aided by Government, and the Bengalitola Preparatory School is also aided by the municipality. The college department of the London Missionary Society School sends up students for the first examination in arts, but this institution, considered as a college, does not receive assistance from the State. The aided middle English schools are: the East Indian Railway School at Mughal Sarái; the Baptist Mission Orphanage at Rámkatora, in the city of Benares; the institutions at Sighra, the Missionary station of Benares bordering on the city, *viz.*, (1) Female Normal School, (2) Industrial School, (3) the Church Mission School for boys, (4) the Church Mission School for girls; and a girls' school under the London Mission. The middle vernacular schools include two towns (*tahsílí*) and five village (*halkabandí*) schools. The former are at Benares and Chandaulí; the latter at Tirpat, Sahjaur, Nimaicha, Rasúlpur, and Sakaldíha.

The school statistics for 1882-83 may be shown as follows:—

Class of school.		Number of schools.	Number of scholars.			Average daily attendance.	Cost per head.	Expenditure borne by the State.	Total charges.
			Hindus.	Musalmáns.	Other.				
							Rs. a. p.	Rs. a. p.	Rs. a. p.
Government and municipal.	High (Collegiate School)	1	409	86	2	412	71 5 8	9,816 0 0	15,568 0 0
	Tahsíli and pargana.	2	86	5	...	70·2	10 6 3	670 8 4	729 9 4
	Halkabandí ...	91	3,195	146	...	2432·39	3 10 2	9,094 3 8	9,094 3 8
	Government girls'.	3	52	2	...	42·84	8 14 10	382 8 0	382 8 0
	Municipal boys'.	7	337	8	...	313·08	2 11 8	855 2 9	855 2 9
Aided by Government.	Boys' ...	10	1,203	876	170	1196·7	18 6 9	12,724 0 0	28,529 0 0
	Girls' ...	6	608	85	140	657·7	6 12 7	4,392 0 0	13,997 0 0
Unaided.	Missionary and indigenous.	584	6,721	2,903	...	8935·3	0 1 10	...	1,036 8 1
	Total ...	704	12,611	3,411	312	14060·21	4 15 9	37,934 6 9	70,131 15 10

Post-office.

Besides the head post-office at Benares cantonments, there are 15 sub-offices (imperial) and two district post-offices. The sub-offices, besides the three in the city (*viz.*, Benares city, Benares, Bhelupur, and Benares Trilochan Ghát), are at Balúa, Baragáon, Chandaulí, Chaubepur, Cholápur, Mirza Murád, Mughal Sarái, Phúlpur, Dumrí or Rájghát, Rámnagar, and Sakaldíha. The district offices are at Rohania and Sayyidrája. The postal receipts for five out of the past 20 years are as follows:—in 1861-62, Rs. 88,598; in 1865-66, Rs. 17,392; in 1870-71, Rs. 23,271; in 1875-76, Rs. 49,292; in 1880-81, Rs. 62,784. In the last mentioned year Rs. 17,600 was obtained from unpaid letters, &c., and Rs. 41,815 from the sale of ordinary postage stamps. The expenditure in 1861-62 was Rs. 73,948; in 1865-66, Rs. 11,799; in 1870-71, Rs. 21,498; in 1875-76, Rs. 19,364; in 1880-81, Rs. 17,052. There has been a steady increase in the number of letters received from 561,617 in 1865-66 to 945,516 in 1880-81; the number of newspapers, parcels, and books received has also increased, though not in the same proportion.

Telegraph.

There are altogether eleven telegraph-offices in the district. The Government telegraph-office is situated in cantonments, and has a branch office in the city. The East India Railway has telegraph-offices at its four stations in the district, *viz.*, Benares Dumrí or Rájghát (on the side of the Ganges opposite the city), Mughal Sarái, Sakaldíha, and Dína. The remaining five telegraph-offices are on the Oudh and Rohilkhand Railway, at Benares Rájghát (city side of the Ganges), Benares cantonments, Shiupur, Phúlpur, and Bábatpur (Mangárí).

Police.

Benares contains 32 police-stations, 4 (excluding the Benares *kotwálí*) first class, 10 second class, 6 third class, and 11 fourth class (outposts). The first class stations are at Sikraul, Chaubepur, Phúlpur, and Mirza Murád. Of the second class stations, six are within the city proper, at Bhelupur, Jaitpur, Adampura, Dasásamedh, Chaitganj, and Kál Bhairon; the remainder are at Chandaulí, Barágáon, Rámnagar, and Cantonments. The sites of the third class stations are Sayyidrája, Sakaldíha, Balúa, Cholápur, Rohania, and Alinagar. The outposts are at Betabar, Aneye, Tilmápur, Amra, Tamáchábád, Rája táláb, Harauá, Sindhora, Marwádíh, Rájghát, and Baburí.

In 1882 the regular, municipal, and town police mustered together 988 men of all grades, including 21 mounted constables. There was thus one policeman to every square mile and to 903 inhabitants. The cost of the

force was Rs. 1,04,614, of which Rs. 66,619 were debited to provincial revenues and the remainder defrayed from municipal and other funds. Besides these there were in the same year 1,459 village and road watchmen, distributed amongst the 2,156 inhabited villages of the district, at the rate of one to every 453 inhabitants. Their sanctioned cost (Rs. 52,836) was met out of the 10 per cent. cess.

The statistics of reported crime for the seven years 1876–82 include 48 murders, 4 dacoities, and 78 robberies. The value of property stolen varied from Rs. 43,745 (of which Rs. 15,314 were recovered) to Rs. 61,653 (of which Rs. 27,404 were recovered). The percentage of convictions to persons tried varied from 83·77 to 91·91. But these and other similar matters are fully dealt with in the departmental reports, and do not call for further notice here.

Infanticide.

Measures for the repression of female child-murder are in force in this district; but no rates are levied, neither is there any special police entertained. The clan at first suspected of practising the crime was the Sombansí, in tahsíl Chandauli; but the enumeration made in the cold weather of 1870-71 brought the guilt home only to the Raghubansí clan in four villages and the Brijbansí in one. In 1880, the only clan proclaimed under the Infanticide Act (VIII. of 1870) was the Raghubansí, in the villages of Rajwárí, Kaithí, Rauna, and Bhartará. The average population of these villages is 843. The general birth-rate was, in 1880-81, in favour of girls, and in 1881-82 as much in favour of boys. In the former year, in one *post-mortem* case, the medical officer reported that the child had undoubtedly died from violence. It belonged to the village of Bhartará, which is the worst of the four villages; and in the family to which it belonged no female child, says the official report, had survived for generations back. The mother, however, was acquitted on being committed to the sessions.

Jails.

There are two jails in the district, the central prison at Shiupur and the district jail at Sikraul. In the central prison the average number of prisoners was 1,018 in 1850, 1,173 in 1860, 1,286 in 1870, 1,546 in 1880, and 1,442 in 1882; in the district jail, it was 510 in 1870, 504 in 1880, and 455 in 1882. The other statistics present no constant features, varying from year to year. They will be found in all necessary detail in the annual reports.

Present area, revenue, and rent.

Before proceeding to the next head, the fiscal history of the district, it will be convenient to give details of area, revenue, and rent for the district at the present time; and by

prefixing these statistics to the head just mentioned, comparisons—as far, at least, as it is possible—between the present and past conditions of the district will be facilitated. The total area according to the latest official statement (1881) was 998·0 square miles, of which 741·1 were cultivated, 69·6 cultivable, and 187·3 barren. The area paying Government revenue or quit-rent was 971·1 square miles (722·8 cultivated, 66·1 cultivable, 182·2 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 8,96,258; or, with local rates and cesses (excluding *patwáris'*), Rs. 10,01,718. The amount of rent, including local cesses, paid by cultivators was Rs. 16,94,997.

Fiscal history.

The district itself and its sub-divisions have undergone such modifications since the time of Akbar that any real comparison between the revenue assessment then and those made subsequent to it is impossible. The area and revenue demand of what in Akbar's time corresponded approximately to the present district of Benares was as follows :—

The province under native management.

Parganah.	Area in bíghas.	Land revenue in 1580 A. D.
Sarkár Benares.	Rs. a. p.	Rs. a. p.
Afrád	10,855 6 0	20,082 0 0
Benares ba Haveli, Bialsi (probably including Kol Asla).	60,901 3 0	13,683 0 0
Pandraha	4,310 11 0	21,055 0 0
Kaswár	...	7,377 0 0
Katehar	30,490 14 0	46,755 0 0
Harhúa	13,098 0 0	17,835 0 0
Sarkár Chunár.		
Barhaul	6,412 15 0	9 032 0 0
Tánda (Barah)	10,002 9 0	12,200 0 0
Dhús	4,274 2 0	5,898 0 0
Rághúpur (Rálhúpur)	8,267 12 0	11,275 0 0
Majhwár	9,312 3 0	13,520 0 0
Mahwárí	14,878 0 0 (query 4,878)	5,707 0 0
Mawaí	4,391 10 0	5,155 0 0
Narwan[1]	...	...

Many of these figures, however, especially those for sarkár Benares, are incorrect, and consequently valueless for purposes of comparison. It is impossible, therefore, to draw any satisfactory conclusions from the table, and it is merely given for what it is worth.

1 This parganah was entirely *siyárghal*, or rent-free, and is omitted from most copies of the *Ain-i-Akbari*.

The assessed revenue for sarkár Benares in 1685 was Rs. 4,37,161, and in 1747, Rs. 3,80,475. The district was then under the Oudh authorities, whose single principle of fiscal administration was that everything, that could be got by fair means or foul, should be extracted from those connected with the land. In 1739 Rájá Balwant Sinh became *ámil*. The original revenue paid by him on the province of Benares to the Oudh wazírs was 13 lákhs of rupees. By the time of his death in 1770 the revenue payable had risen to Rs. 19,98,449. Rájá Chait Sinh received a *sanad* of appointment, by which his revenue was enhanced to Rs. 22,48,449: and after the transfer of his *zamíndárí* to the Company in 1775 it was fixed on April 15th, 1776, at Rs. 22,66,180, if paid at Benares, or Rs. 22,21,745 if paid at Calcutta. On his expulsion in 1781 the revenue payable by Rájá Mahíp Narain was fixed at 40 lákhs of rupees. Under the administration of Rájás Balwant Sinh and Chait Sinh, notably the former, no effort had been spared to break down all intermediate tenures, and to reduce all those with any form of proprietary interest in the land to the position of cultivators. Mahíp Narain was a minor at the time of his succession, and the disputes that ensued between his *náib* and his *diwán*, weakened what was never a strong administration. Throughout the province native underlings amassed wealth by defrauding the rájá, and committing extortion on the holders of the soil. Every conceivable kind of cess and transit due was vigorously exacted, and the *ámils* were practically free to enter whatever terms they pleased in any tenant's lease. The English Residents between 1781 and 1787 were content to let matters take their course, and made no attempt to rescue the province from the ruin that then threatened it. Mr. Jonathan Duncan was appointed resident in 1787, and he almost immediately realised the fact that some severe remedy was required. For the first year the rájá was left to manage the revenue of the province himself, but in 1788 Mr. Duncan resolved to supersede him, and to take the settlement of the province into his own hands.

The province under British management.

The letter of the Resident addressed to the rájá, and dated 25th June, 1788, contains a list of the changes it was proposed to make in the revenue administration. Briefly, they were as follows:—(1) the substitution of uniform leases for leases varying in form according to the *ámil's* pleasure; (2) the use of the measuring rod in lands on which rent was paid in kind; (3) the official publication at each harvest of the rates at which grain rents would be converted into cash; (4) the prohibition in regard to lands, on which rents were payable in grain, of actual division of the crops (*batai*) as opposed to appraisement (*kankút*); (5) the specification in each lease

of the share of produce payable as rent ; (6) the abolition of all cesses imposed since 1187 fasli, and the inclusion of all that were in existence before that date in the lump-sum payable as rent ; (7) the preparation of a form of lease to contain the rates of rent paid in 1187 fasli, the last year of Chait Sinh's administration. The large amount of land that had fallen out of cultivation had also attracted the resident's notice, and the *amíns* were, with a view to encouraging the increase of cultivation, to fix, for waste land, light rates of rent, such as the tenants would readily agree to, and to endeavour to annex to each separate lease a certain amount of waste land. The rájá manifested considerable reluctance to carrying out the resident's proposals, and showed especial aversion to the new form of lease. Mr. Duncan was, however, convinced that the changes were necessary, and the rájá realising that, if he refused his assent, the proposals might be carried out without it, somewhat unwillingly gave in.

A further change was also carried out in the assessment of the revenue. Hitherto it had been the custom for the *ámils* to make annual offers for the farm of particular parganahs : and the settlement of each parganah was thus regulated by competition. Mr. Duncan ordered that the assessment of each village should first be determined, and that the aggregate assessment of the villages should form the parganah assessment. After deducting the *ámil's* profits of 10 per cent. and banker's dues, half the balance of the assessment was declared to be the rájá's revenue.

In carrying out this settlement, it had been Mr. Duncan's original intention to have had all the lands of the province properly measured, but this was found to be impracticable ; and for the work of assessment, he had to depend on the reports and estimates of the native officials as to the state of the produce, checked, to a certain extent, by his own personal knowledge and judgment. The rental of the year 1187 fasli was chosen as the basis of the settlement of 1196 fasli, because 1187 fasli was the last year of Chait Sinh's administration, and because it was on the rental of that year that the revenue of 40 lákhs a year, to be paid by Rájá Mahíp Narain, had been fixed. In order to remedy the evils that were to be found in the administration of justice by the rájá in regard to revenue matters, a court of justice consisting of two natives, one the nominee of the resident and the other of the rájá, was appointed to settle all disputes that might arise between landlords, tenants, and *ámils*. The court was to sit at Benares in the office of the resident, and its administration of justice was to be under his immediate supervision. The orders of the Board, authorising Mr. Duncan to take the settlement into his own hands, intimated that this arrangement ought to continue only so long as the rájá appeared to be incapable of

managing the province himself; and that on his showing himself to be capable of exercising them with discretion, his original powers and functions should be restored to him.

The settlement of the province was carried out partly by Mr. Duncan himself, partly by his assistants, Messrs. Neave and Treves, and partly by native subordinates. The original terms of the Regulation (II. of 1788) had excluded from settlement all landholders who had been dispossessed before 1775. But it was felt that by this enactment the rights of many zamíndárs had been unjustly sacrificed, and efforts were made, not without opposition from the rájá, to restore the zamíndárs, who had been iniquitously dispossesed by Balwant Sinh and Chait Sinh. The result of these efforts was that the settlement, as eventually carried out, was made with three different classes of persons, two-thirds of the province being settled with zamíndárs, one-quarter with farmers (*mustájirí*), and one-twelfth directly with tenants (*amání*). The settlement in the Benares district was originally made for two distinct periods, parganahs Barhaul, Kol Asla, Dhús, Barah, Mawaí, Mahwárí, and Narwan being settled for four, and parganahs Athgáon, Jálhúpur, Katehar, Pandraha, Shiupur, Rálhúpur, Dehát Amánat, Majhwár, and Lohta being settled for ten years. Meantime, in June, 1789, the resident was asked to consider whether the permanent settlement, as introduced in the adjacent province of Behár, could not with advantage be extended to Benares: and a correspondence ensued on the subject between Mr. Duncan and Lord Cornwallis. In 1791-92 the important step was taken of extending the decennial settlement to the whole of the province to which it had hitherto not been applied, and at the same time it was laid down that the settlement should remain unaltered during the lives of all holders of leases.

Between 1792 and 1794 Mr. Duncan was on deputation on the Malabar coast, and these years were not marked by any measures of importance in the formation of the permanent settlement. In 1793 the decennial settlement of Bengal, Behár, and Orissa was declared perpetual, and in the same year the resident of Benares was directed to ascertain from the rájá whether he was willing that a similar system should be introduced into the province of Benares. The rájá acquiesced in its introduction, and in 1795 the settlement of the province was declared to be permanent. The terms upon which the perpetuity of the settlement was declared, and the definitions of the rights and obligations of the landholders under it, are contained in Regulations I., II. and XXVII. of 1795. The more important portions of these enactments are as follows :—

Settlement declared permanent, 1795.

Regulation I. of 1795 gives a short account of the origin and progress of the assessment of the land revenue in the province of Benares, and then recites the proclamation issued by the resident under the orders of Government, which declares: The revenue payable according to the quartenial and decennial *pattas* (leases) shall remain fixed for ever, so long as the leaseholders and their representatives shall continue to discharge and perform the conditions specified. The above declarations are subject to the following reservations :—

Regulation I. of 1795.

I. Holders of leases are to be considered bound to conform to all regulations to be passed hereafter regarding—

I.—Themselves.
II.—Their shareholders.
III.—Their tenants.
IV.—The administration of justice.
V.—Succession to estates.

It is further enacted that, on the death of a farmer holding a lease for lands the owner of which was dispossessed previous to July 1st, 1775, the zamíndár or his heirs shall be restored to the estate.

2. Zamíndárs who had possession of their estates since July 1st, 1775, but were nevertheless excluded at the formation of the permanent settlement, may recover possession of their estates from farmers by proving in court the fact of their possession subsequent to July 1st, 1775.

Regulation II. of 1795 re-enacts, with modifications and amendments, the rules passed from time to time regarding the temporary and permanent settlement of the revenue. This Regulation, which contains twenty-seven sections, gives a summary of many of the orders and transactions already alluded to. Some of the facts recited in it are worthy of being noted here:—

Regulation II. of 1795.

Section XVI. notices that, when in the issue of *pattas*, contests existed between the sharers in the same village as to their respective proportions, or between claimants of different families, to the same village, in all cases the rule was to grant a lease to the person who was actually in possession, or had been in possession since July, 1775 A.D.

Parties were informed that the new *pattas* (leases) were meant only to fix the rental, and in no way to constitute a bar to the recovery of any proprietary right in land, for which suits might be instituted in the Court of *Mulki* Adálat.

Regulation XXVII. of 1799 contains the following provisions:—

Regulation XXVII. of 1799.

Sections 2 and 3 provide for the perpetuity of all future land settlements in the provinces.

Section 4 announces the expectation that landowners would improve their estates in consequence of the profits being secured them, and would behave towards their co-sharers, under-renters, and cultivators, with good faith and moderation.

Section 5 gives reservation of Government rights. It being the duty of the ruling power to protect all classes of people, and more particularly those who from situation are most helpless, the governor-general in council, whenever he may deem it proper, will enact such regulations as he may deem necessary for the protection and welfare of the *pattídárs* (co-sharers), under-renters, and ryots, and other cultivators of the soil, "and no proprietor shall on this account object to the payment of his fixed revenue."

Remarks on the permanent settlement in Benares.

Thus came into force the permanent settlement. It was a mere assessment of the revenue, and not a settlement in the modern sense of the word. No attempt was made to record the rights of landowners as against one another; the status of the cultivators was not defined; boundaries of estates were not demarcated; and no attempt at a survey was made. The general result of the settlement has been a loss of revenue to the State; and, regarded from the point of view of Government, its radical defect was that it fixed in perpetuity the revenue demand of a tract of country, the cultivation of which had, as every one knew, fallen off immensely, and the area of which had not been surveyed. The landholders were, in certain ways, greatly benefited by its introduction; they no longer felt the severity of the rájá's method of administration; the demand of the State from them was definitely limited; and any increase in cultivation meant an increase of income to them without any increased demand on the part of Government from them. But in other respects they gained anything but benefit from the introduction of the permanent settlement. A great proportion of the estates in Benares were owned by large bodies of sharers, and at the settlement, two or three representatives were chosen with whom the revenue was settled, and to whom leases were granted. These lessees, who were chosen by an arbitrary system of selection, without any regard to the wishes of those whom they were chosen to represent, were alone recorded as proprietors. Where they managed the estate successfully, little harm resulted from this arrangement; but where, as was too often the case, their management was bad, the rights of the other sharers in the village property, who had had no voice in its management, were ruthlessly sacrificed at auction sales, carried

out in order to satisfy the arrears of revenue due from the estate. These evils resulted, however, not from the principles of the permanent settlement so much as from the way in which they were carried into execution.

The law prescribing the modes for realising land revenue in the Benares province is contained in Regulation VI. of 1795. The methods legally sanctioned were as follows:—

1. The appointment of watchmen of crops.
2. The issue of notices of demand at the cost of the defaulter.
3. The arrest of defaulters.
4. The temporary dispossession of the *lambárdárs*, or village leaseholders, and the making of direct collections from their co-sharers and tenants.
5. If, after the employment of these methods, an arrear still remained due at the close of the year, the collector was required to furnish to the Revenue Board a detailed account of the causes of failure; when, if the deficiency should clearly appear to have proceeded from misappropriation of the funds arising from the produce, the governor-general was authorised to transfer the right of the defaulting landholder, either to one of his co-sharers, or if they omitted to resume management of their land under the conditions offered to them, the lands could be let to whomsoever the Government might think proper. In extraordinary cases of embezzlement or misappropriation of the funds from which the revenue may be payable, the Board of Revenue might recommend to the governor-general in council the enforcing of that part of the engagements of the landholders which renders their property, real and personal, liable to sale for arrears of revenue.

This clause 5 of Section XVII., Regulation VI. of 1795 remained in force till it was repealed by Regulation VII. of 1830. In spite of this law, no special reports previous to sale seem to have ever been made, and after the establishment of the collectorate of Benares in 1795, the sole process employed for the realization of the balances of revenue was auction sale.

It was not, however, in this way only that subordinate shareholders ran the risk of losing their rights. In the earlier days of the permanent settlement the *ámils* were in the habit of collecting from the owners of fractional shares in the village, but this practice was forbidden in 1808. In that year, tahsíldárs were appointed upon fixed salaries, who were directed to collect only from the *lambardárs*, and in the execution of this order the rights of many subordinate proprietors were obliterated. The omission to demarcate the boundaries of villages at the time of settlement also gave rise to many disputes between the owners of neighbouring estates, which in some cases resulted in the ruin of the disputants by litigation, and in others to the commission of serious offences against the criminal law of the land. Not only, too, were the terms of Regulation VI. of 1795 as regards auction-sales in satisfaction of arrears of revenue treated as a dead-letter, but Section XV. of Regulation V. of the same year, which forbade the auction-sale of lands to any official, was habitually disregard-

ed. Purchases of estates were made on behalf of Government servants in false names for merely nominal sums. The most notorious instance is that of the *ámil* Deokínandan Sinh, whose iniquitous proceedings led eventually to his dismissal from Government service, though the estates thus acquired by him were not forfeited.

In 1809 the province was placed under the Board of Commissioners at Fatehgarh, and the collector was immediately called upon to take measures to effect "the necessary alterations and reductions of the tahsíldárí establishments of the province." Government had previously expressed a wish that as many zamíndárs as wished should pay in their revenue to the nearest collector. This principle had, however, been much neglected in practice, and tahsíldárs, paid by a percentage on collections, had been promiscuously appointed throughout the province. The very serious increase in the cost of administration thereby incurred induced the Board to make a move in the matter, and in 1809 the tahsíldárs were reduced to twelve in number, all the other parganahs becoming *huzúr tahsíl*. The *peshkár* of *huzúr tahsíl*, and the tahsíldárs on monthly salaries were appointed in the following year, when estates, the aggregate on which was Rs. 15,41,350, as well as *mahálsi*, belonging to the rájá and assessed at Rs. 20,54,302, were rendered *huzúr tahsíl*.

Changes in the revenue jurisdiction of the province.

In 1818 the district of Gházípur was separated from that of Benares, and a new collectorate established, and in the same year the Jaunpur district was created. The constitution of these districts has varied considerably at different times, but it is not necessary to notice these variations in detail here. In 1830 the district of Benares was still further reduced by the establishment of the collectorate of Mirzapur. The constitution of the Benares district, after frequent changes, was finally settled in 1852, and remains the same now. It consists of parganahs Athgáon, Dehát Amánat, Lohta, Jálhúpur, Kol Asla, Kaswár, Katehar, Pandraha, Shiupur, Sultánípur, Barhaul, Barah, Dhús, Mawaí, Mahwárí, Majhwár, Narwan, and Rálhúpur. The total assessment of the district in 1790 A. D. (1197F.) which subsequently formed the basis of the permanent settlement, was Rs. 7,86,451-8-2, distributed as follows over the parganahs :—

Parganah.	Jama of 1790 (1197F.) Rs.	a.	p.	Parganah.	Jama of 1790 (1197F.) Rs.	a.	p.
Shiupur	35,713	5	5	Barhaul	32,560	13	6
Jálhúpur	41,433	9	10	Barah	42,434	15	9
Pandraha	52,874	7	0	Dhús	28,938	2	0
Kol Asla	95,639	7	10	Mawaí	20,671	1	0
Kaswár Sarkár	55,386	10	10	Mahwárí	22,654	7	6

Parganah.	Jama of 1790 (1197F.) Rs. a. p.	Parganah.	Jama of 1790 (1197F.) Rs. a. p.
Athgáon ...	... 48,038 6 0	Majhwár ...	... 40,192 13 0
Katehar ...	... 97,672 12 10	Narwan ...	... 73,307 4 0
Dehát Amánat ...	... 30,565 0 0	Ráthúpur ...	... 32,108 5 5
Lohta ...	... 24,920 10 10		
		Total	... 2,94,868 1 2
Total	... 4,91,583 7 0		
		Total of both tahsíls	... 7,86,451 8 2

Subsequent settlement proceedings of 1833, 1836, and 1841.

[1]The defects found to exist in Mr. Duncan's permanent settlement led to revision operations, which were first undertaken in parganah Mahwárí by Mr. Charles Chester in 1833. Alluvial and resumed *muáfi* mahals were revised throughout the district by Mr. J. J. Taunton in 1835. Messrs. Chester and Michael Valley revised the records of parganahs Kol Asla, Sultánípur, and Pandraha in 1841, and those of Mawaí, Rálhúpur, Barah, Dhús, Majhwár, Narwan, Barhaul, Jálhúpur, Athgáon, Katehar, Kaswár Sarkár, Shiupur, and Dehát Amánat (including Lohta) in the succeeding year. All the villages were surveyed and field maps for the first time prepared under the superintendence of Mr. E. M. Valley for parganahs Mawaí and Rálhúpur, and that of Mr. Chester for the rest of the district. The revenue was to a certain extent increased when the revision took place, but the permanent settlement was left intact. The increase was due to the assessment of certain alluvial and resumed *muáfi* lands that had not been assessed by Mr. Duncan. In 1842-43, after revision, the revenue rose to Rs. 8,19,561. In 1882-83 it stands at Rs. 7,71,335, exclusive of cesses and the revenue demand of Kaswár Rájá, a part of the Family Domains of the Mahárájá of Benares. This decrease of Rs. 48,226 is due to the transfer of tappa Guzára to the Jaunpur district; to the relinquishment of the revenue on Mahál Sathwa, the zamíndárí of Sir Dinkar Ráo, an estate which was exchanged by Government for certain villages in the Dholpur Ráj; and to remissions on account of diluvion as well as for lands appropriated for public purposes. The gross revenue at present on the roll is Rs. 10,01,460, including cesses, thus:—

	Revenue.	Cesses.	Total.
Benares proper	7,71,335	1,00,343	8,71,678
Kaswár Rájá	1,25,360	4,422	1,29,782
Total ...	...	...	10,01,460

If the Government demand were calculated at 55 per cent. of the total rental now recorded, the Government share would be Rs. 8,50,749, or Rs. 20,929

[1] Note provided by the collector of Benares.

less than that now realised. This shows that the revenue demand was not fixed with the same leniency as in the neighbouring districts of Ballia and Gházípur. The total rental now stands at Rs. 15,46,816, and, if all the lands were now sub-let to tenants-at-will, the average rates would come up to about Rs. 4 a bígha. Cultivating rights generally fetch Rs. 150 per acre, and, though no detailed inquiry has been made into the subject, the above rate of Rs. 4 a bígha may be taken as the average rate of a tenant-at-will. Assuming that all land was held by tenants-at-will, the Government share of the rents would amount to Rs. 15,28,771. The cause of Mr. Duncan's rather heavy assessment on Benares, as compared with the assessment of the eastern districts, seems to have been that his revenue was calculated on the estimates of Rájá Balwant Sinh's *kánúngos;* and the amount thus determined, on the basis of the by no means moderate demand of the native State, was assessed with very little inquiry, and accepted by the landholders, as it did not exceed the sum they had been up till then accustomed to pay. As cultivation seems to have been more fully developed, the revenue then determined by Mr. Duncan does not appear to have been so much out of proportion to the rental in this as in the more backward districts of the part of the country benefited by Mr Duncan's permanent settlement. The assessment is uneven, pressing hard on some maháls and unduly favouring others.

Mr. Chester was the first to prepare village maps, but they are comparatively useless, and they were not drawn to scale. They were mere sight-sketches, from which the correct position and area of the fields cannot be ascertained. Moreover, not having been corrected, they have, owing to frequent changes in the shape and size of the fields, become completely obsolete. Mr. Chester's operations included the demarcation of boundaries, the preparation of land plans, and correction of records. As remarked above, he did not revise the assessment. The in-

Inaccuracy of existing records brought to notice.

accuracy of the existing records has been forced upon the attention of the revenue officials of late years. In many instances it was found that the papers annually filed were mere copies of the records of previous years, and that no trouble had been taken to record changes. In 1874 Mr. Elliot Colvin, the then collector, had the *jamabandís* of 12 villages in parganah Kol Asla tested by Mr. Addis; and the inaccuracies detected were made the subject of a special report, recommending the revision of the records. In 1880 Mr. H. Stewart Reid, the senior member of the Board of Revenue, himself went over the records of several villages, and a cadastral survey and revision of the record-of-rights was resolved upon, the district being formally brought under

Survey ordered in 1882.

settlement by Government notification No. 450, dated 24th March, 1882, under which the collector was placed in charge of the operations. The settlement of boundaries was taken up in July, 1882, and cadastral survey was commenced in Chandauli tahsil in October of the same year. The preparation of the record-of-rights was entrusted to the charge of a deputy collector, but, the work having been found too heavy for one man, a second deputy collector was appointed in July of the present year (1883). The cadastral survey of the Benares tahsil was commenced in October of the current year, and the whole operations are expected to be brought to a close by the end of 1885. The amount sanctioned for the survey of the district is Rs. 73,500; for maps, Rs. 24,900; and for the preparation of records, Rs. 2,95,225.

Revenue collections.

The following statement, compiled from the Board's yearly reports, shows the amount, collections, and balances of the land revenue for the ten years from 1871-72 to 1880-81:—

Year.	Demands.	Collections.	Balances.	Particulars of Balances.				Percentage of balance on demand.
				Real.				
				In train of liquidation.	Doubtful.	Irrecoverable.	Nominal.	
	Rs.	Rs.	Rs.	Rs.			Rs.	
1871-72 ...	8,94,348	8,93,061	1,287	...	...	...	1,287	...
1872-73 ...	8,94,348	8,92,415	1,933	...	...	...	1,933	...
1873-74 ...	8,94,043	8,92,166	1,877	...	...	...	1,877	...
1874-75 ...	8,93,947	8,92,389	1,558	...	...	...	1,558	...
1875-76 ...	8,93,847	8,92,372	1,475	...	...	...	1,475	...
1876-77 ...	8,93,765	8,85,276	8,489	7,022	...	...	1,467	·78
1877-78 ...	8,95,680	8,78,497	17,183	15,597	...	...	1,586	1·74
1878-79 ...	8,96,290	8,94,893	1,397	...	...	...	1,397	...
1879-80 ...	8,96,151	8,95,503	648	...	...	...	648	...
1880-81 ...	8,96,259	8,95,370	889	...	...	...	889	...

Court of Wards.

There are portions of three estates only in the Benares district which are under the management of the Court of Wards, *viz.*, the Anapur estate, the Dube estate, and the Sarái Mír estate. These estates are respectively under the management of the collectors of Gházípur, Jaunpur, and Azamgarh.

Alienations.

Connected with this subject is that of the alienation of ancestral property. The following table will show the alienations for the ten years from 1871 to 1881:—

Year.	ALIENATIONS.					
	By orders of Court.			By private arrangement or inheritance.		
	Sold.		Number of transfers by sale or otherwise.	Sold.		Number of transfers by sale, mortgage, succession or otherwise.
	Aggregate land-tax of property transferred.	Price of property transferred.		Aggregate land-tax of property transferred.	Price of property transferred.	
	Rs.	Rs.		Rs.	Rs.	
1871-72 ...	4,804	16,380	26	12,455	76,933	147
1872-73 ...	601	6,295	14	10,648	84,749	277
1873-74 ...	9,863	51,409	29	6,156	1,49,500	403
1874-75 ...	5,768	65,675	65	8,519	1,06,222	267
1875-76 ...	6,111	50,795	25	50,596	11,839	283
1876-77 ...	16,545	2,21,023	30	7,060	2,21,041	377
1877-78 ...	1,862	32,036	51	2,971	83,482	301
1878-79 ...	726	10,721	49	3,200	90,300	256
1879-80 ...	1,493	21,105	13	8,479	1,47,300	360
1880-81 ...	7,791	1,04,118	19	5,865	1,59,046	198

It is estimated by Mr. F. W. Porter, the collector, that the effect of the permanency of the demand has been to raise the value of land in this district to one and a-quarter or one and a-half times the value of similar land in temporarily-settled districts.

Leading families.

There are only two persons who own property in the Benares district paying an annual revenue of Rs. 10,000 and upwards, *viz.*, the Mahárájá of Benares and Rái Bishan Chand. The property of the former is partly ancestral and partly acquired; that of the latter has been acquired by purchase. The family of Rája Shambu Narain Sinh is connected with Benares, but a notice of its history has found a more appropriate place in the GHAZÍPUR memoir.

Mahárája of Benares.

The origin of the rájás of Benares is popularly traced back to one Khítu Misr, who in mythical times was the *guru* of Rájá Banár and the priest at a shrine in the village of Gangápur in parganah Kaswár. But it is not till the middle of the eighteenth century that anything authentic regarding the family is known. Matranjan Sinh, the supposed descendant of Khítu Misr, was then an ordinary zamíndár and begot four sons, the eldest of whom, Mansá Rám, was destined to bring the family into prominence. A notice like the present is not a fitting place in which to discuss the claim to independence that has been at various times set up by

the Benares rájás. It will be sufficient to say here that the Government has decided that the maháráját of Benares is not an independent prince, and that he is now subject to the common law of the land. The reader, who may wish to see for himself what pleas can be made in favour of the claims of the rájás, may be referred to a pamphlet entitled *History of the Province of Benares*, printed at Benares in 1882.

Mansá Rám entered the service of Rustam 'Alí, the governor of Benares under the Oudh viceroy, and became the most powerful man at the Benares court. His position is thus described in the *Balwant-náma*, translated by Mr. Curwen: "Speedily Mansá Rám rose to be the actual ruler of the four sarkárs, Rustam 'Alí merely retaining the name of governor, and, as a further mark of his esteem, he solicited from the emperor Muhammad Sháh, through Murtaza Khán, that the titles of Rájá Bahádur should be conferred upon Mansá Rám. He, however, had a higher ambition, and, declining these honours for himself, begged that they might be granted to his son [Balwant Sinh]." This title was conferred in 1738, and in the following year Mansá Rám died, and was succeeded by his son Rájá Balwant Sinh.

Balwant Sinh was recognised by the emperor Muhammad Sháh, and received a *sanad* confirming him in the government of the sarkárs of Jaunpur, Benares, and Chunár, and authorising him to assume the title of rájá. For the first ten years of his government as *ámil*, he paid his revenue regularly to the viceroy of Oudh, but afterwards he entered into a series of contests with the viceroy, at one time opposing him, at another agreeing to pay a higher revenue in consideration of his misdeeds being forgotten. In the hostilities that occurred between the English on one side and the emperor and nawáb wazír on the other, Balwant Sinh was compelled to assist the latter with his troops; but though he accompanied the imperial army to Baksár, he took no part in the battle. He was summoned from one of his hill strongholds to receive confirmation in his government from the British power. The *farman* of the emperor, dated 29th December, 1769, made over to the Company the *zamíndárí* of Rájá Balwant Sinh in the following words: "As the English Company have been put to great expense and their affairs exposed to danger by the war which the Nawáb Shujá'-ud-daula unjustly and contrary to our royal pleasure waged against them, we have therefore assigned to them the country of Gházípur and the rest of the *zamíndárí* of Rájá Balwant Sinh, belonging to the *nizámat* of the Nawáb Shujá'-ud-daula; and the regulation and government thereof we have given to their disposal, in the same manner as it was in the Nawáb Shujá'-ud-daula. The aforesaid rájá, having settled terms with the chiefs of the

English Company, is according thereto to pay the revenue to the Company." This treaty was not approved of by the Directors, and a treaty, concluded at Allahabad, on the 16th August, 1765, between Lord Clive and the nawáb wazír was substituted for it. Under this treaty Shujá'-ud-daula engaged "in the most solemn manner to continue Balwánt Sinh in the *zamíndárís* of Benares, Gházípur, and all those districts he possessed at the time he came over to the late Nawáb Jáfir 'Alí Khán and the English, on condition of his paying the same revenue as heretofore." Twice, after the conclusion of this treaty, the nawáb wazír endeavoured to oust Rájá Balwant Sinh from his property; once in 1767, when Lord Clive refused his permission to the proposal, and the second time in 1768, when Balwant Sinh promised to buy the English interest for eleven lákhs of rupees.

In 1770 Balwant Sinh died, his only legitimate issue being a daughter, Guláb Kunwar. She had a minor son, Mahíp Narain; but he was passed over in favour of Chait Sinh, the illegitimate son of Balwant Sinh by a Rájput woman. In 1773 the governor-general and the nawáb wazír met at Benares, and the former procured from the latter a *sanad* for Chait Sinh, making over to him and his heirs the maháls which were under the charge of Balwant Sinh, the annual revenue being fixed at Rs. 22,48,419, or an advance of 2½ lákhs of rupees on the revenue paid by Balwant Sinh. In 1775 the treaty ceding the province of Benares to the Company was concluded, and on April, 15th, 1776, the first *sanad* granted to him by the British Government was given to Chait Sinh. The purport of this *sanad* was that "the office of the *zamíndárí* of sarkár Benares, Gházípur, Chaudara, the *kotwáli*, the duties of the mint in the *súba* of Allahabad have been conferred on the great chief, Rájá Chait Sinh, Bahádur, also the *amíní* and *faujdarí*;" and the revenue to be paid was fixed at Rs. 23,40,249. In 1778 a demand was made on the rájá to contribute his share towards the burden of the war then being carried on by the Company with France, and he was required to raise and maintain three regular battalions of sepoys. The rájá most reluctantly complied with the demand in 1778, 1779, and 1780. The crisis that occurred in 1781 and the subsequent expulsion of the rájá, are matters of general history. Chait Sinh, after his expulsion, went to live at Gwáliár, where he died in 1810.

On the expulsion of the rájá, Mahíp Narain, the son of Balwant Sinh's daughter, was confirmed in his appointment, and the revenue fixed at forty lákhs of rupees. During his tenure of the office the revenue and criminal administration of the province was taken out of the hands of the rájá, and the permanent settlement introduced by Mr. Duncan.

Rájá Mahíp Narain died in 1795, and was succeeded by his son Rája Udit Narain. It was in the latter's time that Regulation VII. of 1828 was passed defining the relations of the rájá and the paramount power in regard to the family domains of parganahs Kaswár Rájá in the Benares district and Gangápur and Bhadohi in Mirzapur. It was enacted that a settlement of the family domains should be made by the rájá under the supervision of an officer appointed by Government. In regard to revenue matters, the rájá was invested with the powers of a collector of revenue, and a native commissioner was to be appointed in each parganah to administer the revenue law. The appointment or dismissal of these native commissioners was to be made subject to the consent of a special officer, to be appointed by Government with the title of superintendent. The duties of the superintendent were to consist in the hearing of appeals from the native commissioners and in the general supervision of the administration of the rájá's domains. The jurisdiction of civil courts was excluded, and an appeal lay from the superintendent to the governor-general in council.

In 1835 Rájá Udit Narain Sinh died, having adopted as his successor his nephew Rájá Ishrí Prasád Narain Sinh. For his loyal services in the Mutiny the rájá was advanced to the dignity of mahárájá, and on the 1st January, 1877, he was made a Grand Commander of the Star of India. The domains of the mahárájá were, owing to the position of dignity occupied by the family, exempted from the operation of the Local Rates Act (Act XVIII. of 1871). Born in 1822, he is still without issue, and his presumptive heir is his nephew and adopted son, Kunwar Pirbhu Narain Sinh. In 1862 some modifications were made in the management of the family domains, the commissioner of the Benares division being appointed *ex-officio* superintendent, while the immediate supervision of the estates was made over to an officer appointed by the local Government with the title of deputy superintendent. Two judicial officers are now nominated by the mahárájá subject to the consent of the commissioner. The appellate powers of the superintendent are exercised by the deputy superintendent, and those of the governor-general in council by the Board of Revenue, which is as regards the family domains the highest civil court of appeal. The amendment of Regulation VII. of 1828 is at present under consideration, and considerable changes in the system of the administration of the domains are imminent.

Mahárájá of Vizianagram.

Closely connected with Benares, though drawing his title from Southern India, is the mahárájá of Vizianagram, a descendant of the ránás of Udaipur, and a member of the Sassodia

branch of the Gahlaut clan. The traditions of the house are to the effect that the family was early settled in Ajudhia, whence it emigrated in A. D. 592 to the neighbourhood of the river Krishná. There they established an independent sovereignty, which lasted till 1512, when they came under the dominion of the Muhammadan rulers of Golconda. In 1652 an ancestor of the Vizianagram family obtained the position of súbadar of the sarkárs from Sultán Abdulla, and this office was continued to him by the Emperor Aurangzeb, when he conquered the kings of Golconda. In the later years of Aurangzeb's reign the emperor's authority was only nominal in the sarkárs, which were really in the hands of the Hindu chiefs. Rájá Vijiarám considerably strengthened the power of the family, and became the ally of the French under Bussy in 1756. He was assassinated in 1757, and was succeeded by his nephew Rájá Gajapati Anand Ráj, who deserted the French side and became an ally of the English. In 1759 the rájá died without issue, and the widow of his predecessor adopted a minor connection of the family, who assumed the title of Rájá Vijiarám Ráj. His elder brother Sítá Rám had been excluded, owing to the Hindu law of adoption, but he succeeded in drawing all the power, which should have belonged to his brother, into his own hands. Sítá Rám was removed from the office of diwán in 1782, and in 1792 the rájá came into collision with the Government of Madras. Troops were sent against him, and he was defeated, and killed. He left a minor son named Narain Bábú, who succeeded in 1796 on payment to the company of four lákhs as compensation for their claims against his father. At the same time the estates of the rájá were greatly curtailed, and at the permanent settlement his annual tribute was fixed at 5 lákhs of rupees. The rájá became involved in debt, and handed over the management of his estates to Government from 1817 to 1822, when they were restored to him free from debt. In 1827 it was found necessary for Government again to take charge of the property, and the rájá proceeded to live at Benares on an allowance of 1 lákh of rupees a year. The rájá died in 1845, and was succeeded by his son Rájá Vijiarám Gajapati Ráj. In 1852 his estates were handed over to him free of debt, and in 1864 the title of maháráját was conferred on him. He died in 1882, and was succeeded by his son Maháráját Ananda Gajapati Ráj, the present holder of the title.

Rájá Siva Prasád.

Rájá Siva Prasád, C.S.I., is the grandson of Dál Chand, a member of the Seth family at Murshidábad, who, owing to a dispute with the nawáb of Murshidábad, left his home and settled in Benares. His son was Utam Chand, and his grandson, Siva Prasád. In 1874 the Viceroy conferred upon Bábú Siva Prasád the personal title of rájá. He was formerly a member of the Legislative Council of India, and an Inspector

of Schools in the North-Western Provinces. The rájá is not a large landed proprietor.

Proprietary tenures.

As has been mentioned above (p. 71), nearly all the subordinate proprietary tenures in the province of Benares had before the permanent settlement been obliterated by Rájá Balwant Sinh. It was sought by Regulations I. and II. of 1795 to restore the zamíndárs, who had been illegally dispossessed, and to provide for the settlement of disputes regarding landowners' rights. The early years of the permanent settlement were, as has been before noticed, unfavourable to the preservation of the zamíndárs' rights, and numbers of properties were sold by auction, and purchased for insignificant sums by Government servants, either in their own names or in the names of relatives and friends (*ism farzi*). It was endeavoured by the enactment of Regulation XI. of 1822 to protect the interests of non-recorded proprietors, and the terms of section 16 of that Regulation were to the effect that the term defaulters should be considered to designate only the actual holders of engagements for the payment of revenue, and not the unrecorded proprietors. As, however, this regulation did not have retrospective effect, it failed to remedy the evils that had resulted previous to its enactment. In the settlement proceedings, which took place in 1840, an attempt was made to settle these differences in accordance with the principles of hereditary right, but the results that came of it were insignificant.

The prevailing forms of proprietary tenure, now existing in the district, are shown in the table given below. The mahárájá of Benares is the largest landed proprietor in the district, and he holds a great number of *zamíndárí* villages. If the estates owned by him be excluded, the prevailing tenure is the *pattídárí*, perfect and imperfect, particularly the latter. There are no villages held under the *bhaiyachára* tenure. In many of the estates owned by the mahárájá of Benares there exist sub-proprietors called *manzúrídárs*, who are possessed of an hereditary and transferable interest in their lands, subject to the payment of a fixed demand, differing little in amount from the revenue demand, to the mahárájá. What the *manzúrídár* is to the mahárájá, the *mukarraridár* is to the *zamíndárs* in the rest of the district; the latter being primarily responsible for the Government revenue, while the former are treated as sub-proprietors, subject to the payment of the fixed demand to the *zamíndárs*. There is little doubt that the condition of the hereditary landlords called into existence at the time of the permanent settlement is a waning one, and that the land is falling into the hands of the monied classes of the cities. Talúkas Jakni (in Kaswár Rájá) and Sakaldíhá (in Barhaul) have come into

existence since the British occupation. There is nothing in the revenue-free tenures of the district that calls for any special remark.

Statement of proprietary tenures in the Benares district.

Name of parganah, tappa, &c.	Tenures (mahâls or villages.)			Total mahâls or villages.
	Zamíndárí.	Pattídárí.	Imperfect pattídárí.	
Dehát Amánat	60	4	14	78
Lohta	...	...	...	...
Kaswár Sarkár	39	1	3	43
Pandraha	39	1	36	76
Katehar	109	10	122	241
Sultánípur	5	2	19	26
Kol Asla	85	4	25	114
Athgáon	66	4	29	99
Shiupur	54	...	11	65
Jálhúpur	42	4	18	64
Kaswár Rájá	104	...	...	104
Barhaul	22	38	34	94
Barah	16	27	25	68
Dhús	16	28	23	67
Mawái	17	15	8	40
Mahwárí	18	32	32	82
Majhwár	10	32	37	79
Narwan	25	80	77	182
Rálhúpur	22	22	8	52

Cultivating tenures.

The cultivating tenures of the district require but little notice. They fall under the 5 classes of (1) *sír*, (2) exproprietary tenancy, (3) tenancy at fixed rates as defined in sections 5 and 6 of Act XII., 1881, (4) tenancy with rights of occupancy, (5) tenancy-at-will. Mr. H. G. Ross, lately collector of Benares, kindly supplied the following information regarding the proportion of tenants of the different kinds in the district. In parganahs Dehát Amánat, Lohta, Kaswár Sarkár, Pandraha, Katehar, Sultánípur, Kol Asla, Athgáon, Shiupur, and Jálhúpur, the proportion of tenants at fixed rates is $\frac{5}{8}$ths; of tenants with rights of occupancy, $\frac{1}{4}$th; and of tenants-at-will, $\frac{1}{8}$th. In Kaswár Rájá the tenants are all returned as holding at fixed rates. In Barhaul, Barah, and Majhwár, the proportion of tenants at fixed rates is $\frac{1}{6}$th; of tenants with rights of occupancy, $\frac{1}{2}$; and of tenants-at-will, $\frac{1}{3}$rd. In parganahs Dhús, Mawái, and Mahwárí, $\frac{1}{3}$rd of the tenants hold at fixed rates; about $\frac{1}{2}$ of the tenants have occupancy rights; and the remainder are tenants-at-will. In Rálhúpur and Narwan the proportion of tenants at fixed rates is respectively

$\frac{1}{7}$th and $\frac{1}{10}$th; of tenants with rights of occupancy, $\frac{1}{2}$ and $\frac{2}{5}$ ths; and of tenants-at-will $\frac{5}{14}$ths and $\frac{1}{2}$.

Castes of cultivators

A smaller proportion of the total population (49·25 per cent.) is engaged in agricultural pursuits in the Benares district than in any other district in the division. Of the Brahmans and Rájputs, who number respectively 104,000 and 53,000, a certain proportion follow husbandry as their profession, and, as in the neighbouring districts, the Bhuinhárs (19,000) to a great extent are agriculturists. Of the lower castes, Ahírs (numbering 80,000), Káchhís (41,000), Kunbís (29,000), furnish a large body of agriculturists; the Káchhís and Kunbís being, as is almost invariably the case, the best farmers. The Chamárs number 101,000, and many of them are engaged about the land.

Condition of the agricultural population.

In the arrangement of districts according to density of population, Benares takes the first place, the average population per square mile being 894·4 persons. At the same time, the fact that a comparatively small portion of its population is agricultural, has brought about the result that the average number of cultivated and cultivable acres per head of population is larger than in the majority of the districts of the division. It is, however, only 1·18 acres, and falls considerably below the general average for the North-Western Provinces (1·71 acres). The condition of the tenantry holding at fixed rates is generally good, and Mr. F. W. Porter is of opinion that in many parts of the district the tenants are as well off as the landlords. Naturally, the *zamíndárs* in the case of all tenants, except those holding at fixed rates, do all in their power to prevent the acquisition of any rights by the cultivators. But this is a feature common to all districts, and the Benares peasant, although almost entirely dependent for his crops on a favourable rainfall, is less liable to suffer from famine than his brethren in the more northern parts of the province, and may be certainly considered not to fall below the average status of the cultivators of the North-Western Provinces as regards comfort and the means of subsistence.

Manufactures.

The Belá Indigo Factory is the only concern under European management in the district. The factory, which had been disused for a long time, was re-opened in 1880, and is progressing under the management of Mr. Tresham.

The city of Benares is remarkable for the manufacture of handsome shawls embroidered in gold and silver, of jewellery, and of engraved brass vessels. These industries will be described in the city article. There are no native industries in the district which have not been already described in previous notices.

Trade.

The following note[1] on the trade of the district, contributed by Mr. J. B. Fuller, C.S., lately Assistant Director, Department Agriculture and Commerce, may be considered to contain all that can be usefully said on the subject with our present information. The rural portion of the Benares district is of comparatively small extent, and is so completely overshadowed in importance by the city, that its traffic can hardly be considered separately and may be conveniently treated along with that of the city, in which it may be regarded as practically merged. The latter possesses a very prominent rank as a centre of railway communication. The right bank of the Ganges which faces it is connected with the East Indian Railway by a short branch line, and the city itself is the terminus of the Oudh and Rohilkhand Railway, which is shortly to be connected with the first named system by a bridge over the river that, when completed, will justly be held one of the grandest engineering works in India. So far, however, as the city is concerned, it is possible that its construction may not be altogether an unmixed benefit; for although the total amount of traffic passing through will no doubt be enormously increased, there may very possibly be a decrease in that portion of it which breaks bulk and is warehoused in Benares. This at present, in its receipt and redespatch, contributes largely to the profits of the local traders. Benares is not one of those cities the traffic of which is separately registered, and it is impossible, therefore, to do more than show—which for the purposes of this sketch may, however, suffice—the total weight of goods received and despatched during the two last years:—

		Year ending December 31st, 1880.	Year ending March 31st, 1882.
		Mds.	Mds.
Traffic running from north to south.			
Received ...	(at Oudh and Rohilkhand Railway station) ...	526,554	774,776
Despatched ...	(from East Indian Railway station) ...	203,702	189,883
		1880.	1881-82.
Traffic running from north to south.		Mds.	Mds.
Received ...	(at East Indian Railway station)	1,740,608	1,909,274
Despatched ...	(from Oudh and Rohilkhand Railway station) ...	355,248	1,382,840

As we have seen in the first part of this notice, no less than six metalled roads radiate from the city of Benares into the surrounding country, running respectively towards (1) Allahabad and Mirzapur, (2) Jaunpur, (3) Azamgarh, (4) Gházípur, (5) Bihár (Sháhabad), and (6) the neighbouring town of Rámnagar on the opposite bank of the Ganges. The road which runs towards Allahabad and Mirzapur bifurcates at a distance of some 10 miles from Benares city, one branch diverging towards Mirzapur, whilst the other branch, forming

[1] Written in August, 1882.

part of the Grand Trunk Road, continues its course in a direct line to Allahabad. During the year 1880-81 the traffic was registered which passed along each of these roads, except the Allahabad branch of the Allahabad Mirzapur road and the Bihár road. Registration bore no especial reference in its object to the resources of the Benares district, but was effected in order to discover the amount of trade carried by the various metalled roads as compared with the cost of maintaining them. In consequence, the registration posts were not located on the borders of the Benares district, but at varying distances from it. The traffic which was registered on each road is shown in detail below. Traffic of a merely local character, which did not run for a longer distance than 10 miles, is omitted from the statement:—

Traffic going towards Benares.

Name of road.	Position of post and distance from Benares city, in miles.	Description of goods.											Estimated weight of goods registered by number.	Grand total.
		Cotton.	Cotton goods.	Grains.	Metals.	Oil-seeds.	Provisions.	Salt.	Sugar.	Wood.	Miscellaneous.	Total.		
	Miles.													
Benares-Mirzapur,	Kachhawa 20	1,083	497	4,762	1,559	462	13	1,311	267	711	1,005	11,670	8	11,678
Jaunpur-Benares,	Jalálganj 24	394	360	39,648	149	6,382	587	465	19,236	276	23,109	89,606	189	89,795
Benares-Azamgarh,	Ranipur 42	113	39	31,558	102	7	442	63	3,984	387	3,028	39,723	255	39,978
Benares-Gházipur,	Nandganj 28	176	2,230	3,130	696	35	273	389	722	77	5,990	13,718	307	14,025
Rámnagar-Jalilpur,	Rámnagar 1	15	68	4,205	9	1	23	658	198	...	1,797	6,974	108	7,082
Benares-Mirzapur,	Kachawa 20	...	15	6,367	54	796	28	3	3,296	...	879	11,438	24	11,462
Jaunpur-Benares,	Jalálganj 24	1	2,505	1,056	3,092	182	207	916	2,506	703	32,022	43,190	364	43,554
Benares-Azamgarh,	Ránípur- 42	53	59	1,926	136	202	137	523	4,061	354	11,503	18,953	192	19,145
Benares-Gházipur,	Nandganj 28	120	35	20,769	31	12,353	292	44	4,466	336	3,766	42,212	225	42,437
Rámnagar-Jalilpur,	Rámnagar 1	...	4	18,415	133	409	4,876	...	162	350	10,465	34,814	9,988	44,809

The traffic is extremely inconsiderable, and the total trade that runs to and from Benares by all five roads does not amount to one-sixth of that which the city of Cawnpore receives from and despatches to Bundelkhand, by means of the two roads leading to Hamírpur and Kálpi. This bears out the view, which now generally prevails, that in the more thickly-populated portions of the provinces, consumption very nearly balances production; and that in an ordinary year there is little or no surplus produce to export, and in consequence no stream of import traffic in return for it.

The importance of the river Ganges as a trade-communication has greatly declined of late years. The collector of the district reported in 1881 that the opening of the East Indian Railway had decreased the river traffic *downstream* from between 5 and 6 lákhs of maunds to about 1 lákh of maunds, and that *upstream* from between 4 and 5 lákhs of maunds to 1 lákh of maunds. Before the East Indian Railway was opened, freights to Patna averaged Rs. 18 per 100 maunds; now they average Rs. 10 or 11. The toll collector states that the

river traffic now remaining is almost entirely of a local character (*i.e.*, with wharves, such as Chunár, at no great distance from Benares), and this is the only form of river traffic which can withstand railway competition. There are four river-wharves within the district, two of which are situated beneath the city. The total number of boats plying at these wharves is put at 300, but they are mostly engaged in local traffic for the supply of the city of Benares with grain, stone, wood, and grass from wharves in neighbouring districts. The total (long distance) imports and exports, as already noticed, do not amount to more than one lákh (1,00,000) of maunds apiece.

The tolls collected at Benares under Act I. of 1867 amount to between Rs. 12,000 and Rs. 13,000 per annum. Only Rs. 2,000 is spent on collection, so that there is a clear balance of Rs. 10,000. The accumulated funds, amounting to Rs. 60,000, are now being expended, under recent Government orders, in keeping the channel of the river clear.

Markets and fairs.

Throughout the district there are towns and villages in which markets are regularly held. An account of the chief fairs, which are almost entirely connected with Benares itself, will be given in the gazetteer article on the city.

Wages.

In the following table will be found the average rate of hire paid during different years of the past quarter-century[1] to various classes of artisans and labourers :—

Class of artisan or labourer.	Average daily wages of the year.		
	1858.	1867.	1882.
Baker. ...	As. 8	Same as in the year 1858.	As. 2 to 3 a day
Dyer ...	„ 4 to 8		„ 1½ to 3
Stone-cutter ...	„ 5		„ 4 to 7
Mason ...	„ 4 to 5		„ 3½ to 5
Carpenter ...	„ 3 to 5		„ 4 to 6
Blacksmith ...	„ 4		„ 4 to 8
Potter ...	„ 2 to 5		„ 4 to 5
Pálki-bearer (*kahár*) for ten miles,	„ 4		„ 4 to 6
Tailor ...	„ 3 to 4		„ 3 to 4
Plasterer ...	„ 3		„ 3
Thatcher ...	„ 3		„ 3 to 4
Shoe-maker ...	„ 2 to 3		„ 3 to 6
Gold-beater ...	„ 2		„ 2 to 4 or As. 12 a tola.
Spangle-maker ...	„ 2		„ 2 to 4
Basket-maker ...	„ 2		„ 2
Digger (*beldár*) ...	„ 2		„ 2½ to 3
Carpet-maker ...	„ 1½ to 2		„ 4 to 7
Men employed for cultivating land,	„ 1½		„ 1 and 1¼ sers grain.
Women so employed ...	„ 1		Same.

[1] For the years 1858 and 1867 these are taken from a return published in Mr. Plowden's *Wages and Prices*; those for 1882 have been supplied by the collector.

The following are paid by the month :—

Occupation.	Average monthly wages of the year.		
	1858.	1867.	1882.
	Rs.		
Washerman employed by Europeans,	5 to 6	Same as in the year 1858.	Single man Rs. 5 to Rs. 6. Families according to number Rs. 8 to Rs. 12.
Maker of shoes for Europeans ...	6 to 8		„ 6 to „ 8
Maker of shoes for Natives ...	4 to 5		„ 4 to „ 6
Water-carrier (*bhisti*)	3 to 5		„ 5.
Pipe-stem maker	4		„ 3 to „ 4
Ploughman	1½ to 2		„ 2 plus food.

The following are paid according to the amount of work performed :—

Class of artisan or labourer.	1858.	1867.	1882.
Wire-drawer ...	Gold Rs. 24 per 100 tolas...	Same as in the year 1858.	Gold Rs. 33 per 100 tolas.
	Silver „ 9 ditto ...		Silver „ 10 ditto.
Embroiderer ...	Ánas 8 per tola ...		12 ánas per tola for silk, 8 ánas per tola for thread or cotton.
Gold and silver lace maker.	Ánas 1 to 2 per tola ...		Same as before.
Lapidary ...	Anna ½ to 1 per score of glass cut.		False stones 5 ánas a score, real Rs. 2 a score, 10 ánas per 100 for glass.
Seal-engraver ...	For common office badges, Re. 1 each.		Re. 1-8 for 3 languages a badge.
	For seals for office, Rs. 5 each		1 ána a letter.
	For relief figures, Re. 1 per four words.		2 ánas per letter.
Brick-burner ...	Rs. 6 for every lákh of bricks burnt.		4 to 5 ánas per day.
Cloth-printer ...	Pies 3 to ás. 4 per piece printed.		4 ánas for 5-yard pieces.
Silk-weaver ...	Re. 1 for every 4 square yards.		Rs. 4 a month, not per yard.
Other weaver ...	According to the nature of the work.		White cloth 2 to 3 ánas per day.
Cotton-cleaner ...	Ána 1 for every ser of cotton cleansed.		1 ána per ser up to Re. 1 a ser.
Tar-dubkia ...	Rs. 9 per 100 tolas ...		Re. 1 for 12 tolas.
Sweetmeat maker ...	Ánas 8 to Rs. 2 per maund made.		Re. 1 for sweets per maund, 8 ánas for *puris*.
Baker ...	Ánas 6 to Re. 1 per maund made.		6 ánas to 8 ánas per maund.
Barber ...	No fixed allowance, ána 1 for each shaving is the highest rate paid by natives.		1 pice to 2 ánas per each shave.
Shepherd ...	Pies 3 to 6 for every head of cattle tended per month.		1 pice to 4 ánas a head per month, 1 pice in district, in city 4 ánas.

Class of artisan or labourer.	1858.	1867.	1812.
Washerman employed by natives.	As. 1¼ to 5 for every score of clothes washed.	Same as in the year 1858.	½ a pice to 1 pice per piece.
Weighman ...	Anas 2 per cart, and ¼ ser grain per cart in the city, and ½ ser per maund in villages.		4 ânas per cart in city for grain, for bullock loads ½ ser per bullock, for *ghi kooppa* of 2 maunds, 2 ânas.
Flour-grinder ...	Pies 5½ to 6 for every 5 sers of grain.		2½ to 3 pice per 5 sers.
Grain-parcher ...	Pies 1½ per ser of *charban* ... Pies 6 per 5 sers of *sattu* ... Ana 1 per maund of pulse (*arhar*).		4 ânas a maund *sattu*. 1½ pie per ser *charban*. 3 ânas a maund for *urhar*.

The above are mere averages. The rate of remuneration differs in town and in country. It varies also, of course, with regard to sex and age. The lighter kinds of agricultural labour, for instance, are performed by women and children, who receive from ⅔rds to ¾ths of a man's hire. Between 1858 and 1867 wages remained unchanged.

Food-prices may be treated in the same tabular fashion as wages, the years selected being 1858, 1867 and 1882[1]:—

Prices.

Articles.	Average weight purchasable for one rupee in—		
	1858.	1867.	1881.
	M. s. c.	M. s. c.	M. s. c.
Wheat ... at harvest	0 16 0	0 20 0	0 17 5½
Wheat ... at sowing	0 14 8	0 22 0	0 17 1
Wheat ... in Aghan (November-December),	0 14 8	0 23 0	0 15 11½
Gram ... at harvest	0 21 0	0 28 0	0 24 6
Gram ... at sowing	0 20 0	0 27 0	0 22 12
Gram ... in Aghan (November-December),	0 20 0	0 27 0	0 22 0
Bájra millet ... at harvest	...	0 30 0	0 27 10
Bájra millet ... at sowing	...	...	0 27 2
Bájra millet ... in Aghan (November-December),	...	0 30 0	0 26 8½
Paddy ... at harvest	0 26 0	1 5 0	0 32 8½
Paddy ... at sowing	0 23 0	0 24 0	0 24 15
Paddy ... in Aghan (November-December),	0 26 0	1 5 0	0 29 8
Maize ... at harvest	...	0 32 0	0 26 0
Maize ... at sowing	...	...	0 26 0
Maize ... in Aghan (November-December),	...	0 32 0	0 26 2
Masúr or lentils pulse. at harvest	0 30 0	0 32 0	0 19 8
Masúr or lentils pulse. at sowing	0 23 0	1 0 0	0 20 1½
Masúr or lentils pulse. in Aghan (November-December,	0 22 0	1 0 0	0 14 12

[1] The prices for the years 1858 and 1867 have been taken from Mr. W. C. Plowden's treatise on that subject, 1871; those for 1881 have been kindly supplied by the collector, Mr. Ross.

Articles.		Average weight purchasable for one rupee in—		
		1858.	1867.	1881.
		M. s. c.	M. s. c.	M. s. c.
Múng pulse	at harvest	0 13 0	0 20 0	0 14 1½
	at sowing	0 10 0	0 21 0	0 11 15
	in Aghan (November-December),	0 13 0	0 20 0	0 12 7
Peas	at harvest	0 23 0	0 35 0	0 24 15
	at sowing	0 19 0	0 37 8	0 26 8½
	in Aghan (November-December),	0 18 0	0 37 8	0 23 2
Urd pulse	at harvest	0 16 0	0 21 0	0 19 8
	at sowing	0 15 0	0 17 0	0 16 4
	in Aghan (November-December),	0 16 0	0 21 0	0 19 0
Arhar pulse	at harvest	0 25 0	0 17 0	0 22 12
	at sowing	0 24 0	0 17 0	0 24 15
	in Aghan (November-December),	0 24 0	0 22 0	0 24 5
Barley	at harvest	0 22 0	0 30 0	0 26 0
	at sowing	0 18 8	0 35 0	0 27 6
	in Aghan, (November-December),	0 18 0	0 35 0	0 24 14
Salt	*Sámbhar*	0 5 0	0 5 0	0 9 11

Money-lending and interest.

The rates of interest charged in the district are as follows :—

(1) in small transactions, where articles are pawned, from 12 to 15 per cent.

(2) in small transactions where personal security is given, from 18 to 37 per cent.

(3) in large transactions, when jewels, &c., are pledged, 6 to 12 per cent.

(4) when land is mortgaged, 9 to 18 per cent.

At the time of the permanent settlement the ordinary ryot had to pay ½ an ána in the rupee per month interest ; persons of substance could, according to their position and probable ability to repay the loan, obtain money at from 12 to 25 per cent.

Weights and measures.

The weights used in Benares are principally of iron, stamped with their value, stone weights being used only by petty hucksters. The *ser* used in the several bázárs of the city differs in weight from 82 to 96 rupees, while the Government standard ser weighs only 80 rupees. The *gaz*, or local yard, used in the cloth marts measures about 3 feet 5 inches, and is divided into 16 *giras*. The local *bígha* is equivalent to 3,136 square yards ; hence 1 *bígha* = 2 roods 23 poles 20½ yards. The villagers measure land by a *latha* of 5½ times the length of a man's arm from the elbow to the tip of middle finger, and a *bígha* thus measured is called *gain* and differs in places, and also from the *jaríbi*, or standard measurement, which is used in settlement and official measurements. In old settlement

documents both measurements are invariably mentioned, but no proportion between the two is ascertainable. Native liquor is sold by the reputed quart bottle.

District receipts and expenditure.

The following table shows the income and expenditure for the district for 1881-82, and has been furnished by the Accountant-General. The frequent changes which have occurred in the form of account render it impossible to give any statement covering a series of years which would be of any value.

Heads of receipts.	1881-82.	Heads of charges.	1881-82.
	Rs.		Rs.
Land revenue	9,58,669	Interest on funded and unfunded debt, Interest on service funds and other accounts.	15,634
Excise on spirits and drugs ...	388,288		10,000
Assessed taxes	43,749	Refunds and drawbacks ...	5,840
Provincial rates	174,149	Land revenue	131,854
Stamps	195,131	Excise on spirits and drugs ...	6,493
Registration	19,360	Assessed taxes	180
Minor Departments	1,242	Provincial rates	...
Law and Justice	41,468	Stamps	2,528
Police	16,885	Registration	7,484
Education...	8,991	Post-office	1,819
Medical	1,890	Administration	48,643
Stationery and Printing ...	31	Minor Departments	3,639
Interest	532	Law and Justice	166,116
Receipts in aid of superannuation, retired, and compassionate allowances.	...	Police	134,277
		Education	109,947
		Ecclesiastical	8,011
Miscellaneous	3,415	Medical services	33,864
Irrigation and Navigation ...	...	Stationery and printing ...	1,999
Public Works	65,849	Political agencies	10,840
	1,919,649	Allowances and assignments under treaties and engagements.	261,307
		Superannuation, retired, and compassionate allowances.	92,739
		Miscellaneous	6,640
		Famine relief	...
		Irrigation and Navigation ...	...
		Public Works	1,981
		Loss by exchange on transaction with London.	15
			1,060,258

Local rates and self-government.

Under the new system of local self-government, the control of medical and educational institutions, as well as much of the work which has hitherto been within the province of the Public Works Department, has been handed over to district and local boards. In the majority of districts, however, these boards have not at their disposal from local taxation sufficient funds to meet the charges which will now fall on them. The position of the Benares district is as follows: the

balance of local cess available for local expenditure (after deducting further rate and percentage for canals and railways) is Rs. 83,250. From this have to be deducted the following items: Rs. 3,190 for district dâk, Rs. 1,040 for lunatic asylums, Rs. 2,330 for inspection of schools, Rs. 540 for training schools, Rs. 210 for district sanitation, Rs. 840 for Department of Agriculture and Commerce. There remains a balance of Rs. 75,100 available for expenditure under local control. The normal expenditure on education, hospitals and dispensaries, vaccination, and village watchmen, amounts to Rs. 90,840, leaving a deficit of Rs. 15,740. If the normal charge for public works (Rs. 40,920) be added, the total deficit is Rs. 56,660.

Municipality and house-tax towns.

Benares is the only municipality in the district, and there are but three house-tax towns, *viz*, Sakaldíha, Shiupur, and Rámnagar. The income and outlay of these towns will be dealt with in the gazetteer articles on each.

Income-tax.

The actual assessment of the income of the district at six pies in the rupee calculated upon profits exceeding 500 rupees for the purposes of the income-tax of 1870, during 1870-71, was 1,51,811 rupees. There were 1,086 incomes between 500 and 750 rupees per annum; 434 between 750 and 1,000; 250 between 1,000 and 1,500; 129 between 1,500 and 2,000; 248 between 2,000 and 10,000; 65 between 10,000 and 100,000; and 2 above 100,000; total persons assessed were 2,214. The assessment in 1871-72 was Rs. 41,565, and the number assessed 1,052. In 1872-73 the figures were Rs. 38,178 and 657 respectively.

License-tax.

The license-tax levied under Act II. of 1878 yielded in 1882-83 a gross sum of Rs. 41,483, and, after deducting the cost of collection, the net produce of the tax according to the official report was Rs. 40,627. The incidence of taxation per thousand of the total population was, in towns with population exceeding 5,000, Rs. 153·2, and the number of persons taxed per thousand, 5; while in smaller towns and villages the incidence was only Rs. 22·9, and the number taxed 1 in 1,000. Judged by net collections, Benares ranked sixth in the North-Western Provinces in 1881-82 and seventh in 1882-83.

Excise.

Excise is levied under Acts XXII. of 1881 (repealing Act X. of 1871) and I. of 1878. The ordinary distillery system for the manufacture of country liquor is in force in this district. There is only one distillery, situated at Chaitganj, on the outskirts of the city, in which there are 34 stills. There are in all 134 shops licensed for the sale of country spirit, of which 44 are situated in the city of Benares, 59 in the outly-

ing villages of the Benares tahsíl, and 31 in the Chandauli tahsíl. The amount of spirit sold is chiefly consumed in the city of Benares. The following table will show that the receipts of late years have been steadily progressive:—

Year.	License fees for vend of opium.	Still-head duty.	Distillery fees.	Fees for license to sell native or English liquor.	Drugs.	*Madak* and *chandu*.	*Tári*.	Opium.	Fines and miscellaneous.	Gross receipts.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1876-77,	...	120,958	34	50,267	49,000	5,100	3,700	40,950	2,162	272,171	5,928	266,243
1877-78,	6,421	88,498	39	82,812	44,000	6,100	4,000	37,800	71	269,741	5,306	264,435
1878-79,	7,838	87,355	36	71,847	54,000	6,650	4,167	40,425	75	272,393	5,653	266,740
1879-80,	6,288	112,884	36	68,522	42,100	5,700	4,333	45,987	113	285,858	6,051	279,807
1880-81,	8,500	143,090	32	76,512	42,900	6,082	3,550	49,962	137	330,765	6,725	324,040
1881-82,	12,330	157,812	34	85,821	44,200	7,838	3,330	51,012	103	362,480	6,539	355,941

Stamps.

Stamp duties are collected under the Stamp Act (I. of 1879), and Court-fees Act (VII. of 1870). The following table shows, for the same period as the last, the revenue and charges under this head:—

Year.	*Hundi* and adhesive stamps.	Blue and black document stamps.	Court-fee stamps.	Duties, penalties, and miscellaneous.	Total receipts.	Gross charges.	Net receipts.
1876-77	11,092	33,642	106,132	1,091	151957	4,492	147,465
1877-78	13,821	34,183	113,189	239	161,432	2,818	158,614
1878-79	15,011	41,342	122,935	976	180,264	3,653	176,611
1879-80	17,382	50,975	109,972	611	178,940	3,061	175,879
1880-81	17,898	46,908	119,615	4,347	188,768	4,446	184,322
1881-82	19,126	46,595	128,985	423	1,951,129	3,121	192,008

Registration.

Registration is carried on through two separate establishments, that for the district at large, in which the district judge is registrar, and that for parganah Kaswár Rájá, with the deputy superintendent of the family domains of the maháráját of Benares as registrar. The statistics of registration for this parganah have been included

in those given for the Mirzapur district. In the remainder of the Benares district there were, in 1881-82, 6,544 documents registered under Act XV. of 1877; and on these, fees (and fines) to the amount of Rs. 14,363 were collected. The total expenditure during the same year amounted to Rs. 4,669. The value of immovable property affected by registered documents was returned at Rs. 2,074,891, and of movable property at Rs. 2,272,822.

Judicial statistics.

The number of civil and criminal cases disposed of during the calendar year 1881, amounted to 6,876, of which 2,854 were decided by civil and 4,022 by criminal courts. The number of revenue cases disposed of amounted in 1880-81 (*i. e.*, the year ending 30th Septemher, 1881) to 3,447.

Medical charges and sanitary statistics.

The medical charges are incurred at two sadr and two branch dispensaries. The former are at Benares and Bhelupur, and the latter at Chandaulí and Sikraul. The sadr dispensaries are both of the first class, the branch dispensary at Chandaulí of the first and that at Sikrául of the second class. The total district expenditure on dispensaries was, in 1882, Rs. 13,357, of which 37·19 per cent. was defrayed by Government, the rest being paid from municipal funds, interest on investments, and subscriptions. The total number of patients, both indoor and outdoor, in 1882 was 64,438, including 6 Europeans, 107 Eurasians, 52,506 Hindús, 11,554 Musalmáns, and 265 of other classes. The average daily attendance was 514·07, and the ratio per cent. of men 47·15, of women 26·87, and of children 25·98. The number of major operations performed at the Benares dispensary was 210 (94 on the eye), and at the Bhelupur dispensary 109 (56 on the eye).

Vital statistics.

The following table shows what during the five years 1878-82 have been the principal causes of mortality :—

Year.	Fever.	Small-pox.	Bowel complaint.	Cholera.	Injuries.	Other causes.	Total.	Proportion of deaths to 1,000 of population.
1878 ...	11,337	911	771	330	407	1,369	15,125	25·44
1879 ...	11,190	704	613	271	383	1,349	14,510	24·41
1880 ...	9,672	21	1,300	544	380	3,032	14,949	25·15
1881 ...	16,724	6	1,655	474	369	4,091	23,319	33·90
1882 ...	18,561	10	1,823	1,376	424	4,247	26,441	22·44

The proportion of recorded deaths per thousand would seem to show that the district stands high among the districts of the province as regards healthiness.

Still it has been subjected to some very virulent outbreaks of cholera, particularly in 1869, 1872, and 1875, among late years. The extent to which pilgrims flock at all times of the year to Benares renders it peculiarly liable to outbreaks of the kind.

Cholera.

Small-pox has carried off comparatively few victims in the past five years, and is not, as a rule, virulent in this and the neighbouring districts.

Small-pox.

Nor is fever generally so violent or fatal as it is in the upper districts of the province. In 1872 Benares was visited by dengue, which was epidemic in the district, continuing from the end of April to the beginning of December. It is estimated that 35 per cent. of the whole population of the district and 75 per cent. of the city population were attacked by the disease. Among adults two cases of death were recorded in Benares, and amongst children deaths from convulsions, resulting from dengue, are said to have happened. The disease was described by Dr. Cockburn, then civil surgeon of Benares, as commencing with a sudden pain in the joints, and with the appearance of an initial rash like the rash of scarlatina. The temperature of the blood rises to 105° and the pulse to 120°, but by 48 hours from the commencement of the attack defervescence is complete. A sensation of extreme debility follows, the pains in the joints often recur at intervals, and may continue for a month or more. A terminal rash like that of measles often occurs between the fourth and eighth days, producing a rise in the temperature of the blood. The general health is much affected by dengue, the effects of which it takes some time to shake off.

Fever.

The statistics of vaccinations for 1882-83 are as follows: average number of vaccinators employed, 14; total number of persons successfully vaccinated, 15,105, at a cost of Rs. 3,268.

Vaccination.

Little is known of the history of Benares up to the downfall of the Mughal Empire and the days of Mansá Rám and Balwant Sinh. The curtain rises here and there at long intervals, only to disclose tantalising fragments from which alone any notion of its condition and progress can be gathered. Most of the traditions connected with it have been embodied in the epic poems or sacred writings of the Heroic or Puranic ages. The inhabitants of the holy city itself claim for it an existence antecedent to that of the rest of creation. The *Vedas* ignore it altogether, but then they are a collection of sacred incantations composed in the infancy of the Aryan invasions, and before the tide of conquest had rolled beyond the Panjáb boundaries. They seldom indeed mention the river Ganges.

History.

Legendary origin of Benares.

The legend of the creation of Benares, which is embodied in the *Káshí Rahasya*, a work attributed to Vedava Vyásin, the compiler of the *Vedas*, is as follows :—"The seven *rishis* (Vasishth, Angira, &c.) approached Vishnu, and desired to be shown the certain road to salvation, specifying that, notwithstanding their asceticism, their senses were not wholly subdued, and formed an obstacle to the fruition of an eternally divine life. Vishnu, after some meditation, created a *linga*, which shone in glorious effulgence. The *linga* at its birth was only a span wide, but it gradually elongated, and diffused itself till it covered space, its radius being ten miles (*pánch kos*). This was Káshí. The world at this time was a collection of surging and heaving waters, and the *linga* stood unmoved on the surface of the deep. Vishnu, however, arrived at the conclusion that the place was too small for the abode of the *rishis* and consequently created the earth, and placed it in juxtaposition to and surrounding the *linga*." Thus Kási is the centre of the earth and the first created spot in it. The primæval boundary is still religiously preserved and marked off by the Pánchkosi Road, still the sacred scene of many religious festivals and processions in commemoration of the legend.

Mention of Benares in the earlier Sanskrit writings.

But whatever the date of its foundation, Benares had acquired a reputation for peculiar sanctity in the Puranic age, which of itself enables it to boast of a very respectable antiquity. Kási and Váránasí are the two names by which it is known in the early Sanskrit literature. The former is referred to the Sanskrit root *kás* (काश), 'to shine,' and construed as the 'soul-illuminating.' Dr. Hall derives it from Kása, the fourth in descent from Puru in the list of Kási rájás given in the *Harivansa*. The successors and subjects of Kása were called Kásis. This word (Kási) in the feminine would designate the country where they lived. Similar instances abound in Sanskrit. When or how Kási yielded to Váránasí or Váránasí to Kási it is impossible to conjecture. Benares (Banáras) is clearly a corruption of Váránasí. The origin of this latter word again is the subject of much contention and dispute among philologists. The *Puránas*, the *Kási Máhátmya*, and the *Kási Khand* assign to the Váránasí a position between the two rivers Varuná (Barná) and Así, and this is naturally construed as an affirmation of its being a compound of these words. But in the Puranic age Benares was not built between the Varuná and the Así, but principally north of the former river, and the growth of the southern portion of the city between these streams is comparatively modern. The name Váránasí is not recent, or it might have been the result of

change of site, but there is evidence that it is older even than Kásí. The only authorities for the mythological period of the history are the *Kásí Rahasya* and the *Puráns*, and their historical value is not great. The former tells us that Kásí was first governed by Siva, who lost his dominions by a stratagem. During his absence with the gods in council, whilst they were deliberating about the foundation of a new Kásí on the bank of the Narbadda, Brahmá made over the Kásí ráj to Divodás, one of his most sincere devotees. Siva on his return found a usurper on his throne, his authority ignored, and admittance refused him to his late kingdom. Dhundhiráj, his lieutenant, then induced Divodás to commit an impious act, by which he lost the *quasi*-divinity he had hitherto enjoyed. Siva then entered the city at the head of the gods and became monarch *de novo*. His reign was uninterrupted till the dawn of the Kali age, when he retired to Kailás, leaving his dominions under the control of Abhimuktesar, who is still supposed to have the city in his keeping.

In the Agni Purán Benares is designated as *Animukta*, apparently confirming the hypothesis that originally the chief shrine was that of Siva Animuktesvar and not Visvesvar, the form that has been popular for centuries past. This legendary history is not reconcilable with the catalogues of princes of the Kásí dynasty or of Kásí as given in the *Harivans* and the *Puráns*. Dr. Hall surmises that Divodás was a rájá of the Kásí dynasty who ruled at Benares, but that there are no grounds for connecting any other of the line with Benares. However the *Rámáyana* and *Mahábhárat* mention Váránasí as the abode of the king of the Kásís. Among the other Kásí princes Purn or Purnavas reigned at Pratishthán (Allahabad). The *Bhagavat Purána* notices Kásí in connection with Krishna. According to it Paundrik was king of Kásí, and Krishna the monarch of Dwárká. Their rivalry ended in the former offering a challenge to Krishna, the result of which was that he was defeated and killed. His son Suduksha shared a similar fate in attempting to avenge his death, and Kásí was burnt to ashes by Krishna's discus *Sudarsan*. How much of this is a parody of actual facts, and how much purely mythical, it is impossible to say. In any case, it would indicate that Kásí was, at a very remote time, the metropolis of a powerful kingdom, which succumbed to one invasion from the west. It may be a record of the Aryan conquest. Tradition next assigns the ráj to Bharat, one of the heroes of the *Mahábhárat*, and an old fort at the village of Bairánt in parganah Barah is still pointed out as the ruins of his royal residence. He and his family all perished fighting in the ranks of the Pandavas' army. The records of the heroic age as far as Benares is concerned end here.

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Sákya Mani.

The first historical fact recorded in connection with Benares is its connection with Sákya Mani, the famous Buddhist teacher, about 550 B C. He appears to have made Benares his head-quarters, presumably from its being one of the centres of the religion it was his mission to supplant. Three monuments of him and his creed still remain at Sárnáth, near the site of the old city. One result of the investigations made into the history of these buildings is the conclusion that their destruction was the work of violence, and bears testimony to the final conflict between the Hindú and Buddhist religion. It would appear that the Aryan race was the dominant one in Sákya Mani's age.

Bhars, and Soirís.

All the extant traditions, however, both of the Bhars and Soirís themselves, and also of their Aryan conquerors, agree in asserting that up to no very remote date (100 to 600 years ago) the whole district was in the possession of the two races. Whether these people governed side by side or not, or whether they are merely different names for the same race, has not yet been determined. To the south of the Ganges, ruined forts and buildings of undeniable antiquity are universally attributed to the Soirís, and the accepted history of the settlement of the great Rájput tribe in the tahsíl, the Bhrigbansís, specifies the dynasty which preceded them as a Soirí one. If this is the case, their rapid disappearance from the district is curious, especially so as the Bhars, a twin tribe, still exist in swarms all over the country. There are a few of them in the Chandaulí tahsíl, principally in parganahs Dhús and Majhwár, and in the villages of Harhuá and Keraut in Athgáon. They would appear to have owned Athgáon till comparatively recent time, for the Sarwar Rájputs claim to have ousted them from it. It is clear from the concurrent traditions of the Rájput tribe that the Bhars did not succeed the Soirís as a ruling power, or, if they did, that the latter race was of considerable importance till 500 or 600 years ago. The remainder of the district would seem to have been held by the Bhars till the era of Rájput settlement and conquest. The traditions, too, of the whole province represent the Bhars as once dominant from the *tarái* of Nepál to the hills of Ságar in the Central Provinces. Thus the origin of the Soirí ráj is hard to analyse. Either the tribe is a branch of the Bhars, or the two tribes have almost simultaneously sprung into importance in very remote parts of the country, or (a more probable hypothesis) the Bhars were expelled from their possessions by a spasmodic incursion of the Aryan tribes, who in their turn were exterminated by the aborigines, who partitioned the country amongst them, they again falling victims to the gradual spread of the Aryan race. They claim a proud origin, specifying themselves as Súrajbansí

Rájputs, expelled from caste for drinking wine. In proof of this they point out the *janeo*, which curiously enough they all wear.

Between Sákya Mani's time and the Muhammadan conquest, this part of the country appears to have oscillated between the sway of the rájás of Kanauj and of the kings of Patna. Being so far from either metropolis at an age when much of the country must have been unreclaimed jungle, it is improbable that it was feudatory except in name. Still the monuments of Gupta rájás at Sayyidpur within 20 miles of Benares, at Allahabad, and elsewhere, evidence that their influence was felt even in the more distant parts of their kingdom.

Visits of Fa-Hian and Hwen Thsang.

Fa-Hian also visited Benares: he calls it Ispatana (the city of Siva). Neither he nor Hwen Thsang mentions it as having any independent rájá. About the time of the overthrow of the Gupta dynasty by Síláditya, rája of Ujjain (probably immediately after it—600 A. D.), Hwen Thsang, the Chinese Buddhist, visited Benares. He tells us that "the kingdom of Váránasí had a circuit of nearly 800 miles, while its capital measured four miles by one. The inhabitants of the kingdom were for the most part Hindús. These were mainly worshippers of Siva, and among them were two classes of ascetics. Their temples amounted in number to 100, in which about 10,000 devotees were lodged. The Buddhists, who are stated to have been much in the minority, kept up 30 religious houses, tenanted by 30,000 inmates. In the capital were 20 Hindú temples and a statue of Siva 100 feet in height. We are not told whether there were any sacred edifices of the pilgrim's fellow-religionists in the capital itself, and the obvious inference is, that there were none or none worth mention.

The extinction of the Gupta dynasty at the commencement of the seventh century would appear to have been followed at no very remote date by the collision between the worshippers of Brahmá and those of Buddha. A consequence of this was the re-acquisition of the country by the aboriginal tribes. They appear to have retained possession of it till the Rájput settlements, which probably began in the ninth or tenth century. At any rate, if tradition is of any value, a Gaharwár Rájput dynasty governed Benares in the 11th century. The last of this line was Rájá Banár, to whom is ascribed the rebuilding of the city and the erection of the *Kilá' Kuhna*, or Rájghát fort, at the junction of the Barna river and the Ganges, about the middle of the 11th century. Popularly, Benares is derived from Banár.

Rájput dynasties.

Rájá Banár is supposed to have been defeated by Mahmúd of Ghazní in his ninth invasion of India, 1018 A.D. Some accounts say he was killed, others that he found a refuge in

Muhammadan invasion.

Nepál. His descendants (if he ever existed) are the Bijaipur rájás of Kantit. A curious story current about him is that in his time the Rájghát fort turned upside down, probably on the occasion of his defeat. The conflict between him and the Musalmáns is mentioned in the *Tarikh-i-Sabuktagín* Sálr Masa'úd is the Muhammadan general to whom is ascribed the honor of defeating rájá Banár. After the fall of the Gaharwárs, Benares became a portion of the possessions of the Ráthaur kings of Kanauj. Tablets have been found in the vicinity of the city specifying certain lands as having been granted by Jai Chand, the last Ráthaur rájá. One of these is peculiarly valuable, giving the genealogy of Jai Chand and his ancestors from the commencement of their government of Kanauj. Jai Chand was defeated and killed by Shaháb-ud-dín Muhammad Ghorí in 1194 A.D. After the battle, Benares was occupied and 1,000 Hindú temples demolished, and "the government was then conferred on one of the most celebrated and exalted servants of the State, that he might dispense justice and repress idolatry" (*Tájul Ma'ásir*). The *Kamilut Tawáríkh*, too, describes the capture of Benares, and, curiously enough, mentions that "there were Musalmáns in that country from the days of Mahmúd who continued faithful to the laws of Islám, and constant in prayer and good works." Fourteen hundred camels carried away the plunder of Benares. For several centuries after this, the history of Benares is almost a blank. The routes of the Muhammadan armies to Bengal from Dehli and the Doáb lay through Kanauj, Ajudhiá, and Gházípur, and seldom by the Ganges valley. It formed, however, part of the Jaunpur kingdom founded in 1394 by Khwája Jahán, the wazír of Mahmúd Tughlak. It continued so till the *Sharkí* (eastern) dynasty was overthrown by Bahlol Lodí in 1476, when it was again incorporated in the Dehlí empire. It was during this secession that Doman Deo, the Raghubansí chief of Chandrautí obtained a revenue-free grant of parganah Katehar, and it is alleged that he never acknowledged the Jaunpur princes as his suzerains. Benares was occupied and annexed by Bábar in 1529 A.D., and being situated on the borders of Bengal, passed through very troublous times during Sher Sháh's ascendancy and the disturbances that followed Humáyún's restoration. It was finally attached by Akbar, and became an integral part of the Mughal empire, forming a sarkár of súba Allahabad.

Muhammadan rule.

From the scant attention it receives from Muhammadan historians, Benares had evidently been for a long time a place of very secondary importance. Hindúism was barely tolerated during the early centuries of the Muhammadan occupation, and a reputation

for sanctity, on which alone it could base any claim to distinction, was hardly a recommendation to its fanatical and bigoted conquerors. If it was anything, it was the centre of Hindúism, and the fights oft he middle ages were almost without exception among the Muhammadans themselves. It would seem to have played a passive part in the stirring events of those mediæval times, and to have acquiesced with becoming promptitude in any change of government that came about. But Benares began to re-assert her pristine glory under the tolerant Akbar. It was in his reign that a large number of temples were built there at the instance of Jai Sinh, rájá of Jaipur. Sháh Jahán sent his unfortunate son, Dárá Shikoh, there as viceroy. Dárá Shikoh was a scholar, and translated the *Upanishads*, in his preface to which he mentions having had the assistance of 150 *pandits*, (Dandís) of the holy city. His name is immortalised in muhalla Dáránagar. But the sudden impetus to prosperity initiated by the religious tolerance of Akbar's reign was destined to be but ephemeral. Aurangzeb reversed the mild policy of his predecessors, and emulated the iconoclastic bigotry of Shaháb-ud-dín. He destroyed the principal temples and had mosques built on their foundations. The name of the city was changed to Muhammadabad,[1] and it never again challenges recognition from history till the days when Mansá Rám and Balwant Sinh brought about the fulfilment of the prophecy attributed to their ancestor, Kithú Misr.

Benares under the Oudh government.

About 1722 the sarkárs of Benares, Jaunpur, and Gházípur, which then formed the *jágír* of Murtaza Khán, one of the Dehli courtiers, were surrendered to Sa'ádat Khán, viceroy of Oudh, for a consideration of seven lákhs of rupees per annum. Sa'ádat Khán had a talent for speculation, and sub-leased the three districts to Mír Rustam'Alí, stipulating for an annual payment of eight lákhs of rupees. The Mír Ghát in the city of Benares is a relic of Rustam'Alí. It was Rustam'Alí, as has been previously recorded in the notice of the rájás of Benares, who appointed Mansá Rám to be his agent. Rustam'Alí managed, though himself idle and given to pleasure, to carry on the government till 1738, when he drew upon himself the wrath of his suzerain, who sent Safdar Jang to expel him from Benares. Meanwhile Mansá Rám had not been idle: he had succeeded in rendering himself the most influential personage of the Benares court, and had just acquired for himself possession of the Mariáhú fort in the Jaunpur district. He was deputed by Rustam'Alí to mediate with Safdar Jang at Jaunpur, but the mission ended in the expulsion of his master, and the settlement of the sarkárs of Benares, Jaunpur, and Chunár with himself in the name of his son, Balwant

[1] Note by Rájá Siva Prasád, C.S.I. This name is still found used in many old deeds of sale of houses bearing the seals of the *kázis*.

Sinh, at a revenue of 13 lákhs. Mansá Rám held the reins of government for one year, when he died (1739 A.D.), and was succeeded by his son Balwant Sinh, who was recognised as rájá by Muhammad Sháh, emperor of Dehlí. Till 1748 Balwant Sinh appears to have been an orderly and submissive vassal, and to have paid his revenue into the Oudh treasury with commendable punctuality. In this year, however, he expelled the servants of the viceroy, and encroached on the Bhadohí parganah, then in charge of the názim of Allahabad. The result was an abortive attack on Balwant Sinh by the názim. He temporised with the Rohilla Afgháns during their short occupation of Oudh. This greatly incensed Safdar Jang, the successor of Sa'ádat Khán, and, after the reconquest of Oudh, he marched on Benares, but failed to catch Balwant Sinh himself. All his *ruses* were unsuccessful, so the viceroy, giving up in despair the attempt to entrap such a wily antagonist, quitted Benares after sending Balwant Sinh a *khil'at*, and a confirmation in the possession of all his old estates. This taught the rájá his power, and his aggrandisement progressed rapidly to the intense dismay of the Oudh government, which was now powerless to resist him.

The treaty of Benares, which succeeded the battle of Baksár in 1764, transferred the Benares province to the East India Company. From them Balwant Sinh received a lease of the province for a year. The Court of Directors refused to confirm these proceedings, and the Benares treaty was cancelled in 1765 by that of Allahabad, in virtue of which the Benares province reverted to the viceroy of Oudh. The rájá was guaranteed the possession of all the districts he had held prior to the first treaty. He died in 1770 A.D., after extricating himself from further complications with his usual adroitness and tact, and leaving a territory said to have comprised 96 parganahs. On his death the succession was disputed by three claimants, Maniár Sinh, Mahíp Narain, and Chait Sinh. The latter seized the government and was solemnly confirmed in it by the Nawáb Wazír Shuja'-ud-daula at Rámnagar. In 1773 A.D. the nawáb took offence at some fancied discourtesy, and proposed to Warren Hastings that Chait Sinh should be ousted from his position. The ultimate result of this action was a *sanad*, granted by the nawáb to Chait Sinh, making over all the estates he then possessed to him and his heirs for ever on a permanent fixed annual revenue of Rs. 2,248,449. But Chait Sinh experienced, unluckily for him, a change of masters in 1775, in which year Asaf-ud-daula, the son of Shuja'-ud-daula, contracted a treaty with the English, ceding to the East India Company "all the districts dependent on the Rájá Chait Sinh."

From this year (1775) Benares became an integral portion of the British possessions in India, and has remained so ever since. A *sanad* was granted in 1776 by the Company to Chait Sinh confirming him in the *zamíndárí* of the province. His misfortunes now commenced. He unfortunately sided against Warren Hastings in the dissensions between the governor-general and his council. Probably he had little choice, for Mr. Fowke, a creature of Philip Francis, was then Resident of Benares. The death of Colonel Morison left Francis with a minority. The first move towards the chastisement of Chait Sinh was the relief of Mr. Fowke by Mr. Graham. This gentleman treated the rájá with studied insolence. The urgent calls upon the government resources caused by the war with France in 1778 A.D. were made the pretext for demanding an extraordinary subsidy of five lákhs from Chait Sinh. This was followed by a similar demand in 1779. In 1780 the British power in India was seriously threatened. Haidar'Alí was flushed by his success in the Carnatic, and a confederacy had been formed between him, the Marhatta and the Haidarabad government, for their expulsion from the country. Chait Sinh was ordered to furnish a contingent of 1,500 (afterwards reduced to 1,000) cavalry. This he refused or omitted to do, and was fined by Warren Hastings 50 lákhs of rupees. The proposed alternative in the event of non-payment was the transfer of his territories to the nawáb wazír. Warren Hastings himself came to Benares to superintend the rájá's punishment. On the 16th August, 1781, Chait Sinh was arrested in his house at Shiwálaghát, from whence he was rescued by his servants. The English officers in command as well as the soldiers of the guard were killed. The rájá fled to Rámnagar and thence to Latífpur. A general insurrection followed. An attack on Rámnagar was repulsed, and Warren Hastings was obliged to fly to Chunár. The country was gradually reconquered, and Chait Sinh finally fled to Gwáliár. Warren Hastings re-entered Benares on the 28th September, and recognized as rájá Mahíp Narain Sinh, grandson of Balwant Sinh, by his daughter Gulób Kunwar. The condition of his succession was the annual payment of a revenue of 40 lákhs of rupees.

Benares under British rule.

Between the succession of Rájá Mahíp Narain and the Mutiny there is but one event, exclusive of those that have been recorded in the fiscal history of the district, worthy of record. In 1797 Wazír'Alí had been recognised by Sir John Shore as nawáb wazír of Oudh. He was subsequently proved to be illegitimate, deprived of the office, and sent to live at Benares. On 14th January, 1799, while he was at breakfast with Mr. Cherry, the Political Resident at Benares, he, upon a signal being given, rushed upon Mr. Cherry and the other

European gentlemen there and murdered them. The supposed cause of this atrocious act is that Wazír'Alí considered that Mr. Cherry was opposed to his interests, and took this opportunity of venting his resentment on him.

Mutiny and rebellion in 1857.

In May, 1857 the military force at Benares consisted of a single company of European artillery and three native regiments, the 37th Native Infantry, the Sikh regiment of Ludhiána, and the 13th regiment of Irregular Cavalry. All told, these did not exceed 2,000 native troops watched over by some 30 European gunners. Brigadier George Ponsonby commanded the station when the actual outbreak took place, having taken charge from Colonel Gordon in the early part of May. It was hoped that the Sikhs of the Ludhiána regiment and the sawárs of the 18th Irregular Cavalry would overawe the 37th Native Infantry, whose disaffection was anticipated.

About the middle of May the news of the Dehlí and Meerut massacres reached Benares. The city, always the most turbulent in India, was at this time the more dangerous from the severity with which the high price of food pressed upon the poorer classes. The Purbiá sepoys, who had been more or less restless since the beginning of March, now publicly called on their gods to deliver them from the Feringhís; clubbed together to send messengers westward for intelligence; and, finally, sent away their *guru*,[1] lest, as they said, in the troubles which were coming, he should suffer any hurt. And there was another fruitful source of danger in the presence of certain members—called by Kaye "the most disreputable"—of the Dehlí family, who not only assumed the airs of imperial princes, but sought by every means in their power to stir up resentment against the English. To their abode, in the Shivala, were traced many of the sepoys of the 37th, whose visits were not unreasonably interpreted as evidence of secret consultations of a treasonable character. There were other State prisoners—Sikhs, Marhattas, Muhammadans, and Hindús, who had been made to find an asylum in Benares, whose love of intrigue would, it was feared, find ample scope in fomenting the growing spirit of rebellion.[2]

At this juncture the 13th Irregulars were summoned in from Sultánpur, in the hope that their different faith would make them a counterpoise to the power of the sepoys. The magistrate and the judge (Messrs. Lind and Gubbins) exerted themselves with great skill to maintain the peace of the city; now patrolling with parties of sawárs, now persuading Baniás to lower the price of corn, now listening to the tales of spies who reported clearly the state of feeling in

[1] Priest. [2] Kaye II., 200 A little further on Sir John Kaye mentions that all the Sikh sardárs then prisoners in Benares offered their services—and it was believed in good faith—to act as a bodyguard to him and to protect his house.

the city, and told the minds of the sepoys far more truly than the officers in command. Yet in spite of this insecurity, there was neither weakness nor affected confidence. A proposition to retire to the strong fort of Chunár was rejected; but at the same time it was arranged that in case of need, all the Christian residents should congregate at the mint. On June 3rd, however, it was further decided that the civilians should assemble at the collector's kutcherry, and hold it till a party of Europeans should be sent to escort them to the mint. For this last arrangement there were many reasons. The roof of the kutcherry, a lofty masonry building, is approached by a single winding staircase, and close alongside is the treasury, which at this time, besides stamp paper of great value, contained four-and-a-half lákhs of treasure, and the jewels of the Rání Chanda of Láhor, which were valued at twenty lákhs. Thus from a post of complete temporary security, the little party of civilians could completely overawe the treasury guard, and save this great wealth from falling into the hands of the mutineers.

The importance of Benares in these times was so great that it is natural to enquire who could have suggested so false a step as retreat to Chunár—a step, indeed, the principal result of which would have been to occupy with the tale of the siege and defence of Chunár, that page of history now filled with the story of Lucknow. Mr. Taylor, professing to quote Mr. Lind, gives the following version of this episode. As soon as the news of the outbreak at Meerut reached Benares, a council debated as to the best *rendezvous* for non-combatants in case of alarm; and next day Captain Olpherts (commanding the artillery) with Captain Watson (of the Engineers) called on Mr. Lind, suggesting the propriety of an immediate retreat to Chunár. Although the proposer implied that the plan had Colonel Gordon's sanction, Mr. Lind, without discussion, simply replied that he would not leave his post; and, as soon as his visitors took their departure, hurried to Mr. Gubbins.

They both returned to Mr. Lind's house to discuss the best means of opposition, and were soon joined by Mr. Tucker (the commissioner) and Colonel Gordon. When the former alluded to the plan, in terms which seemed to imply that he approved of it, Mr. Lind condemned it most strongly; and on this Colonel Gordon asked Mr. Gubbins his opinion. The reply was brief enough: "I will go on my knees to you not to leave Benares." Nor was Colonel Gordon's answer less quick and clear: "I am very glad to hear you say so, for I was persuaded against my will in favour of the scheme. Never was so false a move more happily prevented." It is necessary to state, however, that Mr. Tucker is acquitted by Sir John Kaye of any hesitation whatever on this

subject, and he suggests that for "*former*" in the above passage we should read "*latter*," which would make Colonel Gordon and not Mr. Tucker responsible for approving the proposed step.

Thus May passed away, but its last night witnessed the first open evidence of the coming disturbances, for at 1-30 A.M. the lines vacated by the 67th Native Infantry were seen to be in flames. This was not wholly unexpected; for Major Guise (commanding the Irregular Cavalry) had been warned that it was intended, and also that the 37th Native Infantry meant to seize the guns in the confusion.

None could now doubt that a crisis was near at hand; and on June 4th a council (both civil and military) was called to debate the question of disarming the 37th Native Infantry. It was still sitting when a sawár arrived with the news of the mutiny at Azamgarh. This decided the question, and it was arranged that the next morning the civilians should assemble at the collector's kutcherry while the 37th was paraded and disarmed. The debate had been very full, and the decision deliberate; yet the civilians had scarcely reached their homes when they were alarmed by the roar of the guns on the parade-ground. The whole plans were in vain: their execution had been anticipated by events which must be now described. Before proceeding, however, with the account of the actual mutiny, it is necessary to mention that there are several versions of it by no means exactly agreeing with each other as to details. Sir John Kaye writes that there is no passage in his history on which he expended more care and labour than on the narrative of the disarming at Benares on the 4th June. In compiling it he had before him detailed statements of several officers who were present at the parade, including a full narrative written by Brigadier Ponsonby, and the private journals and letters of Colonel Neill.[1] It will be sufficient here to briefly summarise the elaborate account in Sir John Kaye's work.[2] Although Mr. Taylor in his official narrative states that the morning of June 5th—the day following that on which the council was held—was fixed for the disarming of the 37th Native Infantry, Sir John Kaye believes that the question was left an open one. He says:—

"The first idea was, that the regiment should be paraded on the following morning, and that then several companies, after an assuring explanation, should be called upon to lay down their arms. But there were those in Benares to whom

[1] In addition Sir John Kaye mentions Colonel Spottiswoode's statement, published in the Parliamentary return relating to the regiments that mutinied, and a narrative written by Ensign Tweedie, one of the young officers wounded by the fire of the Sikh regiment.
[2] Kaye, II., 216—240.

the thought of even an hour's delay was an offence and an abomination. When work of this kind is to be done, it should be done, they thought, promptly. Stimulated by the intelligence from Azamgarh, and suspecting what was in store for them, the sepoys might rise before morning, and then all our councils and cautions would be vain. The chief command was in Ponsonby's hands, and it was for him to give the word for disarming. It appears that Colonel Gordon, who had ascertained that the more turbulent spirits of the city were in communication with the sepoys, accompanied the Brigadier to the house of the commissioner to consult with him. Tucker suggested that they should call on Gubbins; so they went to the judge's residence, and there they received ample confirmation of the reports which Gordon had heard. Soon afterwards they met Colonel Neill, who was eager for immediate action, and after some discussion the Brigadier consented to hold a parade at five o'clock, and at once to proceed to the work of disarmament."

The protest by Major Barrett, commanding the 37th Native Infantry, who denounced the contemplated disarmament in strong terms, was disregarded, and he was told by the Brigadier to warn the officers to be ready for the five o'clock parade. The Brigadier himself then proceeded on horseback with Colonel Gordon to the parade-ground to plan the best disposition of the troops. While Colonel Gordon was drawing up the Sikh regiment, the Brigadier—who, enfeebled by previous illness and suffering from the burning heat of a June afternoon, had become, to use his own words, most anxious and uneasy in mind and body—rode to the European barracks where he found Colonel Neill mustering the European troops and Captain Olpherts preparing his guns. He gave the necessary orders, but felt himself no longer equal to the responsibility of the work that lay before him.[1] Of the magnitude of that task some idea may be obtained from the fact that the native force numbered about 2,000 strong, while the Europeans hardly mustered 250. The only branch of the former in whose fidelity the smallest confidence could be placed was the Sikh regiment, and although up to this time it was believed to be faithful, it was felt to be a matter which could only be certainly known by the result. Of the 37th Native Infantry it could not be doubted that its temper was absolutely mutinous; and the Irregulars,[2] notwithstanding their higher pay and supposed better spirit, had on the road from Azamgarh "betrayed the weakness of their fidelity if they had not manifested the strength of their discontent."[3] And now we come to the execution of the measure upon which so much depended—a measure which, both in its conception and carrying out, has

[1] Kaye, II., 220. [2] 13th Irregular Cavalry. [3] Kaye, II., 220.

been the subject of widely differing criticisms. The account given by Sir John Kaye appears to be at once the most impartial and the most complete:—

The disarming parade.

"When the order for disarming had gone forth, Colonel Spottiswoode and his officers proceeded to the parade-ground of the 37th, turned out the regiment, and ordered them to lodge their muskets in the bells-of-arms. There were about four hundred men on parade, the remainder, with the exception of one company at Chunár, being on detached duty in the station. To Spottiswoode it appeared that the men were generally well-disposed. There were no immediate signs of resistance. First the grenadier company and then the other companies up to No. 6 quietly lodged their arms in obedience to the word of command. At this point a murmur arose, and some of the men were heard to say that they were betrayed, and that the Europeans were coming to shoot them down when they were disarmed. Hearing this Spottiswoode cried out that it was false, and appealed to the native officers, who replied that he had always been a father to them. But a panic was now upon them, for they saw the white troops advancing. By word of command from Ponsonby the Europeans and the guns were moving forward towards the sepoys' lines. Opposite to the quarter-guard of the 37th the Brigadier ordered the little force under Colonel Neill to be wheeled into line and halted. He then went forward and spoke to the sepoys of the guard. He said that they were required to give up their arms, and that if they obeyed as good soldiers, no harm of any kind would befall them. As he spoke he laid his hand assuringly on the shoulder of one of the sepoys, who said that they had committed no fault. To this Ponsonby replied in Hindustani: "None; but it is necessary that you should do as you are ordered, as so many of your brethren have broken their oaths and murdered their officers, who never injured them." Whilst he was still speaking, some of the men shouted to their comrades on the right and left; a stray shot or two was fired from the second company, and presently the sepoys rushed in a body to seize their muskets, and loaded and fired upon both their own officers and the Europeans. Going about the work before them in a systematic, professional manner, they sent some picked men and good marksmen to the front as skirmishers, who kneeling down, whilst others handed loaded muskets to them, fired deliberately upon the Europeans from a distance of eighty or a hundred yards. Seven or eight men of the 10th were shot down, and then the rest fell back in line with the rear of the guns. Meanwhile the officers of the 37th, who had been providentially delivered from the fire of

their men, were seeking safety with the guns; but Major Barrett, who had always protested against the disarming of the regiment, and now believed that it was foully used, cast in his lot with it, and would not move, until a party of sepoys carried him off to a place of safety.

"To the fire of the sepoy musketeers the British infantry now responded, and the guns were wheeled round to open upon the mutineers with irresistible grape. The English gunners were ready for immediate action. Anticipating resistance, Olpherts had ordered his men, when they moved from their lines, to carry their cartridges and grape-shot in their hands. The word of command given, the guns were served with almost magical rapidity; and the 37th were in panic flight, with their faces turned towards the lines. But from behind the cover of their huts they maintained a smart fire upon the Europeans; so Olpherts, loading his nine-pounders both with grape and round shot, sent more messengers of death after them, and drove them out of their sheltering homes. Throwing their arms and accoutrements behind them, and many of them huddling away clear out of cantonments beyond the reach of the avenging guns, they made their way to the city, or dispersed themselves about the country, ready for future mischief and revenge.

"Meanwhile, the detachment of Irregular Cavalry and Gordon's Sikhs had come on to parade. It was soon obvious what was the temper of the former. Their commander, Captain Guise, had been killed by a sepoy of the 37th, and Dodgson, the Brigade-Major, was ordered to take his place. He had scarce taken command when he was fired at by a trooper. Another attempted to cut him down. But the Sikhs appear to have had no foregone intention of turning against our people. Whether the object of the parade and the intentions of the British officers were ever sufficiently explained to them is not very apparent; but they seem to have been, in this juncture, doubtful and suspicious, and it needed but a spark to excite them into a blaze. The outburst of the Irregulars first caused them to waver. They did not know what it all portended; they could not discern friends from foes. At this critical moment one of the Sikhs fired upon Colonel Gordon, whilst another of his men moved forward to his protection. In an instant the issue was determined. Olpherts was limbering up his guns, when Crump of the Madras Artillery, who had joined him on parade and was acting as his subaltern, cried out that the Sikh regiment had mutinied. At once the word was given to unlimber, and at the same moment there was a cry that the Sikhs were going to charge. At this time they were shouting and yelling frantically, and firing in all directions, their bullets passing over and through the English battery. They were only

eighty or a hundred yards from us on an open parade-ground; and at that time our artillery were unsupported by the British infantry, who had followed the mutineers of the 37th regiment into their lines. It was not a moment for hesitation. The sudden rush of a furious multitude upon our guns, had we been unprepared for them, might have overwhelmed that half battery with its thirty English gunners, and Benares might have been lost to us. So Olpherts, having ascertained that the officers of the Sikh corps had taken refuge in his rear, brought round his guns and poured a shower of grape into the regiment. Upon this they made a rush upon the guns, a second and a third, but were driven back by the deadly showers from our field-pieces, and were soon in confused flight. And with them the mutineers of the Irregular Cavalry; so the work was thoroughly done and Olpherts remained in possession of the field.

Whilst these events were developing themselves on the parade-ground, the little power of endurance still left in the Brigadier was rapidly failing him, and before the afternoon's work was done he was incapable of further exertion. The slant rays of the declining sun, more trying than its meridian height, dazzled and sickened the old soldier. The pain and discomfort which he endured were so great that he was unable any longer to sit his horse. Having previously given orders to Colonel Spottiswoode to fire the sepoys' lines, that none might find shelter in them, he made over the command to Colonel Neill, who eagerly took all further military responsibility upon himself. The victory of the few over the many was soon completed. Some who had sought shelter in the lines were driven out and destroyed, whilst a few who succeeded in hiding themselves were burnt to death in their huts."

It is not necessary here to follow Sir John Kaye in his lengthy discussion of the wisdom of these proceedings. Whatever may be thought now of the apparent hastiness of the business, it must be acknowledged that the moral effect of this stern example—"these bloody instructions" as Sir John Kaye calls them—was felt throughout the whole country, manifesting that our military power, if temporarily eclipsed, was neither dead nor paralysed. But complete as was the success, danger was not over. There was ample reason for alarm in the dispersion of a multitude of mutinous sepoys amongst a rebellious population. In the sequel, however, as we know, the small band of Europeans held their own successfully. Mention has been made in an early part of this narative of an arrangement decided upon before the disarmament by which, in the event of an outbreak, all the Christian non-combatants should betake themselves to the mint, which lay between the cantonment and the city, as the building best

suited to defensive purposes. When, therefore, the rattle of musketry and the roar of the guns from the parade-ground proclaimed the mutiny of the sepoys, a general rush to places of safety was made by the civil members of the European community. With a few exceptions[1] the missionaries left Benares for Rámnagar on their way to Chunár. Numbers of the European residents—amongst them Mr. Tucker, the commissioner—made for the mint; but others of the civilians—to the number of about twelve—all armed to the teeth, and guarding some four or five ladies, sought refuge in the collector's kutcherry, where they took their stand on the roof. From this position, where they stood in imminent danger of an attack from the infuriated Sikhs composing the treasury guard, they were rescued at 2 A.M. the following morning, June the 5th. On the way to the mint—whither they were escorted by a party of Europeans—an act of heroism was performed by Mr. E. G. Jenkinson, of the civil service. He was accompanying on horseback a party of three civilians—Messrs. Gubbins, Caulfield, and Demomet—who were driving in a two-wheeled conveyance, when his attention was attracted to some sepoys in ambush who were in the act of aiming at the party in the carriage. There was no time for warning or for hesitation, and he at once reined back his horse, covering with his own body his companions in danger.[2]

The party from the kutcherry had scarcely reached the mint house when news was received that some Musalmáns had raised the green flag of the Prophet in the temple of Bisheshwar,[3] the most holy of the many holy places in Benares.[4] Yet this, which was fraught with so much danger, was turned into a source of strength by the opposition it gave rise to amongst the Hindús, of which advantage was taken by the magistrate (Mr. Lind). The Musalmáns, seeing their numerical inferiority, retired peaceably, and the rest of the night was undisturbed.

Services of natives.

Even in this rapid review of events space may be given to chronicle the good services of some of the native community at this juncture. First in importance is Sardár Súrat Sinh, a Sikh chief, who, after the second Sikh war, had been sent to reside in honorable captivity at Benares. Next was Pandit Gokul Chand, a Brahman, who held the post of *názir* of the judge's court. When the civilians were exposed to danger on the roof of the kutcherry from an attack by the Sikh guard of the

(1) *e.g.*, Mr. Leupolt, of the Church Missionary Society, who stood first in the mission premises with his flock of native Christians, and afterwards did good service by exerting his influence to obtain supplies for our European troops.—*Kaye, II.*, 229, note. (2) Mr. Taylor's narrative, page 10. (3) *Ibid.*, p. 10. There is a mosque, built by Aurangzeb from the materials of an ancient temple, which stands inside the courtyard of the present temple of Bisheshwar. It was probably here, and not in the temple itself, that the green flag was raised. 4 *Vide* infra (city of Benares).

treasury, who were burning to avenge what they regarded as the treachery shown to their regiment by the proceedings on the parade-ground, these two, Súrat Sinh and Gokul Chand, went in amongst the Sikhs, and by their influence not only calmed the rage of the soldiers, but induced them to permit the removal of the goverment treasure and the Láhor jewels to a place of greater safety in the strong cells of the artillery conjee-house.[1] This return to fidelity on the part of the Sikhs was rewarded the next day by the distribution among them, under Mr. Tucker's order, of Rs. 10,000. In connection with this part of the subject the services of Ráo Deo Narain Sinh,[2] and of the rájá of Benares cannot be passed by without acknowledgment. "No words," writes Sir John Kaye, "could exaggerate the importance of the former's services. The rájá chiefly distinguished himself by succouring the missionary fugitives; but besides this, it is recorded, from first to last, he placed all his resources at our disposal, and seemed honestly to wish well to our cause."

Peace in the city.

From this date, June 5th, when the Europeans took refuge in the mint, no important events occurred in Benares itself until many months afterwards. The magistrate and the judge (Messrs. Lind and Gubbins) early in July pressed on the military authorities the importance of erecting a post at Rájghát to command the landing-place, and orders were received from the Supreme Government for the construction of a fort there on the site of an old Hindú castle. These were at once carried out, convict labour being freely used.

But anarchy in surrounding districts.

But although there was extraordinary repose in the city, violence and anarchy arose in the surrounding districts. The dispersion of the native soldiery on the 4th June was followed by disorder and rapine in the country around, so that in a few days all semblance of law and order had disappeared, and the dispossession of the auction-purchasers of land was effected as a matter of course, their agents being in many cases murdered. Lieutenant Palliser, with some sawárs who had been trained by Mr. Jenkinson, inflicted punishments upon some of the worst villages in the district; but highway robberies became more and more frequent until the authorities were armed with power of summary trial and punishment by the enactment known as Act XIV. of 1857[3] whereby martial law was introduced. Sir John Kaye gives a highly-coloured description of the terrible retribution taken by the English officers:—"Volunteer hanging-parties went out into the districts, and amateur executioners were not wanting to the occasion. But the Acts

(1) So writes Sir John Kaye, who mentions, but apparently treats as erroneous, Mr. Taylor's statement that the treasure was taken to the magazine. (2) Created a rájá after the Mutiny. (3) Passed on 8th June.

of the Legislative Council, under the strong hand of the executive, fed the gallows with equal prodigality, though, I believe, with greater discrimination."

"It was a special immunity of this Benares mutiny that the prison-gates were not thrown open, and the city deluged with a flood of convicted crime. The inmates of the gaol remained in their appointed places. But even this had its attendant evils. For as crime increased, as increase it necessarily did, prison-room was wanted, and was not to be found. The great receptacle of the criminal classes was gorged to overflowing. The guilty could not be suffered wholly to escape. So the gibbet disposed of the higher class of malefactors, and the lash scored the backs of the lower, and sent them afloat again on the waves of tumult and disorder. But severe as Gubbins was when the crisis was at its height, he restrained his hand when the worst had passed, and it had ceased to be an expedient of mercy to strike into the hearts of the people that terror which diminishes crime and all its punitory consequences."[1]

Despatch of troops upwards.

The attention of the authorities at Benares—now considered safe—was chiefly occupied in the important duty of despatching troops to Allahabad and Cawnpore. Mr. Archibald R. Pollock, joint magistrate of Benares, the youngest son of General Sir George Pollock, was entrusted with this important duty. Parties of Europeans were also sent to bring in the treasure from Mirzapur and Gházípur.

Benares was threatened in July by the mutineers of Sigauli, and afterwards the news was received that the Dinapur mutineers were marching on the city. Both dangers were, however, happily averted, the latter by the check given to the Dinapur mutineers at Arrah. Their force were turned aside at Naubatpur by the force sent from Benares to meet them, and they marched with all speed westward, doing what damage they could in their hasty flight. They were confronted 17 miles from Mirzapur by 300 of Her Majesty's 5th, who had been sent out against them, and without noticing that their assailants were but a fourth of their own strength the rebels broke and fled in the direction of the Allahabad district, which they entered on August 25th. From this date Benares assumed the appearance of a vast military store-house, and its defenders had no deeper concern than that of aiding to the utmost in the despatch of troops and stores northward. One event only remains to be noted, but it occurred many months afterwards. On February 8th an outbreak took place in the gaol, twenty-six sepoy-prisoners and three others rushing out after cutting down a jama'dár, who tried to seize

[1] Quotation from Kaye's *Sepoy War*, II., 237.

them. All the sepoys and one of the other runaways were caught and executed the same night or the next morning.

In this narrative of the mutiny at Benares little has been said of the events at other stations in the division. These will be found narrated in the district memoirs of Jaunpur,[1] Azamgarh, Mirzapur, Gházípur, and Gorakhpur. The last was entrusted early in the Mutiny period to a commissioner of its own.

[1] This district, which now belongs to the Allahabad division, was included in the Benares division in 1857.

GAZETTEER

OF THE

NORTH-WESTERN PROVINCES.

BENARES DISTRICT.

PART IV.

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Note.—The above list contains the names of all places with a population, according to the census of 1881, of 2,000 or upwards, besides those of places of importance on other grounds, such as being house-tax towns, or containing police-stations or post-offices, or possessing historical or antiquarian interest.

Ajgará.—Village in parganah Katehar of the Benares tahsíl; distant some 14 miles north-north-east from Sikraul, the civil station of Benares. Latitude 25°-29′-42″; longitude 83°-6′-17″. Population (1881 1,892 (980 females), consisting for the most part of Mallâhs, Bhars, Chamárs, and Raghubansí Rájputs. It is situated near the right bank of the Gúmti, which bounds the district.

'Alínagar.—See MUGHAL SARÁI.

Aslá.—See PINDRAH.

Athgáon.—Parganah of the Benares tahsíl: is bounded on the west by parganahs Pandraha and Kol Aslá; on the north by parganahs Kol Aslá and Katehar; on the east by parganah Shiupur; and on the south by parganah Kaswár, from which it is separated by the river Barná. The total area according to the latest official statement (1881) was 35·8 square miles, of which 25·8 were cultivated, 2·7 cultivable, and 7·3 barren; and the area paying Government revenue or quit-rent was 35·6 square miles (25·8 cultivated, 2·6 cultivable, and 7·2 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates), was Rs. 47,922; or, with local rates and cesses (excluding *patwárís*), Rs. 52,536. The amount of rent, including local cesses, paid by cultivators, was Rs. 63,805. Population (1881) 25,419 (12,615 females) living in 139 villages. See further under BENARES TAHSÍL.

Bábatpur.—Village in parganah Athgáon of the Benares tahsíl; distant 10 miles north-west from the sadr station, on the Benares-Jaunpur road. Latitude 25°-25′-48″; longitude 82°-53′-42″. Population (1881) 506 (234 females). It has a parganah school. The railway station called by its name is situated at Mangárí, about two or two and a-half miles to the north east.

Baburí.—Large village in parganah Majhwár, tahsíl Chandaulí; is about 13 miles south-east from the civil station of Benares, and 6 miles south-west from Chandaulí. Latitude 25°-10′-24″; longitude 83°-14′-44″. Population (1881) 2,435 (1,257 females), chiefly Muhammadans, Brahmans, and Brighubansí Rájputs. The derivation of the name is crudely stated to be Babneshvara, a hypothetical name of Siva, a shrine of whom under this name is supposed to have been situated in the jungle where the bázár now stands. The village was founded by Bhopat Sáh and Shujan Sáh, lineal descendants of Narotam Rái, the first of the Brighubansís or Barhaulias in this district, 400 years ago. There is now a fort there said to have been built by them. The inhabitants are well-conducted and orderly. The village contains a police outpost; and is the seat of a considerable manufacture of blankets, leathern buckets for wells (*mót*), and native

shoes. There are market days on Monday and Thursday, at which cloth, cotton, blankets, string, and corn are bought and sold.

Baluá Sarái.—Village in parganah Mahwárí of the Chandaulí tahsíl; is situated on the bank of the Ganges, 14 miles north-east from the civil station of Benares, and 12 miles north-north-west from Chandaulí. Latitude 25°-25′-24″; longitude 83°-15′-04″. Population (1881) 373 (174 females). The name is popularly derived from *baluá*, the sandy soil of the country surrounding the village. There are two bázárs; one founded by Shiurám Sinh, Raghubansí, 100 years ago, and the new one, 50 years old, founded by Santu Sinh. It is stated that Válmíki, the author of the *Rámáyana*, resided here. The village contains a third-class police-station, an imperial post-office, an indigo factory, and a temple of Mahádeo. On Sundays and Thursdays there are markets for the sale of corn, vegetables, and country cloths. There are also three sugar manufactories. The Ganges here commences to flow from east to west, whence the place has a peculiar sanctity, and is called *Paschimbáhiní*, a place of pilgrimage. It is the scene of a fair in Mágh (January-February).

Barágáon.—Large village in parganah Kol Aslá of the huzúr tahsíl; is situated about one mile west of the Benares-Jaunpur road, and 12 miles north-west from the civil station of Benares. Latitude 25°-25′-45″; longitude 82°-51′-50″. Population (1881) 3,721 (1,756 females). The inhabitants consist for the most part of Sarwariá Brahmans, Ahírs, and Kunbis. Barágáon consists of four parts, all built at different dates, the three first-built divisions being called the *Puránt Bázár*, and the more recent one the *Nayá Katrá*. It is a long, straggling, narrow village, the main street running from east to west. The first two divisions of the village were founded in 1737 A.D. by Bábú Kripá Náth and Thákúr Bariár Sinh of Pindrah fort; the third by Ajaib Sinh, Bariár Sinh's nephew, in Chait Sinh's time; and the fourth by Rájá Udit Narayan Sinh in 1808 A.D. There are two derivations of the name. The first and most obvious one is from the size of the place, and the other that the word is a corruption of *Bargaumba*, the title of a wealthy Bhúinhár tribe, who settled here when the place was founded. The former is more probably the correct one. Till 35 years ago it was a place of great importance, and was a mart to which much of the produce of Oudh was sent for sale. Its trade, too, with Benares used to be considerable. It contains a second-class police station, an imperial post-office, a parganah school, two mosques, and three temples. On every Monday, Wednesday and Friday, there is a market at which corn, cloth, metals, metal vessels, cotton, thread, and vegetables are dealt in. It is

famous for the manufacture of printed floor-cloths, and a kind of chintz, and there is some sugar made there. There is a fort adjoining the village, which was built by Kirpá Náth Sinh, and two curious gates built by the grandfather of the present mahárájá of Benares.

Barah.—Northernmost parganah of the Chandaulí tahsíl: is bounded on the west and north by the Ganges, which separates it from parganah Katehar on the west and parganah Sayyidpur Bhítari of Gházípur on the north; on the east by parganah Maháich of Gházípur; and on the south by parganahs Barhaul and Mahwárí. The total area according to the latest official statement (1881) was 47·1 square miles, of which 35·6 were cultivated, 1·3 cultivable, and 10·2 barren; and the area paying Government revenue or quit-rent was 47·0 square miles (35·5 cultivated, 1·3 cultivable, and 10·2 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates), was Rs. 42,505; or, with local rates and cesses (excluding *patwáris'*), Rs. 47,428. The amount of rent, including local cesses, paid by cultivators, was Rs. 79,911. Population (1881) 29,307 (14,995 females), living in 76 villages. See further under CHANDAULÍ TAHSÍL.

Barhaul.—Parganah of the Chandaulí tahsíl: is bounded on the west by parganah Mahwárí; on the north by parganahs Mahwárí and Barah, and the Gházípur district (parganah Maháich); on the east, by parganah Narwan; and on the south by parganahs Majhwár and Dhús. The total area according to the latest official statement (1881) was 65·6 square miles, of which 49·4 were cultivated, 4·8 cultivable, and 11·4 barren; and the area paying Government revenue or quit-rent was 63·4 square miles (47·9 cultivated, 4·6 cultivable, and 10·9 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates), was Rs. 32,968; or, with local rates and cesses (excluding *patwáris'*), Rs. 39,576. The amount of rent, including local cesses, paid by cultivators was Rs. 98,441. Population (1881) 36,785 (18,498 females) in 103 villages. See further under CHANDAULÍ TAHSÍL.

Basní.—Large village in parganah Kol Aslá, huzúr tahsíl; is situated about one mile west of the Benares-Jaunpur road, and 12 miles north west from the civil station of Benares. Latitude 25°-27′-00″; longitude 82°-52′-03″. Population (1881) 3,138 (1,566 females). The inhabitants are chiefly Koerís, Bhúinhárs, and Brahmans. The popular story about its foundation is that in ancient times it was a Seorí town. The Seorís for some unaccountable reason

forsook it altogether, and it remained depopulated till 143 years ago, when it was re-peopled by the endeavours of Subháo Sinh. The name of the place is said to have been derived from the word *basná*, to dwell. Till some 40 years ago it was a place of very great importance, unrivalled in this part of the country for the excellence of its sugar. It is now on the decline, although it is still renowned for its large sugar manufactures, its *amriti* sweetmeats, its tobacco, and its agricultural implements. It contains a parganah school, seven temples, and four mosques. There is a market held here every Monday, Wednesday, and Friday. There is a fort built by Subháo Sinh.

Boundaries, area, &c

Benares.—North-western tahsíl of the district, including the parganahs of Dehát Amánat, Kaswár Sarkár, Pandraha, Katehar, Sultánpur, Kol Aslá, Athgáon, Shiupur, and Jálhúpur. It is separated from the Chandauli tahsíl by the Ganges. The total area according to the latest official statement (1881) was 460·0 square miles, of which 330·4 were cultivated, 47·8 cultivable, and 81·8 barren; and the area paying Government revenue or quit-rent was 445·8 square miles (323·6 cultivated, 44·6 cultivable, and 77·6 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates), was Rs. 490,074; or, with local rates and cesses (excluding *patwárís*), Rs. 544,789. The amount of rent, including local cesses, paid by cultivators was Rs. 832,537.

Population

According to the census of 1881, the tahsíl contained 980 inhabited villages: of which 408 had less than 200 inhabitants; 353 between 200 and 500; 167 between 500 and 1,000; 43 between 1,000 and 2,000; 4 between 2,000 and 3,000; 4 between 3,000 and 5,000; and only one (*viz.*, Benares city, civil station, and cantonments) more than 5,000 inhabitants. The total population of the tahsíl was 261,905 (276,940 females), giving a density of 1,221·5 to the square mile. Classified according to religion, there were 494,516 Hindus (244,175 females); 65,734 Musalmáns (32,073 females); 7 Jains (5 females); 1,646 Christians (687 females; and two others (both of the male sex).

General aspects.

The huzúr tahsíl lies higher than the Chandauli tahsíl, and the parganahs included in it are generally more fertile and productive than most of those included in the latter. Its surplus waters find their way into the Ganges through the Barná, the Nánd, the Háthí, and the Gúmti. The principal lakes are the Barepur jhíl in parganah Shiupur, the Koth jhíl in parganah Athgáon, and the Kowár jhíl in parganah Kol Aslá. The tahsíl is very favourably situated as regards means

of communication. The Oudh and Rohilkhand Railway runs in a north-westerly direction from Benares, and, besides the stations at this city, has stations at Shiupur, Bábatpur, and Phúlpur. Four metalled roads radiate from Benares and lead to adjoining districts. These are the Gházípur road, the Azamgarh road, the Jaunpur road, and the Grand Trunk Road to Allahabad. There is, besides, a complete net-work of unmetalled roads, which facilitates intercommunication between different parts of the tahsíl itself.

Proprietors.

The Bhúinhár clan, represented as it is by the maháráját of Benares and other members of his family, is the largest proprietary class in the tahsíl, and members of it own considerable property in every parganah except Jálhúpur and Sultánípur. Chattrís, Musalmáns, and Káyaths are landholders in every parganah; and Brahmans, though generally they are not men of any position, in every parganah except Kaswár and Katehar. One clan of the Brahman caste, the Gujaráti, represents, with Gosáins and Agarwálá and Nagar Baniás, the wealthy classes of the city, and all these classes have, as a natural consequence, acquired considerable landed property. Of the other higher classes of Hindus, Oswáls are found as proprietors in Jálhúpur and Bengalís in Dehát Amánat and Katehar. Koerís hold land in Jálhúpur and Dehát Amánat, and there are one or two proprietors among the Lohárs, Telís, and Chamárs.

Cultivators.

The most important cultivators throughout the tahsíl are the Kunbís. Next in importance are the Koerís, particularly in Dehát Amánat. Brahmans, Chhatrís, Bhúinhárs, Bhars, Chamárs, Pásís, Gadariás, Ahírs, Loniás, and Khatíks are found cultivating in all parganahs. Mallahs cultivate to some extent in Dehát Amánat and Jálhúpur, and Bahelias in the former parganah.

Soils.

There are no figures available to show accurately the classification of soils within the tahsíl. The prevalent soil in all parganahs is a rich *dúmat*, which in fact covers almost half the area. The other prevailing soils are *baliá* (sandy), *matiyár* (clay), and *karail*. *Matiyár* is prevalent in parganahs Kol Aslá, Pandraha, Athgáon, Shiupur, and Kaswár; and *karail* in parganahs Katehar, Jálhúpur, Sultánípur, and Dehát Amánat. The only means of irrigating in the tahsíl are wells and tanks.

Fiscal history.

With the exception of the parganah of Kol Aslá, the remainder of the tahsíl was, in the time of Akbar, included in the Benares sarkár. Kol Aslá was included in the mahál of Kolah and the sarkár of Jaunpur. It was, as already mentioned in Part I., the dower and hereditary property of Gúláb Kunwar, the daughter of Thákur

Bariár Sinh of Pindrah, and wife of Rájá Balwant Sinh. Her marriage and consequent change of residence naturally caused the parganah to be administered from Benares. At the permanent settlement it was looked upon and treated as a parganah of sarkár Benares, and has ever since formed part of the district. Pandraha and Athgáon are names that evidently refer to collections of fifteen and eight villages or estates respectively. The old name of Athgáon was Harhúá, and a village of that name still exists on the Jaunpur road, six miles from Benares. Sultánípur and Jálhúpur were formerly both talukas of parganah Katehar. The latter was detached by Balwant Sinh and has since been considered as a separate parganah. Lohtá, Dehát Amánat, and Shiupur were included by the *Ain-i-Akbari* in parganah Haveli Benares. Lohtá was till 1842 A.D. a distinct parganah, but is now included in Dehát Amánat, though still considered a separate taluka. Regarding the permanent settlement of the tahsíl there is nothing special to note. The revision of settlement was completed by Mr. Chester, the boundary settlement having previously been performed by Mr. Raikes. Throughout the operations no attempt was made to interfere in any way with the principle of the permanent settlement. With the exception of parganah Kaswár Sarkár, the revised settlement took effect throughout the tahsíl from the 15th May, 1842; Kaswár Sarkár was not affected by the new arrangements until 18th May, 1843.

The following table will show the revenue of the different parganahs making up the Benares tahsíl (i.) in 1789-90, (ii.) in 1852, (iii.) in the last year for which statistics are available (1881):—

Parganah.	Revenue of Mr. Duncan's settlement, 1789-90.	Revenue of 1852.	Revenue of 1881.	Incidence of revenue per acre on cultivated area in 1852.	Incidence of revenue per acre on cultivated area in 1881.
	Rs.	Rs.	Rs.	Rs. a. p.	Rs. a. p.
Dehát Amánat ...	28,399	32,702	30,680	3 6 10	2 5 11
Lohtá ...	27,633	24,077	22,886	2 7 0	
Shiupur ...	45,413	41,690	36,891	3 1 8	2 9 6
Katehar ...	112,330	99,417	100,249	2 1 7	2 0 1
Sultánípur ...		9,674	9,674	1 15 9	1 14 3
Jálhúpur ...	30,680	43,925	44,606	2 9 4	2 7 4
Athgáon ...	46,280	48,252	47,922	3 8 1	2 14 5
Pandraha ...	48,013	57,786	50,701	3 1 4	2 12 3
Kol Aslá ...	91,362	87,828	87,331	2 14 6	2 4 9

The average incidence of the revenue throughout the tahsíl is Rs. 2-8-0 on the cultivated acre. It is greatest in Athgáon and least in Sultánípur. The average rent per *bígha* is about Rs. 4-4-0. It is lowest in Sultánípur (Rs. 3-7-0),

and highest in Dehát Amánat (Rs. 5-4-0). In the latter parganah near the suburbs of the city Rs. 20 are sometimes paid per *bígha*.

Position, area, and population.

Benares[1] (*Váránasi*).—City in Benares district, and administrative headquarters of the district and division. Latitude 25°-18′-26″ N.; longitude 83°-03′-12″ E. Is situated on the Ganges, distant from Calcutta (Howrah) 475 miles, and from Allahabad 89 miles by the East Indian Railway; by latitude and longitude it is 421 miles north-west of Calcutta and 74 south-east of Allahabad. The population in 1853 was 195,646; in 1865, 165,721; and in 1872, 175,188. By the census of 1881 the area was 4,710 acres, with a total population of 199,700 (97,876 females), giving a density of 42·4 to the acre. The Hindus numbered 151,334 (74,229 females); Musalmáns, 47,234 (23,193 females); Christians, 1,130 (454 females); and those of other religions, 2 (both males). The number of inhabited houses was 27,039.

The cantonment area and population is included in the above. Its area is 1,262 acres, and the number of persons living within cantonments amounted to 6,675 (2,744 females). The Hindus numbered 4,104 (1,667 females); Musalmáns, 1,705 (815 females); Christians, 864 (262 females); and members of other religions, 2 (both females).

The number of principal castes are as follows:—

Ahír	13,370	Dhobí	1,763	Koerí	9,487
Baniá	10,045	Gadariá	765	Kumhár	2,515
Baraí	1,457	Gond	1,166	Kunbí	5,715
Barhaí	629	Gosáin	1,321	Lohár	4,472
Bárí	736	Hajjám or Náí	2,483	Malláh	2,319
Bhar	1,237	Halwáí	1,715	Mehtar or Bhangí	791
Bharbhúnjá	1,157	Kahár	4,640	Nonía or Loniá	1,963
Bhúinhár	1,355	Kalwár	7,448	Pásí	696
Bind	1,829	Kándu	1,773	Rájput	3,187
Brahman	31,094	Kasera	1,551	Sunár	4,718
Chamár	7,275	Káyasth or Káyath	5,731	Tamolí or Tamboli	1,105
Chhatrí or Kshatrí	2,527	Khatík	1,808	Telí	5,679
Darzí	788	Khatrí	4,255		

Occupations.

The following is a statement of the occupations in the Benares municipality (not including cantonments) followed by more than 40 males:[2] (I.) Persons employed by Government or municipality, 1,762; (III.) ministers of the Hindú religion, 3,932: (IV.) barristers and pleaders, 53; *mukhtárs*, 96; lawyers' clerks, 41: (V.) *hakims*, 180; blood-letters, 45; druggists, 95: (VIII.) musicians, 241; singers and dancers, 174: (IX.) school teachers (not specified as Government), 307; (XI.) inn-keepers (*bhatiyára*), 63: (XII.) domestic servants, 2,655; others engaged in attendance, 55: (XIII.) merchants, 138; money-lenders and bankers (*mahájan*), 431; money-lenders' establishment, 312; money-changers, 259; brokers, 998; shop-keepers (branch undefined), 59; small ware dealers (*bisáti*), 210: (XIV.) railway servants, 162: (XV.) carters, 159; hackney

[1] Much of the information contained in this article has been derived from the Rev. M. Sherring's *The Sacred City of the Hindús*.

[2] Roman numerals indicate the classes in the censusreturns.

PLAN
OF
CITY & CANTONMENTS
BENARES
1880
Scale 2000 Feet = 1 Inch
NOTE.—From an original prepared from a plan published with Mr. Fitz James's Preliminary Report on the Sewerage and Water Supply of the City of Benares, 1880.

carriage keepers, 167 ; palanquin keepers and bearers, 199 : (XVI.) boat-owners and boatmen, 616 : (XVII) messengers, 1,124 : (XVIII.) landholders, 673 ; landholders' establishment, 166 ; cultivators and tenants, 1,125 ; gardeners, 155 ; agricultural labourers, 469 : (XIX.) horse-dealers, 84 ; farriers and veterinary surgeons (*salotari*), 60 ; cattle dealers, 64 ; horse-keepers and elephant-drivers, 787 : (XX.) printers, 111 : (XXVII.) house proprietors, 136 ; bricklayers and masons, 1,465 ; cabinet-makers, 436 : (XXVIII.) calenderers, 49 ; fireworks and gunpowder manufacturers, 52 : (XXIX.) blanket weavers and sellers, 48 ; shawl and cashmere cloth dealers, 107 ; silk weavers, 1,000 ; silk dealers, 62 ; weavers and sellers of gold cloth (*kamkhwab*), 137 ; silk and gold thread twisters, 870 ; cotton-carders, 43 ; weavers, 4,239 ; calico-printers and dyers, 269 ; cloth merchants (*bazáz*), 611 ; braid and fringe-makers, 156 ; makers and sellers of caps, 45 ; tailors, 1,070 ; darners, 52 ; embroiderers, 82 ; shoemakers and sellers, 882 ; bangle sellers, 135 ; forehead spangle makers, 732 ; washermen, 642 ; barbers, 635 ; (XXX) milk-sellers, 448 ; butchers, 246 ; corn and flour dealers, 2,008 ; corn grinders, 61 ; confectioners (*halwái*), 699 ; greengrocers and fruiterers, 724 ; grain parchers 366 ; tobacconists, 214 ; *hukka* tube and *hukka* makers, 50 ; makers of fire-balls (for lighting *hukkas*), 46 ; native spirit distillers and vendors, 205 ; betel leaf and nut sellers, 651 ; condiment dealers (*pansári*), 79 ; perfumers, 48 : (XXXI.) dung fuel sellers, 516 ; tanners and leather workers, 80 : (XXXII.) oil manufacturers, 522 ; timber, wood, bamboo, and hide dealers, 68 ; thatching grass sellers, 249 ; wood cutters, 422 ; wood turners, 182 ; bamboo and cane workers, 100 ; grass-cutters and sellers, 95 ; leaf plate makers, 52 : (XXXIII.) stone-cutters, 387 ; brickmakers, 42 ; excavators and road labourers, 117 ; earthenware manufacturers, 674 ; glass blowers and sellers, 610 ; water-carriers, 582 ; dealers in precious stones, 58 ; cutters and polishers of precious stones, 303 ; gold and silver smiths, 974 ; gold and silver leaf makers, 96 ; gold and silver lace makers and sellers, 509 ; embroiderers in gold thread, 390 ; gold and silver smiths' waste collectors (*niáriá*), 53 ; tinmen (*kalaigar*), 84 ; braziers and coppersmiths, 690 ; wire drawers, 1,838 ; blacksmiths, 708 ; iron mongers, 104 : (XXXIV.) general labourers, 9,457 ; contractors, 78 ; overseers, 57 ; writers (*muharrir*), 425 ; persons of undefined service (*naukari*) 3,439 ; pensioners, 271 : (XXXV.) beggars, 4,431.

Derivation of name.

The city of Benares was originally known by the name of *Kásí*[1] or *Kásiká*, meaning splendid ; and up to the present day devout Hindús speak of coming to end their days in Kásí for the sake of *kásivás*, *i.e.*, the benefit presumed to be derived from dying in the holy city and the efficacy of funeral rites therein performed. The Hindús believe that by the mere act of dying in Benares a man obtains eternal salvation, because Mahádeo himself reads the *tárak mantra* to the dying man, a favour which no other place in the world can claim. The modern name Benares (Banáras is a corruption of the Sanskrit Váránasí [Sherring's *Sacred City*, p. 34]. Váránasí comes from *var*, best, and *anas*, water [Wilson's *Sanskrit Dictionary*, 753] ; and this derivation of the name may be considered appropriate.[2] But Sherring and Prinsep derive it from the fact of the city being built between the Barná (Varaná) and Asi *náláis* [Sherring's *Sacred City* ; Prinsep's *Benares Illustrated*]. Another derivation current among the natives (specially Muhammadans), and perhaps worthy of mention, is from the

[1] But see p. 100 for a different derivation of Kási.
[2] See p. 100.

nameof Rája Banár, possibly a mythical ruler of Benares, who is supposed by the natives, even now, to have been a powerful king who built his fort at Rájghát, and under whose powerful protection the city extended to the Asi *nálá*. This agrees to some extent with Sherring's and Prinsep's interpretation of the name, for Rájghát is at the junction of the Barná and the Ganges; but it ispossible that the earlier Persian historians, not knowing the name of the Hindú ruler of Benares, called him Rájá-i-Banáras (راجہ بنارس), and by some mistake or accident the final letter 's' (س) disappearing, the people commenced calling him Rájá Banár.[1]

Changes in position of city.

The position of the city has been frequently changed. During the supremacy of the Buddhist religion, it occupied the site of Sárnáth; while at a later period it stood north of the Barná. The remains of Muhammadan mosques and tombs show that during the Muhammadan period the site of the city lay to the north of the present city, the frontage of which faces the Ganges alone.

Approaches.

The city can be approached both by land and by water. In former years steamers and large vessels could come up the Ganges, but the gradual silting up of the river lower down has so far impeded its navigation as to render it impracticable for boats of large size. The East Indian Railway has a branch line from Mughal Sarái junction to Rájghát on the right bank of the river on the opposite side of the city. There is a bridge of boats now maintained by the Oudh and Rohilkhand Railway, which has a temporary line from the cantonment station to Rájghát close to the bridge of boats; and a ferry is kept up by the company during the rains. This company's line runs in from Lucknow and Jaunpur, and Benares is at present the terminus; but a bridge across the Ganges at Rájghát close to the bridge of boats is now in course of construction, and the line will then run down to Mughal Sarái, and there join the East Indian Railway. Benares is on the Grand Trunk-Road, which enters at Rájghát and turns west through the city; the Jaunpur road comes in from the north-west and the Gházípur and Azamgarh roads from the north. Access to the city across the Barná is had by bridges, one of stone and one of iron. The Chunár road runs along the right bank of the river through Rámnagar and comes out opposite the centre of the city.

Ganges Bridge.

The bridge which is being constructed over the Ganges at Benares by the Oudh and Rohilkhand Railway Company will, when completed, establish through communication between the Oudh and Rohilkhand and East Indian Railways. The through traffic by these railways *viâ* Benares at present crosses the river by a boat-bridge in the

[1] This explanation of the origin of the name Rájá Banár is accepted by Rája Siva Prasád, C. S. I.

dry season, and in country boats during the rains, and the double transhipment involved is a great hindrance to traffic. The permanent railway bridge will consist of seven spans of 356 feet, with an extension on the south bank of nine spans of 114 feet. The girders will be of steel. The flooring of the bridge at rail level will be adapted to ordinary wheel traffic, and will be carried on the lower boom of the large, and on the upper boom of the small, spans A clear headway of 25 feet will be given above the estimated highest flood-level.

Walls and fortification.

Benares is not defended by any works, nor is it a walled town. During the Mutiny a fort was erected on the Rájghát plateau, which is not now maintained. The plateau is now occupied by the Oudh and Rohilkhand Railway, and will remain so during the building of the bridge across the Ganges. The permanent extension to Mughal Sarái will run through this elevation. From its situation, commanding as it does river, Grand Trunk Road, and city, and as it will in future the railway bridge also, this spot is the key to Benares, and the one drawback to its being selected for defensive works is its unhealthiness.

General appearance.

Benares, situated as it is on a curve of the Ganges, is favourably viewed from the opposite bank. The view thus obtained is exceedingly magnificent, and for picturesqueness and grandeur it could hardly be surpassed. "Extending for three or four miles along the left bank of the Ganges," writes the Rev. M. A. Sherring,[1] "its towers, temples, mosques, balconies, palaces, pillars, friezes, architraves, and domes, of solid stone, stretching out in the far distance, with a happy blending of Hindú and Saracenic styles, and rising above a lofty cliff of upwards of a hundred feet in height, from the summit of which a multitude of *ghâts* of great massiveness and diversity descend to the bed of the sacred stream, present a prospect of a most picturesque character, whose surpassing loveliness delights and well-nigh fascinates the beholder." The buildings rise above the bank to a height of 50 or 60 feet, and possess five, six, and even seven stories; and conspicuous in nearly the centre of the town stands the mosque of Aurangzeb, with its feathery minarets 146 feet in height. The river is ordinarily somewhat less than half a mile in breadth, but in the rains it increases to nearly a mile, and at this season it has a depth of ninety feet and a current running at the rate of eight miles an hour.

The city viewed from within.

Writing of Benares as it was at the close of the last century, Macaulay described it as "a city which in wealth, population, dignity, and sanctity, was amongst the foremost of

[1] Sherring's *Hand-book for Visitors to Benares*, p 12.

Asia.[1]" The description is for the most part true at the present day, and the chief characteristic of the city is still its religious sanctity. Upwards of two hundred thousand human beings are crowded into a labyrinth of lofty alleys, rich with temples and shrines raised by the followers of Brahmanism. The sacred quarters of the city are crowded with mendicants of the different Hindú sects; and the schools and temples attract throngs of the religious of the Hindús from every quarter of India in which the Brahmanical faith is known. The city is crowded with temples, and it is the custom not only to deposit an image in each temple, but to ornament its portico, walls, and enclosure with numbers of idols, to whom not unfrequently the same homage and devotion is offered as to the patron deity of the temple. The city is entirely given up to idolatry, and it matters little to the Hindú in Benares what form it is to which he offers his adoration. The abundance of idols and shrines throughout the city is apt to make its appearance somewhat unpleasing to anyone who is not a follower of the religion to which it is devoted, and the congregation within its walls of so many of the illiterate and needy followers of Brahmanism from all parts of India has naturally retarded the adoption of the most approved sanitary ideas. Communication is still mostly by means of narrow lanes, and there are but few wide roads, the principal ones being merely continuations of the main entrances to the city from out-stations, terminating usually at some noted *ghát*.

Wards.

There are 355 *muhallas* in the city; a list of these and of the derivation of their names has been prepared by Rájá Siva Prasád, C.S.I., but the great length to which it runs prevents it being given here in full. A few of the names that appear of more than usual interest can alone be given:—

Ádi Bishweshwar	...	From the temple of Ádi Bishweshwar (the first Bishweshwar).
Agnishwar Ghát	...	From the temple of Agnishwar Mahádeo situated on the bank of the Ganges.
Amíná-ki-Mandaví	...	From the market place (*mandaví*) said to have been built by Ghulám Amíná [governor of Benares during the time of Husain Sháh Sharkí, ruler of Jaunpur].
Annapúrná Ganj	...	The granary of Annapúrná, goddess of food.
Así Sangam	...	Junction of the Así (with the Ganges).
Bábar Shahíd	...	From the tomb of the *Shahíd* (martyr) Abdul 'Alí Khán, governor of Benares in the reign of Bábar, and supposed to have been killed by mutineers.
Bákarabad	...	Said to be named after Muhammad Bákar [governor of Benares, during the reign of Sultán Kutb-ud-dín Aibak].

[1] Macaulay's *Warren Hastings*, p. 53.

Búrá Munim-ud-daulá ...	...	Munim-ud-daulá's enclosure. [It is said that in the reign of Sháh 'Álam, Nawáb Munim-ud-daulá, who was sent as an ambassador to Ahmad Sháh Duráni, built an enclosure here.]
Bhandárí Galí ...	...	The store-house lane. [Rájá Banár, the legendary king of Benares, is fabled to have had his store-house (*bhandár*) in this quarter.]
Brahma Nál ...	...	From the temple of Brahmá who is supposed to sit on the stalk of the lotus (*nál*).
Bridhkál or Bidhkál ...	...	From the temple of Bridhkál Mahádeo. [There is in this quarter a well of mineral water much used by sick Hindús, who say its medicinal properties are owing to Dhanwantar, the physician incarnation of Vishnu, having, at the time of his departure to Paradise, thrown his medicine-chest or bag into the well. The water was analysed by Mr. J. Prinsep, and an account of it is given in the Asiatic Journal.]
Chauk Kuhná or Puráná Chauk ...		The old square. [It is said that when Rájá Todar Mal was the finance minister of Akbar, this was a *katrá*, or market-place, called after his name, and that the English converted the *katrá* into a *chauk* (square) and called it *Chándní Chauk*. When the new *chauk* was built, the people called this the old or *puráná chauk*.]
Chausattí Ghát ...	...	From the temple of Chausattí Devi.
Chausattí Bázár ...	...	From the temple of the goddess Chausattí.
Dárá Shikoh ...	...	Called after Dárá Shikoh, son and heir-apparent to Sháh Jahán.
Dasáswamedh ...	...	From *das* (ten), *aswa* (horse), and *medh* (sacrifice). Mahárájá Devadás is said to have here performed the ten-horse sacrifice.
Gáighát	...	From the stone statue of a cow. The *ghát* is used as a watering-place for cattle.
Gáighát Machhodrí ...	...	From the name of a tank called after the Hindú goddess Machhodrí.
Ganesh Mahal ...	...	From the temple with the statue of Ganesh.
Garbási Tolá ...	...	A supposed corruption of *garh Banárasi tolá*. [The legend is, that Sayyid Tálib 'Alí, when governor of Benares in the reign of Rájá Jaichand of Kanauj, built a small fortress (*garh*) in this place, and as he was called Banárasí (*i.e.*, of Benares) the place was called Garh Banárasí.]
Govindpurá Kalán ...	...	Founded by Dalel Khán, governor of Benares in the reign of Mahárájá Govind Chand of Kanauj, and called by him after the name of his sovereign.
Gyánbápi ...	...	The well of knowledge. [This is the well into which Vishweshwar fell to save himself from the hands of the iconoclast Aurangzeb. So much rice and flowers are

daily thrown into the well, that it has obtained an unenviable reputation for its impurities.

Hájídaras ... ... Inhabited by Hájí Idrís, governor of Benares during the reign of Sultán Ghiás-ud-dín Balban. Hájí Idrís has now been corrupted into 'Hájídaras.'

Hanumán Phátak ... ... Hanumán's gate. From the temple of Hanumán [built by Tulsi Dás, a celebrated *fakír*, who also built the gate to the market.]

Hauz Katorá ... ... From *hauz* (a reservoir) and *katorá* (a cup). The story current among the people to account for this name is that during the reign of Farukhsiyar, Nawáb Mámur Khán, governor of Benares, built a house with a marble reservoir, in this quarter, and one day he ordered his courtiers to pour a cup of milk each into the reservoir before dawn. Each of the latter imagined that his other compeers would pour milk, and if he alone poured a cup of water the trick would not be detected, and accordingly all of them poured water instead of milk.

Husainpurá ... ... Said to have been populated by Husain Khán [son of Dalel Khán, governor of Benares in the reign of Vijay Chand, ruler of Kanauj].

Jalál-ud-dínpurá ... ... From Jalál-ud-dín Ahmad [governor of Benares in the reign of Ghiás-ud-dín Tughlak].

Jamál-ud-dínpurá ... ... Said to have been founded by Sayyid Jamál-ud-dín [governor of Benares at the time of Saháb-ud-dín Ghorí's invasion].

Kálbhairo ... ... From a temple of Kálbhairo.

Kámeshwar Mahádeo ... ... From the temple of Kámeshwar Mahádeo.

Karanghantá ... ... From a sacred Hindu tank so called. [Karanghantá comes from *karan* (ear) and *ghantá* (bell); and the local legend which accounts for the name is, that the founder used to put on a pair of bells as earrings when he went out to beg for funds to make the tank.]

Kásípurá ... ... From the temple of Kásídeví, goddess of Kásí [Kásí being the old Sanskrit name of Benares, it is possible that at one time the city or its main part was confined to this *muhallá*].

Katehar ... ... So called, it is said, because on the site of this quarter there was formerly a jungle which was cut (*kat*), and the place rendered fit for habitation.

Kátrágalí ... ... Formerly inhabited mostly by Kátrás [a caste of Marhattas].

Khwájápurá ... ... From Khwájá Muhammad Sálih [faujdár or military officer during the reign of Jahángír .

Khwájá Sarái *alias* Khojwá ... From the sarái and bázár founded by Khwájá Jahán called Sultán-ul-Shark (king of the east), governor of Jaunpur. The correct name has been corrupted into Khojwá.

Kúchá Bhát ...	... Formerly mostly inhabited by Bháts, professional Hindú bards. This quarter was formerly called Amritkeshwar from the temple of that name, and the western part of it is now called *Phátak Rájá Dálchand.*
Kúchá Vindhyáchal ...	... From the temple of Vindhyáchal.
Kútban Shahíd ...	... From the tomb of Muhammad Kutb-ud-dín *alias* Kutban, who accompanied Sayyid Sálár Mas'úd Ghází to Benares during the Ghaznawi expedition in India.
Lachhmí Kund ...	... From the temple of Lakshmí, which stands on a tank(*kund*).
Madhmíshwar ...	... From the temple of Madhmíshwar (the centre of Benares) Mahádeva.
Mádho Rái ...	... The famous temple of Binda Mádhava described by Tavernier stood here; it was demolished by Aurangzeb, who built the present mosque on its site, the minarets (about 150 feet high) of which are still called *Mádhava Rái ka Dharahra.*
Maidágin	... From the name of a tank within the municipal garden. [Maidágin is a corruption of Mandákiní, a river in Paradise, supposed to be the mother of the Ganges]
Manikarniká ...	... Lit., 'earring.' The legend is that an earring of Mahádeo's wife was here stolen by a demon, who was killed on the spot by the deity, and the earring restored.
Mán Mandir ...	... From a temple, a house, and *ghát* built by Rájá Mán Sinh of Jaipur [The house contains the famous observatory.]
Mánsarwar ...	... From a tank called Mansarovar dug by Rájá Mán Sinh of Jaipur.
Misr Pokhra ...	... From a tank (*pokhra*) fabled to have been built by Krishna Misr, during the reign of the legendary Rájá Banár.
Nandesár	... From the temple Nandeswarí Deví situated within a bungalow of the mahárájá of Benares.
Nátí Imlí	... From a tamarind tree in this quarter when it was first peopled. (The tree is still in existence.)
Patní Tolá... ...	... Quarter of Rájá Patní Mal (the grandson of Rájá Khajálirám, subadár and governor of Patna).
Pichás Mochan ...	... From a tank called Pichás Mochan. (Correctly Pishách Mochan.)
Rájápurá	... Said to have been peopled by Rájá Rájpál, son of Rája Bhúpál of Benares.
Rání Kuán... ...	... From a well supposed to have been dug by the wife or *ráni* of Rájá Todar Mal.
Salárpurá	... From the tomb of Sayyid Mas'úd Ghází, better known as Ghází Miyán.
Sapt Ságar... ...	... Lit., 'seven oceans,' so called from the name of a well situated in the *muhallá.*
Siddheshwar ...	... From the temple of Siddheshwarí deví (goddess).
Sikraul	... From the name of a village in the suburb of the city. [The whole civil station is called by this name]

Sivála	Lit., 'the temple dedicated to Siva.' [The *ghát* and the temple above it were built by the forefathers of the present mahárájá of Benares.] In this quarter is the residence of the Delhi princes.
Taksál	It is said that during the Muhammadan rule in India the Government mint stood in this quarter.
Thatheri Bázár	Brazier's market. The Benares brass ware is made here.
Til Bhándeshwar	From the temple of Til Bhándeshwar Mahádeo. [The illiterate believe that the idol grows daily by the height of a *til* (sesamum) seed].
Tilochan	From the temple of Tilochan, properly Trilochan Náth, *i.e.* 'the three-eyed Mahádeo.'
Tirpur Bhairaví	From the temple of the goddess Tripur-Bhairaví.
Usmánpurá	Named after Usmán Khán, governor of Benares, during the reign of Sher Sháh.
Vishweshwar Náth	From the temple of Vishneshwar or Vishwa Náth (lord of the universe).
Zergúlar	Lit., 'under the *gúlar* or wild fig tree.'

Antiquities and modern religious buildings.

Benares is undoubtedly a city of very great antiquity, but there are no means of fixing even approximately the date of the foundation. It is regarded by the Hindús as coeval with the birth of Hinduism, and is frequently alluded to in the ancient Sanskrit writings. Its early importance is shown by the fact that Gautama selected it as the base from which to preach the new faith of Buddhism in the sixth century before Christ, and the city must therefore have been famous for at least twenty centuries. In historical times it has ever been, whether the dominant religion has been Hinduism, Buddhism, or Muhammadanism, the religious centre of India. Hinduism was ousted by the faith of Buddha, and again reasserted itself on the decline of the latter religion, only to be in turn replaced by Muhammadanism on the capture of the city by Muhammad Ghorí in 1194 A.D. For nearly six hundred years the Muhammadan religion retained its ascendancy, till a local Hindú family, rising to power under the nawáb wazírs of Oudh, succeeded in bringing about the restoration to supremacy of the ancient faith.

Buddhist remains.

It was the policy of the followers of each of these religious systems to eliminate, as far as possible, all traces of the faith which had existed before, and in consequence the relics of the temples built during the ascendancy of each religion are few. Ala-ud-dín is said to have boasted that he had destroyed a thousand Hindú temples, and Aurangzeb is responsible for the destruction of nearly all the rest. From this iconoclasm and the natural process of decay, it has resulted that no

traces of any pre-Buddhist buildings can be found. On the north and north-east of the city Buddhist remains are found, the principal being the ruins of the vast monasteries of Sárnáth lying about 3½ miles north-east of the city, of which an account will be given in the article on Sárnáth.

Bakariyá Kund.

In the Álípur *muhallá*, in the north-west corner of the city, there are some undoubted Buddhist remains on the edge of the tank known as the Bakariyá Kund. On the western side of the tank is a large breastwork, on the stones of which are masons' marks similar to those found on the stones at Sárnáth. On the terrace there is a building now occupied by Musalmáns. The beams and slabs forming the roof are in some cases nine feet in length; and the roof is supported by three rows of immensely thick columns, the outer wall on the western side being strengthened by a buttress of stone 14 feet wide and 15 feet high. In front of this building are two terraces, one above the other, and beyond these another terrace, now isolated, but evidently connected with the others at some former time. On the eastern side of the tank, running parallel with it, is a mound 220 feet long by 90 broad, which might have been mistaken for the mud thrown up when excavating the tank were it not for remains of undoubted Buddhist origin. The vast extent over which the terraces extend, and the strength of the only extant building, tend to show that a large monastery must have existed here when Buddhism was the dominant religion.

Rájghát fort.

In the Rájghát fort there are also traces of other Buddhist remains. A Muhammadan mosque has been built of the materials, and the large number of stones sculptured with Buddhist devices prove that Rájghát fort, previously the residence of Hindú rulers, was the site of a Buddhist *vihara*, or monastery. In many other parts of the city, chiefly in the northern part, ancient Buddhist remains are found, and it is possible that in the future the site of other monasteries may be determined.

Mediæval Hindu remains.

There are only a few buildings extant that have remained unchanged since the mediæval Brahmanical period. The principal of these is the temple of Bríddkál on the northern side of the city. The legends connected with the temple ascribe to it a much older origin, and attribute to it the power of healing disease and prolonging life. The actual date of its erection is unknown, but it is evidently of great antiquity.

Muhammadan buildings.

There are more relics of the supremacy of the Muhammadán religion than of that of the ancient Hindúism or Buddhism. The smallness and insignificance, from an architectural

point of view, of most existing Hindú temples is the result of the destruction of all important Hindú fanes by Aurangzeb, and of the difficulties put in the way of devout Hindús who wished to erect temples to their deities during the reign of Muhammadan rulers. It was when the power of Muhammadan rulers in India was beginning to wane that the present Hindú temples were rebuilt, mostly from old materials, and in many cases even with Buddhist remains.

Mádhudás-ká-Deohrá.

The two principal mosques are the mosque built by Aurangzeb near Panchgangá Ghát known as Mádhudás-ká-Deohrá. The building is on the edge of a cliff which is breasted with ponderous stonework forming steps leading down to the river; the mosque itself, now hardly used, is not of much beauty or of great size; but its minarets are a prominent feature in Benares, and are of singular beauty and elegance. They are 146 feet high and only 8½ feet in diameter at the base, and are 15 inches out of the perpendicular.

Gyánbápi masjid.

The Gyánbápi Masjid, built by Aurangzeb on the ground cleared by demolition of the former temple of Bisheshwar, the spot most venerated by Hindús, is a speaking testimony of the hatred felt by the Muhammadan ruler, and his evident wish to hurt the feeling of the Hindús. In the front elevation is a row of pillars of Hindú or Buddhist origin, probably the spoils of some demolished temple. The Hindús now claim the courtyard between the mosque and wall as their own, and allow only one entrance to Musalmáns going to worship, this entrance being at the side of the wall. The close neighbourhood of the rival mosque and temple has resulted in frequent disputes between Hindú and Muhammadan partisans.

Mán Mandir observatory.

The only non-religious building that has any claim to antiquity is the celebrated Mán Mandir observatory, built in 1693 A.D. by Rájá Jai Sinh of Amber, who reformed the calendar for the emperor Muhammad Sháh. Pandit Bápu Deva Sástrí, C.I.E., has written an interesting account of this building, and describes the instruments, which are now mostly out of repair, in detail. The following are the principal of them:—

1.—A mural quadrant (*bhitti yantra*) the height of which is 11 feet, its length 9 feet 1¼ inches, and its breadth 1 foot and ⅓ inch. By means of it the sun's greatest declination and the latitude of the place can be determined.

2.—A gnomon termed *yantara-samrát*, 'prince of instruments.' This gnomon is just in the plane of the meridian; it is 4 feet 6 inches broad and 36 feet long, sloping and pointing to the north pole. On each side of the gnomon

are arcs of a circle divided in *ghátis* of six degrees, each of which are again sub-divided into six parts. This gnomon acts as a sun-dial.

3.—Near this sun-dial is a smaller mural quadrant.

4.—To the east of this instrument is an equinoctial circle made of stone; the diameter of the circle is 4 feet 7¼ inches.

5.—Again to the east is a smaller sun-dial.

6.—Near this instrument is one called a *chakragantra*, a circle of iron turning on an axis fastened to two walls, and pointing to the north pole. This is to show the declination of any star or planet. This instrument is much the worse for wear, and is wanting in some of the parts of which it originally consisted.

7.—To the east of this is an azimuth compass called a *siganná yantra*. In the centre is a cylindrical pillar 4 feet 2 inches high, the diameter of which is 3 feet 7½ inches; round this pillar is a circular wall 7 feet 3¼ inches. From it the breadth of the wall is 1 foot 6 inches, and its height just equal to that of the pillar. At a distance of 3 feet 2½ inches from this wall is another circular wall 2 feet ¾ inches broad, and twice the height of the inner wall. The upper part of both walls is graduated into 360 degrees, and shows the points of the compass with iron spikes to work the cardinal points.

8.—To the south of this instrument is another equinoctial circle, 6 feet 3 inches in diameter, from which the marks are totally effaced.

The later buildings of interest include some of the numerous temples, wells, and *ghâts*: all of these lay claim to be erected on spots famed for some deed of one of the numerous Hindú deities, and though of some age have all been built or rebuilt since the Muhammadan era.

Later Hindú temples.

Of temples first in point of religious veneration comes that of Visesvár or Bisheshwar dedicated to Síva. Bisheshwar is the principal Hindú deity in Benares, and all the inhabitants of Benares and the vast crowd of pilgrims that annually visit Benares come to worship at his shrine. The temple is not of striking dimensions, being only 51 feet high; nor has it any great pretension to beauty or delicacy of architecture. The temple is called by Europeans the Golden Temple, as the large dome of the quadrangle and the spire of the temple of Bisheshwar itself are covered with plates of gilded copper. The expense of gilding the dome was for some time borne by Rámjít Sinh of Láhor. Bisheshwar as king rules by a deputy called Bhairo or Bhaironáth, who is a sort of police magistrate of the city. His agents are stationed all along the Panchkosí Road, and are the idols

Temple of Bisheshwar.

and gods in the temples, who are supposed to act as watchmen, keeping enemies off the sacred building, and sending reports to Bhaironáth.

Temple of Bhaironáth.

The temple of Bhaironáth was only built about 50 years ago by Bájí Ráo of Poona, but it was built on the site of another temple to the same god, which was pulled down to admit of the present structure, which differs little from any ordinary temple, being built.

Temple of Annapúrná.

The temple of Annapúrná, the supplier of food, is much frequented by worshippers, probably owing to the dole of grain which is distributed there daily. The present building was erected in the last century by the rájá of Poona; it has a tower and dome supported by pillars, carved and ornamented in the usual Hindú style. In the quadrangle of this temple are shrines at each corner dedicated to the Sun, Gauri Shankar, Hanúmán or the monkey god, and the elephant-headed Ganesh respectively.

Temple of Ádí-Bisheshwar.

The temple of Ádí-Bisheshwar is about 150 yards from the temple of Bisheshwar, and derives its name from being dedicated to *Ádí-Bisheshwar, i.e.*, "the primeval lord of all." The building is about 60 feet high and is surmounted by a dome.

Temple of Durgá.

The temple of Durgá, with its fine tank, is situate at the southern end of the city and was built during the last century by the Marhatti Rání Bhawání. Lying as it does out of the crowded part of the city, where land is available at less cost, it has a fine tank, and quadrangle larger than that of most Benares temples. The main entrance is on the western side, in front of which near the road is a modern *naubat-kháná*, standing on twelve neatly carved pillars and open on all sides. On either side of the *naubat-kháná*, but more retired from the road, are two small temples. Between these temples are two stone pillars, one on the left hand side of the entrance to the temple about ten feet high, surmounted by a large figure of a lion sitting on its haunches. The other pillar is the altar, which, about two feet high, stands directly in front of the entrance. On it the heads of sacrificed animals are placed. Inside the quadrangle, in front of the idol, are two figures of lions more than life size, and under the dome, which is richly sculptured, sits the idol. In the alcoves around the quadrangle are several other idols, and the whole place is infested with troops of monkeys, said by natives to number 3,000; this estimate is, however, most probably above the real number.

Sacred *ghâts*, tanks, and wells.

Besides the temples of Benares, many *ghâts* and wells are accredited with great sanctity, and there are also tanks to which pilgrims flock to bathe. The legends connected with these places relate to incidents said to have happened centuries ago; but none of the

ghâts are very old, the destructive action of the river being constantly at work, so that no *ghât* lasts for more than a few generations at most. The principal *ghâts* are five in number :—

1. Así Sangam.—The junction of the Así and Ganges, at the southern boundary of the city.

2. Dasáswamedh.—There is a legend that Brahmá at the instigation of Síva performed the celebrated ten-horse sacrifice here, hence the name of the *ghât.*

3. Manikarniká Ghát, the holy burning-place of Hindús.

4. Panch Gangá Ghát. Supposed to be the confluence of five sacred rivers: the Dhútapápá, Jarnanada, Kirnanadí, Saraswatí and Gangá (Ganges). Of course only one, the Ganges, is visible.

5. Bárna Sangam.—The junction of the Barná and Ganges.

Amongst other *ghâts* worthy of notice Kedár Ghát—the rájá of Nágpúr's *ghât*—and Síndhiá's Ghát may be mentioned. The last is, however, now fast disappearing, although not yet finished, as inadequate foundations were given to the basement piles.

Of sacred wells may be noted—

1. The Gyán Bápí or Gyán Kúp, between the mosque of Aurangzeb and temple of Bisheswar, in which the god Síva is supposed to dwell. The meaning of the name is 'well of knowledge.'

2. Amrit Kund or Kúp, *i.e.*, 'well of immortality,' the water of which is held to be of great efficacy for the cure of skin diseases, including leprosy.

3. Nág Kúp, *i. e.*, 'serpent's well.' This well is doubtless of great antiquity, and the ward in which it is situated in the north-western part of the city, takes its name from it. An annual *melá* is held here; persons bathe in this well as a safeguard against snake bites.

Of sacred tanks three may be specially noted—

1. Manikarniká, near the *ghât* of that name. It is the duty of all pilgrims to bathe at this well.

2. Pichás-Mochan, or deliverance from demons. All persons living in Benares bathe here once a year, as also pilgrims, when they come, as a precaution against evil spirits.

3. Agastyá Kund.

In the city the modern buildings are few in number. The Prince of Wales' Hospital is situated on the main road to Rájghât from cantonments in muhallá Dínánáth-ká-golá. It is so called because the foundation-stone of the building was laid by His Highness the Prince of Wales in 1877. It was opened in 1881 by His Excel-

Modern buildings: Prince of Wales' Hospital.

lency the Viceroy; and consists of a main building facing the south and divided into two equal halves, one used for the male out-door patients alone, and the other for the females and children. In this building, towards the back, is a large hall called the operating ward, in which all the principal operations are performed. From this main building extend two wings composed of four wards on each side, the wings joining with each other towards the back of the hospital, and enclosing a large, very nearly circular, plot of ground in the centre left open in order to improve ventilation in the wards. In the western wing male in-door patients, and in the eastern females and children alone, are accommodated. The first ward in each side is used for surgical cases, the second for medical, the third for eye cases, and the fourth for contagious diseases. Situated close to the Wards for contagious diseases and towards the north is the *post-mortem* examination room. Thus, there are altogether nine wards, including the operating ward and excluding the *post-mortem* room, in which 76 patients can be accommodated, *viz.*, 40 on the male side, and 36 on the female and children side. Besides these, there are ten separate places for the accommodation of patients wishing to live with a friend or relative; in each of these there is accommodation for one patient and one or two friends. The main building is called the Mahárájá of Benares' Ward; the first ward on the male side is called the Vizianagram Ward, the second the Sayyid Ahmad Ward, and the third the Rájá of Bánsí Ward; the first ward on the female side is called the Sáh Gopál Dás Ward, the second the Sámbhu Naráyan Ward, and the third the Patní Mal Ward; the two wards for contagious diseases are called the Guru Dás Wards.

Town Hall.

The Town Hall, built at the sole expense of His Highness the late Mahárájá of Vizianagram, is a fine building, the style being mixed Hindú and Gothic. It is situated facing a garden planted on a reclaimed spot of ground in muhallá Maidágin. It contains a fine hall, suited for public meetings and entertainments, and well arranged court and committee rooms for the use of the special magistrates, who hold their courts in the buildings. From the terraced roof of this building a bird's-eye view of the city can be obtained; but the streets are so crowded and narrow that the view obtained is necessarily very incomplete and misleading.

Government College.

The Government College is described by the late Rev. M. A. Sherring as "a noble Gothic structure, of the perpendicular style, faced with Chunár free-stone." It was completed in 1853, and cost Government £12,690. This is exclusive of large sums given by private individuals, both European and native. The names of these gentle-

men are inscribed on the portions erected at their expense. The building is regarded by some as one of the most imposing yet erected by the British in India. Its architect was the late Major Kittoe. The centre tower is 75 feet high; the nave, 60 feet long, 30 feet wide, and 32 feet high; and the transept, 40 feet long, 20 feet wide, and 32 feet high. At each corner are smaller towers, connected by open arcades. North of the college, within its surrounding grounds, is a monolith pillar of red sandstone, 31½ feet high, which was discovered at Pahládpur in the Maháich parganah of the Gházípur district, and was placed here by order and at the expense of Mr. Thomason, late Lieutenant-Governor of the North-Western Provinces. It bears an inscription, somewhat defaced, in the Gupta character, a translation of which has been given in the Gházípur memoir (p. 54). On the east of the college grounds is a considerable collection of carved stones brought from Sárnáth, Bakariyá Kund, and other places in the neighbourhood.

Saráis.

The principal *saráis* are one at Aurangábád, one near the *Chauk* (Tati Sarái); and one at Rájghát near the Grand Trunk Road at the entrance to the city. These three *saráis* are all of considerable age, and are of the form seen in almost all cities in India, *viz.*, a large square, round which are rooms for the travellers. Each has the usual pretentious gateway so often seen in similar buildings. There is also a *dharamsálá* at Rájghát, on the south side of the river, built by Rái Naráyan Dás for the convenience of travellers; but as most visitors to Benares come into the city by rail and cross over by ferry or bridge of boats, this institution is not much used now.

Bridges.

There are two bridges over the Barná, one a stone bridge of three spans on the Grand Trunk Road, connecting the civil station with cantonments and leading to the north side of the city; and the other an iron bridge at Chaukághát, connecting the Azamgarh and Gházípur roads with the heart of the city.

Civil lines.

The principal buildings in the civil lines are:—

(1) Rájá Kálí Shankar's Asylum, a collection of small houses for the accommodation of blind and leprous pauper patients, which is supported by the funds left by Rájá Kálí Shankar, assisted by a grant-in-aid from Government.

(2) The Government divisional lunatic asylum.

(3) The central jail.

(4) The district jail.

(5) The office of the commissioner and agent to governor-general.

(6) The collector's office and revenue and magisterial courts. The treasury, tahsílí, municipal, district engineer's and police offices are in the compound. This building, which has been lately enlarged, was formerly used as the residency.

(7) The sessions judge's court and offices, with which are joined the courts of the subordinate civil judges.

(8) The London Mission Institute, a large school affiliated to the Calcutta University.

Cantonments.

The troops stationed here comprise one half-battalion of British Infantry, a battery of Artillery, and 6 companies of Native Infantry. The buildings necessary for the accommodation of these troops, residences for the officers, two hotels, the church, and sadr bázár, are the only ones in cantonments.

Sanitation.

No artificial drainage exists, but the sanitary condition of the civil lines and cantonments is fairly satisfactory. The houses are, with the exception of those in the sadr bázár, enclosed in separate compounds. The sanitation of the city is not so good. In most of the lanes of the city, drains run underneath the stone pavement and receive the impurities of the adjacent houses. Some run into vacant spaces, such as the Beniya and Bhúlotan Taláo, and some find their way in a larger drain running into the river at Dasáswamedh Ghát. The drainage of the city must be pronounced extremely imperfect, and it is a wonder that serious epidemics do not more often occur. This state of affairs has not been unnoticed, and various schemes have been proposed to effect a radical remedy. The difficulty of draining properly so large and crowded an area is self-evident, the expense must be considerable and the engineering obstacles not slight. An elaborate plan for draining and supplying the city with water has been prepared by the Government engineering staff, and is now (1882) under the consideration of the municipal authorities and Government, and there is no doubt that measures will soon be taken to permanently benefit the sanitary condition of the city.

Water-supply.

The drinking water of the wells of the station was analysed by Dr. May in 1868. He reported water to be abundant in supply and good in quality, the depth from the surface being from 35 to 40 feet, and in the rains 30 feet. The physical properties of the water in all the specimens analysed after passing through filter paper were good with an alkaline reaction.

Literary societies and educational institutions.

The literary societies of the city as well as its educational institutions have been noticed before (pp. 63, 64, 66). It is notorious that in Benares, devoted as it is to the pursuit of Hindúism, there is but little study of the *Vedas* now-a-days. There are two reasons to account for this: the first that the funds, by which the *pandits*, formerly engaged in this work, were supported, are now less liberally provided; and the second that the *pandits* themselves have found other objects for the exercise of their talents.

Manufactures.

Benares is not a manufacturing town. The only products for which it is famous are: (1) *kam-khwáb*, or cloth worked with gold and silver wire; (2) brass-ware; and (3) wooden toys. These articles are only purchased as luxuries; the demand is therefore limited, and their production requires only a limited number of hands.

Kam-khwáb.

The production of *kam-khwáb* is naturally divided into three different processes: (1) the weaving of the silk goods; (2) the working and preparing the wire; and (3) embroidering the silk goods with the wire. Any attempt to value the goods thus manufactured from such statistics as are kept up by the municipality would inevitably prove fallacious. These goods are not exported except by one or two merchants. Most of these articles are sold to the Hindú visitors who come to see the holy city, and although of the vast influx of such visitors only a small percentage purchase these goods, in the aggregate a very considerable amount is thus disposed of. Unembroidered silk goods are also sold to some extent. There are no particular guilds solely engaged in this manufacture. The silk weavers are principally Muhammadans, but Kunbís, Ahírs, Koerís, Brahmans, Rájputs, and others who have learnt the work are also employed; the only exception seems to be that the lower castes of Hindús are not much employed. The wire workers are principally taken from the Hindú castes above mentioned; Muhammadans are also employed, but to a small extent. The following table shows the number of persons in detail employed in this industry: the numbers naturally vary, but the figures here given will give a fair idea of the number of workmen supported by it:—

Workers in gold and silver wire, &c., ...				4,068.
Workers in silver wire (*bataiyá*)	...	...	...	796
Gold or silver wire drawers (*tár-kash*)	...	...	...	1,945
Wire beaters (*chaprat*)	...	...	...	514
Gold and silver lace makers	...	...	...	813
		Total	...	4,068

Silk-workers, &c., ...	1,861.
Silk *dhoti* weavers (*pitámbar*)	541
Polishers of silk thread (*dabkaiyá*)	54
Repairers of silk cloths (*rafúgar*)	52
Silk threadmakers	661
Silk-workers	403
Silk cloth weavers	141
Workers of wire on silk goods (*zardozi*)	348
Silk cloth sellers	128
Bead fringe makers	123
Total ...	1,861

Brass-ware.

Benares has been long celebrated, among Europeans especially, for a peculiar species of brass-ware. Ornamental vases, boxes, images and other articles are made and sold to travellers, but there is no large export trade. There is reason to fear that the industry has to some extent degenerated, since, as has been too often the case in India, the workmen not content with turning out articles of oriental design have taken to copying inferior European models. There is, however, a quaint beauty about the ware, when the design is oriental, though the industry is not characterised by any great fertility of invention. The elephant, horse, peacock, monkey, snake, and various kinds of leaf and flower make up the principal forms which it is sought to represent. The vessels having been made up, the outside is smoothened and the pattern indented by means of blunt chisels of various sizes; smaller parts, such as handles, knobs to covers, &c., are made separately and screwed on. In reality Benares is more the mart for this manufacture than the actual place where the articles are made, for the census papers only give 90 men engaged in this trade; the principal manufacturing place is Mirzapur. The trade is almost solely in the hands of the Kaserá caste.

Wooden toys.

The manufacture of wooden toys in Benares needs but passing notice. The toys are coloured and polished representations in wood of almost every article of household use among natives, and of European toys.

Trade.

Benares is not a trading centre, though from its position at the junction of the two lines of railway, the East India Railway and Oudh and Rohilkhand Railway, it naturally results that a good deal of traffic passes through it. Sugar, indigo, and saltpetre find their way into the city from the surrounding district, but when the Ganges bridge is completed, they will mostly pass straight through for conveyance to some other centre. It can hardly fail to result that the trade of Benares will still

further decline. The chief imports into the municipality, according to the official statement, with the quantity or value imported in 1881-82, were as follows:—grain (1,624,582 maunds), refined sugar (76,891 maunds), unrefined sugar (99,526 maunds), *ghí* (23,651 maunds), other articles of food (Rs. 278,452), animals for slaughter (Rs. 69,779), oil and oil-seeds (22,371 maunds), fuel (Rs. 239,455), building materials (Rs. 215,323), drugs and spices (Rs. 283,784), tobacco (32,288 maunds), European and native cloth (Rs. 2,474,911), and metals (31,986 maunds.)

Municipality.

The municipal committee of Benares consists at present of 25 members, whereof six sit by virtue of their office and the remainder by election. The income of the municipality is derived chiefly from an octroi tax falling in 1881-82 at the rate of Re. 0-14-2 on net receipts per head of population. The total income in 1881-82 was Rs. 221,051 (including a balance of Rs. 30,193 from the previous year). The total expenditure in the same year was Rs. 156,518, the chief items of which were collection (Rs. 12,031), head office (Rs. 4,393), original works (Rs. 16,346), repairs and maintenance of roads (Rs. 21,424), police (Rs. 44,031), education (Rs. 2,701), lighting (Rs. 8,265), watering roads (Rs. 4,250), charitable grants (Rs. 2,893), conservancy (Rs. 26,314), and miscellaneous (Rs. 12,879).

Fairs.

All the religious fairs common throughout India are celebrated by the Hindú community in Benares, and call for no special notice here. A list of the largest fairs is annexed, and an account of two fairs of local importance, *viz.*, the Burhwá Mangal and the Bharat-Miláp, is also given. For a more detailed account of the fairs celebrated in the city the reader is referred to the Rev. M. A. Sherring's *The Sacred City of the Hindús*, Chapter XVII.

Name and ostensible religious object.	Date.	Average approximate attendance.
Burhwá Mangal and Dangal.		
...	First or second week after *Holi* in March.	100,000
Bární Mela.		
To bathe in the Ganges	March or April (Chait) not every year.	100,000
Sun or moon eclipse.		
To bathe in the Ganges and give alms to the poor.	When eclipse occurs ...	100,000
Durgapúja and Rámlílá or Bharat Miláp.		
To worship in the holy city and to see celebration of the *lílá* of Rám.	October (Kuár)	50,000

Burhwá-Mangal melá.

The Burhwá-Mangal fair is peculiar to the city of Benares, and is quite unknown in other parts of the country. Its name is a corrupted form of Budhwá-Mangal, 'old Tuesday,' the day of its celebration at the time it was first instituted. It is only a century old, and originated, it is said, in the expiation that Rájá Balwant Sinh or Chait Sinh was obliged to make to the river Ganges in consequence of his having caused the death of a poor and innocent Bráhman. The cause of its institution has fallen out of mind, and the *melá* now forms a regular source of enjoyment, festivity, and mirth. It commences on the night of the first Tuesday following the red-powder (*holí*) festival, if the number of days intervening amounts to more than four or five, if not on the Tuesday after. The fair is held on the river, and boats and every form of craft procurable on the Ganges from Patna to Cawnpore are hired by the Benares people for its celebration. At night the river is studded with boats decorated in many an oriental fashion. The barges of the wealthier of the crowd are brilliantly lighted, and their decks strewn with carpets and converted into audience-rooms in which the company is amused with music and dancing. The craft of the shopkeepers of the city ply round with stores of all the articles which are usually in demand at such fairs, while the middle class and the poor enjoy themselves by listening to obscene jokes and songs. Men, women, and children, too poor to hire a boat or unable to obtain a seat on one hired by a friend, crowd the bank, and the city after midnight is practically deserted by all save the aged and infirm. The boats row up the river to the Durgá-jí Ghát, when the crews disembark, and proceed to worship at the shrine of Durgá-jí, which stands about a mile from the bank. Returning thence they re-embark, and by the Wednesday morning reach the Manikarniká Ghát. After having bathed, they devote themselves to eating and drinking. At 10 A.M. the fair commences again, the fleet collecting at the Manikarniká Ghát. Formerly the fair ended here; but it has become the custom to extend it for two days. The people return home on the Wednesday evening, and the fair does not begin again till Thursday night, when the boats meet by the Así Ghát, opposite the Rámnagar fort and palace. The night is again passed in dancing and similar amusements, and at dawn the boats proceed to the opposite bank, where the people first bathe, and then eat and drink. At about 11 A.M. the boats cross over to Rámnagar, where they join the mahárájá's fleet, and where they prolong the fair till after dark. The boats then leave Rámnagar, and the festival is at an end. The number of boats at its celebration is sometimes 3,000 or 4,000, and the gathering of worshippers, who come from all parts of India, is from 50,000 to 100,000. The festival has much in common

with the *holi* which it immediately follows, and is, like that festival, characterised by the use of abusive language and singing of obscene songs, by the throwing of red-powder, and by the excessive use of intoxicating drugs and liquors.

Bharat Miláp mela.

The Bharat Miláp is held on the 11th of the second half of the month of Kuár, and is the climax and termination of the Rámlílá festival. The duration of the Dasahrá celebration varies at different places, and, as at Benares there are several different celebrations of the Rámlílá, there are as many different Bharat Miláps held at different times and places. The most celebrated are the Chitrakot Bharat Miláp, the Rámnagar Bharat Miláp, and the Vizianagram Bharat Miláp. Of these three the first is the oldest and the most remarkable, and has at the same time more of a religious character than the others. It is celebrated at Náti-Imlí, between the city and cantonments. The fair commences in the afternoon and is over by dusk. There are no songs or theatricals, and the object of interest is the *bimán*, or car on which the figures of Hindú deities are carried. The car is drawn by men, who hope by their exertions to propitiate Rám. It starts from the Náti-Imlí, and its progress is hailed by shouts, uproar, and the deafening beat of drums. The spectators throw flowers and garlands at the deities on the car, and in return leaves of holy basil are thrown by persons on the car, to signify the propitiation of the god. The car stops at the garden of Rájá Patní Mal, the members of whose family come down to worship Rám and his companions. The car then proceeds to the house of Rájá Deo Naráyan Sinh, where Rám and Lachhman leave it, and enter a garden, and the fair terminates. The expenses of the fair are defrayed by subscriptions raised from rich inhabitants of the town, and the management of the fund is in the hands of a few Brahmans.

The Rámnagar Bharat Miláp is celebrated entirely at the expense of the mahárájá of Benares on the 12th of Kuár sudi, one day after the Chitrakot celebration. There is a grand illumination, and the people amuse themselves from sunset to midnight in enjoying the display which is provided for them.

The Vizianagram Bharat Miláp is celebrated in the same way as the Rámnagar one; it takes place some two days after the latter, and the scene of its celebration is close to Dasáswamedh.

Pilgrimage of the Panch-kosí.

It will not be out of place, in connection with religious fairs, to mention the pilgrimage of the Panch-kosí, which should be performed by every Hindú resident of Benares twice a year. The object of the pilgrimage is to remove any defilement which may have been contracted during the year. The journey must be performed on foot, and

the pilgrims must bathe both at the beginning and the end of the daily march. The pilgrimage lasts for six days; the point for beginning and completing it being Manikarniká Ghát. On the last stage from Kapildhárá to Manikarniká Ghát each pilgrim has to scatter grains of barley on the ground in honour of Síva.

History.

The history of the city has been incidentally touched upon in different parts of this notice. Originally the most sacred city devoted to the practice of the Hindú religion, it was for 800 years, beginning at the sixth century B.C., the home of Buddhism in India. In the fourth century A.D., Hindúism reasserted its supremacy, and retained it till the city was taken by Muhammad Ghorí in 1194 A.D. The different Musalmán dynasties kept it in their possession for 600 years, during which period the cultivation of the Hindú religion was restrained by fire and sword. In the 18th century the Oudh wazírs obtained possession of Benares, and towards its close the family of Mansá Rám rose to power, and the city again became, what it has continued to be ever since, the metropolis of Hindúism. The history of the Benares rájás, of the cession of the city to the English, and of the events of the Mutiny in 1857, will be found in the portion of this notice dealing with the history of the district.

Boundaries, area, &c.

Chandaulí.—South-eastern tahsíl of the district, including the parganahs of Barhaul, Barah, Dhús, Mawaí, Mahwárí, Majhwár, Narwan, and Rálhúpur. It is bounded on the north and east by the Gházípur district; on the south-east by the Sháhabad district of Lower Bengal; on the south by the Mirzapur district; and on the west by the Ganges, which separates it from the huzúr tahsíl. The total area according to the latest official statement (1881) was 419·0 square miles, of which 330·0 were cultivated, 15·7 cultivable, and 73·3 barren; and the area paying Government revenue or quit-rent was 413·5 square miles (325·7 cultivated, 15·4 cultivable, and 72·4 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 280,824; or, with local-rates and cesses, (excluding patwárís'), Rs. 326,428. The amount of rent, including local cesses paid by cultivators, was Rs. 666,171.

Population.

According to the census of 1881, the tahsíl contained 685 inhabited villages: of which 315 had less than 200 inhabitants; 219 between 200 and 500; 119 between 500 and 1,000; 27 between 1,000 and 2,000; four between 2,000 and 3,000; none between 3,000 and 5,000; and only one more than 5,000, *viz.*, Rámnagar, which had a population of 11,859 (5,799 females). The total population of the tahsíl was 240,698 (120,670 females), giving a density of 574·4 to the square mile.

Classified according to religion, there were 221,024 Hindús (110,635 females); 19,557 Musalmáns (9,984 females); and 117 Christians (51 females).

General aspects.

In parganah Barhaul of this tahsíl is situated the Rahil *jhíl*, which, although the largest lake in the district, dries up completely in the hot weather. Tracts covered with *úsar* are not uncommon, and the parganahs that do not border on the Ganges are marshy in character. This may be attributed to the deficiencies in the natural drainage of the tahsíl as, except where the Gadhaí and the Chandraprabhá intersect and carry off the surface drainage waters into the Karmnásá, the surplus waters have no outlet. The tahsíl is well situated as regards means of communication, though not so well-favoured in this matter as the sadr tahsíl. The main line of the East Indian Railway traverses its whole length from east to west, and has stations at Sakaldíhá, Dína, and Mughal Sarái; from the last of them a branch line runs to Dumrí, on the Ganges, opposite Benares city. The only metalled road of importance is the Grand Trunk Road, which, entering the district at Naubatpur on the Karmnásá, passes through Chandauli and Mughal Sarái, and crosses the Ganges by a ferry at Dumrí. But several important unmetalled roads radiate from the village of Chandauli as a centre, and afford means of communication with other districts and inter-communication between different parts of the tahsíl itself. There are three principal stations of the Great Trigonometrical Survey in the tahsíl, *viz.*, Barhaní, Hirdepur, and Sikri; their latitudes, longitudes, and heights above mean sea-level have been given in Part I. (page 8).

Landholders.

The mahárájá of Benares is the principal landowner in the tahsíl, owning property in every parganah except Barah and Mawaí. Chhatrís are the most numerous proprietors in every parganah except Rálhúpur. Next in importance are the Musalmáns, who are found in the greatest numbers in Barah. Brahmans are found more or less in all parganahs, and Káyaths in parganahs Barhaul, Barah, Mahwárí, and Mawaí. Agarwálá Baniás own property in Mawaí and Rálhúpur, and Kurmís in Majhwár.

Cultivators.

The most important cultivators are Kunbís, as in the Benares tahsíl, and next to them the most numerous are Binds, Chamárs, and Dusádhs.

Soils.

Dúmat and *matiyár* soils are met with in equal proportions in parganahs Barhaul and Dhús. Three-quarters of the area in Majhwár is *dúmat*, and the rest is *matiyár*. These soils exist in reversed proportions in Narwan. In Barah and Mawaí half the land

consists of *baldá*, and the remaining half of *dúmat* and *matiyár* in equal proportions. In Mahwárí and Rálhúpur *dúmat* is by far the most prevalent soil. Irrigation is carried on by means of wells, and from tanks by lift.

Fiscal history.

All the parganahs of the Chandaulí tahsíl were included at the time of Akbar in the sarkár of Chunár, and have not since then undergone any modification of name, except Barah, which was then known as Tánda, but this name is still held by two villages in the modern parganah. Parganah Majhwár is theoretically divided into seven talukas separately assessed by Mr. Duncan in 1789 A.D., *viz.*, Mádhupur, Mustafápur, Jasari, Fathpur, Chandaulí, Harna, and Sikri. The boundaries of these are so intermingled that practically the talukas have no separate existence. The realisation of the Government demand on them has always been a matter of difficulty. The revision of settlement in this tahsíl was completed by Mr. Wylly, the boundary settlement having previously been performed by Mr. Raikes. The revised settlement took effect from the 1st May, 1842. The following table will show the revenue of the different parganahs making up the Chandaulí tahsíl (i.) in 1789-90, (ii.) in 1852, (iii.) in the last year for which statistics are available (1881). The incidence of the revenue per cultivated area in each parganah are also given. The rate varies from Re. 0-14-11 in Narwan to Rs. 2-15-2 in Rálhúpur.

Parganah.	Revenue of Mr. Duncan's settlement, 1789-90.	Revenue of 1852.	Revenue of 1881.	Incidence of revenue per acre on cultivated area in 1852.	Incidence of revenue per acre on cultivated area in 1881.
	Rs.	Rs.	Rs.	Rs. a. p.	Rs. a. p.
Barhaul ...	30,225	32,912	32,968	1 3 5	1 1 3
Barah ...	42,482	42,505	42,505	1 15 8	1 1 4
Dhús ...	26,804	28,092	27,978	1 11 0	1 8 3
Mawaí ...	19,357	20,929	20,664	3 0 5	2 8 3
Mahwárí ...	19,788	23,982	24,114	1 11 10	1 10 7
Majhwár ...	27,765	40,975	40,939	1 1 10	1 0 2
Narwan ...	55,700	57,212	57,113	0 15 9	0 14 11
Rálhúpur ...	3,687	35,055	34,543	3 9 8	2 15 2

Chandaulí.—Head-quarters of the Chandaulí tahsíl; is situated in parganah Majhwár on the Grand Trunk Road, 20 miles east-south-east from the civil station of Benares. Latitude 25°-15′-10″; longitude 83°-19′-36″. Population (1881) 1,906 (883 females), for the most part Chamárs, Kalwárs, and Brighubansí Rájputs. It was founded by one Chandra Sáh, a Barhauliá Rájput of the family of Narotam Rái, after whom it was called Chandraulí, which in process of time became Chandaulí. One hundred and twelve years ago Jai Sinh

and Maha Sinh, the zamíndárs, were dilatory about paying their rent, and were conquered and expelled by Manullah Khán, an apostate Gaharwár Rájput of Kera in Mirzapur. In 1857 the rebels came to plunder the tahsílí, but the records had been despatched to Benares, and were saved. A *gosain*, Banwárí Dás, saved the tahsílí from being burnt—a service which procured for him a reward of Rs. 100 from Government. The railway has diminished the former importance of the bázár. Chandaulí contains an imperial post-office, a second-class police-station, a tahsílí, a dispensary, and a tahsílí school. On Tuesdays and Saturdays there is a market for the sale of country cloth and corn. There are a sugar and an indigo manufactory here, and the ruins of a fort built by Shujan Sáh and Bhopat Sáh.

Chandrautí.—Small village in parganah Katehar of the sadr tahsíl; situated on the left bank of the Ganges, 14 miles north-east from Benares. Latitude 25°-28′-0″; longitude 83°-10′-03″. Population (1881) 488 (287 females), consisting principally of Ahírs, Chamárs, and Raghubansí Rájputs. It was the seat of the great Raghubansí chief, Doman Deo, 300 years ago. He built a fine massive fort here on the banks of the Ganges, which still remains. Doman Deo named the place after a woman of the tribe, Chandravatí. There are two Jain temples here, one mosque, and a branch indigo-factory. The place figures conspicuously in the Rájput traditions of the district.

Chaubepur.—Village in parganah Katehar of the huzúr tahsíl; is situated on the Benares and Gházípur road, 10 miles north-east from the civil station of Benares. Latitude 25°-26′-56″; longitude 83°-08′-23″. Population (1881) 213 (56 females), principally Ahírs and Koerís. The estate was given 300 years ago in *muáfi* by Doman Deo to Jagata Chaube, his family priest (*purohít*), whence the name Chaubepur is applied only to the land appertaining to the village. The village itself is called Jujhárpattí, so called from its being the scene of a fight (*jujhár*) between the Káyaths and Rájputs. In Jujhárpattí, are the Chaubepur bázár, police-station (first-class), post-office (imperial), and sarái. There was formerly a munsif's court here. A cloth bázár is held every Friday.

Cholápur.—Village in the Katehar parganah of the sadr tahsíl; is situated in the Benares-Azamgarh road, 10 miles north from the civil station of Benares. Latitude 25°-28′-15″; longitude 83°-02′-41″. Population (1881) 383 (140 females), principally Brahmans and Chamárs. There is a third-class police-station and an imperial post-office.

Dándupur.—Village in parganah Pandraha of the sadr tahsíl; distant about 16 miles west-north-west from Sikraul, the civil station of Benares. Latitude 25°-25′-14″; longitude 82°-45′-08″. Population (1881) 1,611 (772

females), consisting for the most part of Sarwariá Brahmans. It contains two bázárs, the Puráni Bázár and the Naí Bázár. The village is said to have been founded some 500 years ago by Dándu Rái Bhúinhár, whence its name. The Puráni Bázár was founded by Samain Sinh 150 years ago, and the Naí Bázár by Sítal Prasád Sinh in 1835 A.D. The place is now on the decline owing to diversion of traffic caused by the making of the metalled road to Jaunpur. The place contains two mosques, and on every Saturday, Tuesday, and Thursday, there is a market held, at which corn, country cloth, and vegetables are dealt in. There is also some little sugar manufactured here.

Dehát Amánat.—Southern parganah of the Benares tahsíl, includes parganah Lohtá, which, however, is still considered a separate taluka. The Ganges forms half the boundary of Dehát Amánat, separating it from parganah Rálhúpur of the Chandauli tahsíl and parganahs Bhúili and Chunár of the Mirzapur district, in order from east to south; the Barná river on the north separates it from parganahs Jálhúpur and Shiupur; while parganah Kaswár forms the remaining northern and the entire western boundary. The total area, including the taluka of Lohtá, according to latest official statement (1881) was 53·5 square miles, of which 36·8 were cultivated, 7·3 cultivable, and 9·4 barren: and the area paying Government revenue or quit-rent was 47·8 square miles (35·2 cultivated, 5·4 cultivable, and 7·2 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exist, water advantage, but not water-rates) was Rs. 53,494; or, with local-rates and cesses (excluding *patwáris'*), Rs. 60,367. The amount of rent, including local cesses, paid by cultivators was Rs. 127,372. Population (1881) 211,107 (118,689 females) living in 134 villages. See further under BENARES TAHSÍL.

Dhaurahrá.—Large village in parganah Katehar of the Benares tahsíl; situated at the junction of the Nánd and Gúmti rivers, about 14 miles north-east from the civil station of Benares. Latitude 25°-29′-29″; longitude 83°-08′-40″. Population (1881) 3,445 (1,739 females), for the most part Bhars, Ahírs, and Raghubansí Rájputs. It has a parganah school.

Dhús.—A southern parganah of the Chandauli tahsíl: is bounded on the north by parganah Barhaul; on the east by parganah Majhwár; on the south by parganah Bhúílí of the Mirzapur district; and on the west by parganahs Ráhlúpur, Mawaí, and Mahwárí. The total area according to the latest official statement (1881) was 45·8 square miles, of which 31·0 were cultivated, 1·7 cultivable, and 13·1 barren; and the area paying Government revenue or quit-rent was 42·9 square miles (28·6 cultivated, 1·6 cultivable, 12·7 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where

such exists, water advantage, but not water-rates) was Rs. 27,978; or, with local rates and cesses (excluding *patwáris'*), Rs. 32,512. The amount of rent, including local cesses, paid by cultivators was Rs. 77,164. Population (1881) 24,529 (12,140 females) living in 71 villages. See further under CHANDAULÍ TAHSÍL.

Dumrí.—Village in parganah Rálhúpur of the Chandaulí tahsíl; is situated on the Grand Trunk Road where it crosses the Ganges at Rájghát, four miles east from the civil station of Benares, and 14 miles west-north-west from Chandauli. Latitude 25°-18′-20″; longitude 83°-04′-20″. Population (1881) 814 (313 females), for the most part Kunbís. It was founded some 80 years ago, and the bázár in 1864 A.D., when the railway between Benares and Mughal Sarái, of which the Benares terminus is situated here, was opened. There is a spacious *dharmsálá* for travellers, an imperial post-office, a mosque, and a temple. The latter is a *sati* temple, built to commemorate the *sati* of the wife of a rájá who died on a pilgrimage to Benares.

Family Domains.—The family domains of the maháráját of Benares include the parganahs of Bhadohí and Kerá Mangraur in the Mirzapur district and the Kaswár Rájá parganah of this district. The two former have been described in the notice of the Mirzapur district; the latter lies to the south-east of the sadr tahsíl of this district, which bounds it on the north and east, while to the south and west lies the district of Mirzapur. The smaller sub-divisions that form its boundaries are—in the north, parganahs Pandraha, Athgáon, and Shiupur; in the east, parganah Dehát Amánat; in the south, parganah Karyát Síkhar and taluka Majhwá; and in the west, parganah Bhadohí. The total area according to the latest official statement (1881) was 119·0 square miles, of which 80·7 were cultivated, 6·1 cultivable, and 32·2 barren; and the area paying Government revenue or quit-rent was 111·8 square miles (73·5 cultivated, 6·1 cultivable, 32·2 barren). The amount of payment to Government, whether land-revenue or quit rent (including, where such exists, water advantage, but not water-rates) was Rs. 125,360; or, with local rates and cesses (excluding patwáris'), Rs. 130,501. The amount of rent, including local cesses, paid by cultivators was Rs. 196,289.

Boundaries, area, &c.

According to the census of 1881, the portion of the Family Domains included in this district contained 281 inhabited villages: of which 136 had less than 200 inhabitants; 93 between 200 and 500; 38 between 500 and 1,000; 12 between 1,000 and 2,000; and two between 2,000 and 8,000. There were no villages containing more than 5,000 inhabitants. The total population was 89,473 (44,134 females),

Population.

giving a density of 751 8 to the square mile. Classified according to religion, there were 85,465 Hindús (42,153 females); 4,007 Musalmáns (1,981 females); and one Christian (of the male sex).

General aspects.

From the head-quarters of the tahsíli, parganah Kaswár Rájá is sometimes called tahsíl Gangápur. Embedded in it lie the isolated tracts that make up the parganah of Kaswár Sarkár. It is traversed from east to west by the Grand Trunk Road, which passes Mohan Sarái, Rájá Taláo, Mirzá Murád, and Tamáchabad. The Barná forms the northern boundary of the parganah, and drains the greater portion of it.

Fiscal history.

Kaswár contains several sub-divisions and talukas, of which the most clearly defined are Gangápur, Hathi, Karnádándí, and Jakhní. The revenue of the parganah of Kaswár Rájá at the time of Akbar cannot be ascertained, but including the parganahs of Kaswár Sarkár and Afrád, it is given in the *Ain-i-Akbarí* as 3,143,400 *dáms*, or Rs. 78,585. The word Afrád means pieces, and the old parganah of Afrád consisted of several detached villages in different parganahs, to which Sir H. Elliot assigns a position between Katehar, Kaswár, Benares, and Kolah, the greater portion being situated in Kaswár. It would appear to have existed till the commencement of our rule, as Mr. Duncan, in his report on the permanent settlement, speaks of the Dehát Muttafarakát having been assessed separately. At the permanent settlement of the district, no *mufassál* or detailed settlement of parganah Kaswár Rájá was made with occupants subordinate to the rájá, the resident having purposely abstained from interference lest the rájá should have grounds for discontent; nor was the parganah included in Mr. Chester's revision of settlement. The revenue of Kaswár Rája in 1852 and 1881 was Rs. 125,360, and of Kaswár Sarkár Rs. 50,985 in 1852 and Rs. 50,206 in 1881.

Gangápur.—Tahsíl conterminous with parganah Kaswár Rájá of the Family Domains of the Mahárájá of Benares. See FAMILY DOMAINS.

Jálhúpur.—Parganah of the sadr tahsíl; is bounded on the north by parganah Katehar; on the east and south by the Ganges, which separates it from parganah Mahwárí on the east and parganah Mawai on the south; and on the west by parganahs Dehát Amánat and Shiupur. The total area according to the latest official statement (1881) was 43·1 square miles, of which 29·7 were cultivated, 3·5 cultivable, and 9·9 barren; and the area paying Government revenue or quit-rent was 40·6 square miles (28·3 cultivated, 2·7 cultivable, 9·6 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 44,606; or, with local-rates and cesses (excluding

patwárís'), Rs. 49,386. The amount of rent, including local cesses, paid by cultivators was Rs. 67,314. Population (1881) 26,816 (13,667 females) living in 58 villages. See further under BENARES TAHSÍL.

Jálhúpur.—Principal village of parganah Jálhúpur of the sadr tahsíl; is situated on the unmetalled road between Benares and Balúághát, 10 miles north-east from the former place. Latitude 22°-22′-46″; longitude 83°-09′-57″. Population (1881) 1,609 (821 females), consisting principally of Chamárs and Raghubansí Rájputs. The bázár was founded 200 years ago by one Shiu Lál Sinh, Raghubansí. It contains two temples and an old Rájput fort. Adjoining it is the Ramná or deer preserves of the maháráját of Benares.

Kaithí.—Large agricultural village in parganah Katehar of the Benares tahsíl; is situated on the metalled road between Benares and Gházípur, 16 miles north-east from the civil station of Benares, and one mile south from the junction of the Gúmti and Ganges rivers. Latitude 25°-29′-30″; longitude 83°-12′-00″. Population (1881) 2,173 (1,174 females), consisting for the most part of Raghubansí Rájputs and Chamárs. It was founded 200 years ago by Bádal Shankar, a Raghubansí. It contains several temples, one of which has a fair every year celebrated in its honour. The village is proclaimed under the Infanticide Act. The Gúmti, a mile or more beyond the village, is crossed by a bridge of boats in the dry season.

Kaswar Rájá.—See FAMILY DOMAINS.

Kaswár Sarkár.—Parganah of the Benares tahsíl, consisting of isolated tracts embedded in parganah Kaswár Rájá of the Family Domains of the Mahárája of Benares. The total area according to the latest official statement (1881) was 43·9 square miles, of which 32·9 were cultivated, 3·8 cultivable, and 7·2 barren; and the area paying Government revenue or quit-rent was 43·8 square miles (32·9 cultivated, 3·8 cultivable, and 7·1 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 50,206; or, with local rates and cesses (excluding *patwárís'*), Rs. 55,457. The amount of rent, including local cesses, paid by cultivators was Rs. 78,112. Population (1881) 30,090 (14,865 females) living in 119 villages. See further under BENARES TAHSÍL.

Katehar.—Parganah of the huzúr tahsíl; is bounded on the north by parganah Sultánípur and the Gúmti; on the east by the Ganges; on the south by parganahs Jálhúpur, Shiupur, and Athgáon; and on the west by the Kol Aslá parganah. The total area according to the latest official statement (1881) was 103·7 square miles, of which 79·1 were cultivated, 9·7 cultivable, and 14·9

barren; and the area paying Government revenue or quit-rent was 102·3 square miles (78·1 cultivated, 9·6 cultivable, and 14·6 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 100,249; or, with local rates and cesses (excluding *patwáris'*), Rs. 111,969. The amount of rent, including local cesses, paid by cultivators was Rs. 177,231. Population (1881) 73,975 (37,119 females) living in 192 villages. See further under BENARES TAHSÍL.

Khajarí.—Large village in parganah Shiupur of the Benares tahsíl, about a mile from the collector's offices at Sikraul. Latitude 25°-20′-41″; longitude 83°-2′-3″. Population (1881) 2,772 (1,440 females), consisting principally of Musalmáns and Loniás. It is principally an agricultural suburb, but has a reputation for its business in book-binding.

Kol Aslá.—A northern parganah of the Benares tahsíl: is bounded on the north by the Jaunpur district; on the east by parganah Katehar; on the south by parganah Athgáon; and on the west by parganah Pandraha. The total area according to the latest official statement (1881) was 86·8 square miles, of which 59·4 were cultivated, 8·7 cultivable, and 18·7 barren; and the area paying Government revenue or quit-rent was 86·6 square miles (59·4 cultivated, 8·6 cultivable, and 18·6 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 87,331; or, with local-rates and cesses (excluding *patwáris'*), Rs. 97,351. The amount of rent, including local cesses, paid by cultivators was Rs. 144,164. Population (1881) 70,062 (34,451 females) living in 137 villages. See further under BENARES TAHSÍL.

Lohtá.—Taluka in DEHÁT AMÁNAT PARGANAH, which see.

Lohtá.—Village in the Lohtá taluka of the Lohtá-Dehát-Amánat parganah of the Benares tahsíl; is situated about one mile north of the Grand Trunk Road between Benares and Allahabad, and four miles south-west from the civil station of Benares. Latitude 25°-18′-27″; longitude 82°-58′-23″. Population (1881) 2,299 (1,175 females), principally Koerís, Brahmans, and Musalmáns. Lohtá formerly gave its name to a parganah which has now been incorporated with Dehát Amánat, and the whole called Lohtá Dehát Amánat. There is some sugar manufactured here.

Mahwárí.—An irregular-shaped parganah in the Chandaulí tahsíl: is bounded on the north by the Barah parganah; on the east by parganahs Barah, Barhaul, and Dhús; on the south by parganah Mawaí; and on the west by the Ganges. The total area according to the latest official statement (1881) was

32·7 square miles, of which 24·2 were cultivated, 1·1 cultivable, and 7·4 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 24,114; or, with local rates and cesses (excluding *patwáris'*) Rs. 27,144. The amount of rent, including local cesses, paid by cultivators was Rs. 52,621. Population (1881) 19,445 (9,753 females) living in 65 villages. See further under CHANDAULÍ TAHSÍL.

Majhwár.—Southernmost parganah of the Chandaulí tahsíl: is bounded on the north by parganah Barhaul; on the east by parganah Narwan; on the south by the Mirzapur district; and on the west by parganah Dhús. The total area according to the latest official statement (1881) was 75·9 square miles, of which 63·0 were cultivated, 3·1 cultivable, and 9·8 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 40,939; or, with local rates and cesses (excluding *patwáris'*), Rs. 49,395. The amount of rent, including local cesses, paid by cultivators was Rs. 102,878. Population (1881) 45,445 (22,866 females) living in 140 villages. See further under CHANDAULÍ TAHSÍL.

Mawaí.—Small triangular-shaped parganah in the Chandaulí tahsíl: is bounded on the north by the Ganges; on the east by parganahs Mahwárí and Dhús; and on the west by the Rálhúpur parganah. The total area according to the latest official statement (1881) was 17·8 square miles, of which 12·7 were cultivated, 0·2 cultivable, and 4·9 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent, including, where such exists, water advantage, but not water-rates) was Rs. 20,664; or, with local rates and cesses (excluding *patwáris'*) Rs. 22,882. The amount of rent, including local cesses, paid by cultivators was Rs. 36,678. Population (1881) 12,089 (6,090 females). See further under CHANDAULÍ TAHSÍL.

Mirzá Murád.—Village in parganah Kaswár Rájá of the Family Domains; is situated on the Grand Trunk Road, 14 miles south-west from the civil station of Benares. Latitude 25°-17′-13″; longitude 82°-48′-53″. Population (1881) 1,810 (896 females), principally Brahmans and Musalmáns. It contains a first-class police-station, an imperial post-office, and a parganah school.

Mughal Saráí or Mughal Chak.—The site of the junction of the East Indian Railway main line with the Benares branch. It is situated in parganah Dhús of the Chandaulí tahsíl on the Grand Trunk Road, 10 miles east-south-east from the

civil station of Benares, and 9 miles west from Chandaulí. Latitude 25°-16′-32″; longitude 83°-10′-56″. Population (1881) 1,118 (313 females . Mughal Chak or Sarái, which gives the name to the station, was founded 135 years ago by two Mughal traders. It is in itself an unimportant place; but the railway has caused a new bázár to spring up, the inhabitants of which are mostly Chamárs and railway employés. Close to Mughal Sarái is the village of 'Álínagar, which, in 1881, contained 1,250 inhabitants (651 females). It was founded 260 years ago by one 'Alí Khán. There is a third-class police-station here, an imperial post-office, and a fort built by Abdhút Sinh, a servant of Balwant Sinh. The inhabitants are principally Ahírs. It is one mile south of the Mughal Sarái railway station.

Narwan.—Easternmost parganah of the Chandaulí tahsíl: is bounded on the north and east by the Gházípur district; on the south by the Sháhabad district of Lower Bengal; and on the west by parganahs Majhwár and Barhaul of this district. The total area according to the latest official statement (1881) was 105·6 square miles, of which 95·5 were cultivated, 2·3 cultivable, and 7·8 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 57,113; or, with local rates and cesses (excluding *patwáris'*, Rs. 69,065. The amount of rent, including local cesses, paid by cultivators was Rs. 1,55,224. Population (1881) 43,681 (21,986 females) living in 124 villages. See further under CHANDAULÍ TAHSÍL.

Naubatpur.—Village in parganah Narwan of the Chandaulí tahsíl: is situated on the Grand Trunk Road, 26 miles east south-east from the civil station of Benares, and 8 miles west from Chandaulí, at the point where the road crosses the Karmnásá river, which bounds the district on the south-eastern side. Latitude 25°-14′-48″; longitude 83°-27′-40″. Population (1881) 948 (439 females), principally Musalmáns, Brahmans, and Bhúinhárs. The river is crossed here by a fine stone bridge built by Rájá Patní Mal Bahádur some years ago. The village was founded by Bisrám Sinh, a tahsíldár of Rájá Balwant Sinh's giving it its name from a tradition connected with the place. Near the present site is a mound covered with *débris*, which evidences the existence of some pretentious building there formerly. Tradition says that one Nabí Khán, the *ámil* of the Dehli emperor, used to reside there, and that the place, which then extended from the hill to the present bázár, was called, after him, Nabínagar. During this man's office a drum or gong (*naubat*) used to be beaten at his gate, from which Bisrám Sinh took the name of Naubatpur. On

the mound is a masonry well, the water of which is supposed to be of some efficacy in cases of fever. There is also a masonry sarái built by Bisrám Singh, a road bungalow, and a temple. Being on the high road between Benares and Calcutta, it was a place of some importance before the opening of the East Indian Railway.

Pandraha.—Westernmost parganah of the Benares tahsíl: is bounded on the west and north by Jaunpur; on the east by parganahs Kol Aslá and Athgáon; and on the south by parganah Kaswár Rájá of the Family Domains of the maháráját of Benares. The total area according to the latest official statement (1881) was 48·4 square miles, of which 33·7 were cultivated, 8·2 cultivable, and 6·5 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates), was Rs. 59,701; or, with local rates and cesses, (excluding *patwárís'*) Rs. 65,151. The amount of rent, including local cesses paid by cultivators, was Rs. 89,397. Population (1881) 36,396 (18,013 females), living in 102 villages. See further under BENARES TAHSÍL.

Phúlpur.—Bázár in parganah Kol Aslá, huzúr tahsíl; is situated on the Benares and Jaunpur road, 18 miles north-west from Benares. Latitude 25°-31′-09″; longitude 82°-51′-11″. Its population in 1881 was 858 (393 females), consisting for the most part of Kunbís and Sarwariá Brahmans. The zamíndárí rights are owned by Bhúinhárs. The village was founded about the middle of the 18th century by Ráni Guláb Kunwar. The popular story is, that the neighbourhood at that time was very sparsely inhabited, and went by the name of Maddú. The daughter of the Pindrah chief selected a piece of land from this place, built a bázár there, and to it attached a portion of land from each of the adjacent estates. The naming of the newly-formed village is thus described. The ráni, reviewing her handiwork, exclaimed: "I've taken small slices of land from several villages as they pluck flowers from plants, so we'll christen the new place the 'flower village,' or *Phúlpur*." Formerly, when it lay on the only highway to Oudh, to which sarkár Benares was then subordinate, it was a place of some consequence, being the halting-place between Jaunpur and Benares. Now it is an insignificant bázár owing most of its consequence to a first-class police-station and an imperial post-office. Its loss of importance is due to the division of the traffic by the other good road now open to Oudh. Formerly there was a fine sarái here; now it is a ruin. The railway station called by the name of the bázár is situated in Khálispur, about a mile and a-half to the south-east.

Pindrah.—Large village in parganah Kol Aslá, huzúr tahsíl; is situated on the Benares-Jaunpur road, about 14 miles north-west from the civil station of Benares. Latitude 25°-29′-05″; longitude 82°-52′-06″. Population (1881) 3,238 (1,612 females). The inhabitants are principally Brahmans and Bhúinhárs. The village is commanded by a massive fort, the residence in the middle of the 18th century of Thákur Kripá Náth Sinh and Thákur Bariár Sinh, the father of Raní Guláb Kunwar, the wife of Balwant Sinh. The ráni opposed Shujá-ud-daula, the viceroy of Oudh, on his expedition to Benares to oust Balwant Sinh in 1749 A.D., and made so successful an attack on the nawáb's forces as to elicit his admiration for her heroism, and to procure her an honourable reception in the royal camp, which ended in her obtaining most favourable terms. There is a parganah school. Half a mile from Pindrah is the small village of Aslá. A ruined palace and the traditions held by the inhabitants show that this now insignificant village was once a place of importance. It was the residence of a deputy of the Dehli emperor in the time of Sháh Jahán. There is a Persian inscription carved on stone 36 inches long and 24 broad, which is called *tilak-bír* (*i.e.*, a thing to take an oath on). It is held in high reverence by the inhabitants of the neighbourhood. Near the ruined building is a grave said to be that of Mír Muhammad, the local governor. The story of his downfall is as follows:—Bikram Sáh, a Bhúinhár zamíndár, used to reside at Bikrampur, an adjoining village. He was sent for by the governor and when he came he omitted to make his obeisance. For this slight he was ordered to be sawn into two pieces—an act of atrocity which resulted in Mír Muhammad's dismissal. The inscription is simply an evidence of the insecurity of private property even so late as Sháh Jahán's reign. It threatens the destroyer of the building it is designed to protect with such punishment, if a Musalmán, as would be the due of one who killed a pig in a mosque, and if a Hindú, of one who killed a cow in Jagarnáth's temple. It is dated 1039 Hijri, in the second year of Sháh Jahan's reign.

Rálhúpur.—Westernmost parganah of the Chandaulí tahsíl: is bounded on the west and north-west by the Ganges; on the north by the Mawaí parganah; on the east by parganahs Mawaí and Dhús; and on the south by the Mirzapur district. The total area according to the latest official statement (1881) was 28·5 square miles, of which 18·6 was cultivated, 1·2 cultivable, and 8·7 barren; and the area paying Government revenue or quit-rent was 28·2 square miles (18·3 cultivated, 1·2 cultivable, and 8·7 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 34,543; or, with

local rates and cesses (excluding *patwárís*), Rs. 38,126. The amount of rent, including local cesses, paid by cultivators was Rs. 63,254. Population (1881) 29,417 (14,342 females) living in 52 villages. See further under CHANDAULÍ TAHSÍL.

Rámgarh.—Large village in parganah Barah of the Chandaulí tahsíl; distance 18 miles north-east from the civil station of Benares, and 16 miles north from Chandaulí. Latitude 25°-27′-44″; longitude 83°-17′-22″. It was founded by Nág Mal, the ancestor of the Raghubansí Rájputs. Population (1881) 2,606 (1,303 females), for the most part of Raghubansí Rajpúts. In an adjoining village, Bhairauth, is a fort of great antiquity, known by tradition as the residence of Bhárata, the general of the Pándava army in the Mahábhárátic war. In Ajgará, another neighbouring village, there is a tank which is always spoken of as 'the royal tank,' *bádsháhí*, which is supposed to confirm the tradition. The place contains a famous temple called Rámsháha, the *quondam* residence of Kina Rám, a *fakír* of great local fame. He lived 125 years ago, and having been a saint of blameless life, his shrine is a great place of pilgrimage. He was buried in muhallá Kirm Khand in Benares. All the villages in the tahsíl contribute one rupee annually to the support of this shrine, which also has a considerable amount of *muáfí* land attached to it. The water of a well built by Kina Rám and called Rám Ságar, is supposed to cure fevers. Every Tuesday and Friday a cloth market is held here.

Rámnagar.—Large town in parganah Rálhúpur, tahsíl Chandaulí; is situated on the right bank of the Ganges just above Benares city, four miles south-east from the civil station of Sikraul, and 16 miles west from Chandaulí. Latitude 25°-15′-47″; longitude 83°-4′-20″. By the census of 1881 the area was 215 acres, with a total population of 11,859 (5,799 females), giving a density of 55 to the acre. The Hindús numbered 9,382 (4,541 females), and the Musalmáns 2,477 (1,258 females). The former were chiefly Brahmans and Bhúinhárs.

The following is a statement of the occupations followed by more than 40 males [1]:—(I.) Persons employed by Government or Municipality, 134: (III.) ministers of the Hindú religion, 61: (XII.) domestic servants, 314; others engaged in attendance, 170: (XV.) palanquin keepers and bearers, 57: (XVI.) boat-owners and boatmen, 114: (XVIII.) cultivators and tenants, 233; agricultural labourers, 115: (XIX.) horse-keepers and elephant-drivers, 124; fowlers (*chimár*), 48: (XXIX.) tailors, 57; shoe-makers and sellers, 41; washermen, 44; barbers, 41: (XXX.) corn and flour dealers, 80; greengrocers and fruiterers, 62: (XXXII.) leaf plate makers, 42: (XXXIII.) excavators and road labourers, 46; blacksmiths, 46: (XXIV.) general labourers, 315; overseers, 334; writers (*muharrir*), 54; persons in undefined service (*naukarí*), 292: (XXXV.) beggars, 87.

[1] Roman numerals indicate the classes in the census returns.

Till the rise of the Benares rájás, Rámnagar consisted of what is now an insignificant portion of it, *viz.*, Rámnagar Kuhná or old Rámnagar. In 1750 A.D., Balwant Sinh selected it for his residence, and built his massive fort on the banks of the Ganges, ever since the palace of his descendants. The palace rises loftily on the banks of the Ganges, and is the picture of a feudal castle. It encloses a temple dedicated to Vyasá, in whose honour a fair is celebrated every Monday and Friday in the month of Mágh (January-February). Balwant Sinh is also said to have built streets and a masonry square (*chauk*). His successor, Chait Sinh, continued to embellish the town, and among the monuments of his taste remaining are a most lovely tank and a richly-adorned temple at a garden residence just beyond the bázár. The present importance of the town is of course much less than during the ascendancy of the Benares rájás, when the place was crowded with the soldiery and the multitudinous followers of a *quasi*-independent court.

The form of the modern town has in great part been determined by two remarkably broad (about 50 feet) and well-kept central roadways. The main one runs directly east from the fort, and is bisected at right-angles by the second. It is spanned by a *tirpauliá*, or gateway of three arches, just beyond the present square (*chauk*). This gives the town, as seen from the fort, a rather imposing appearance. Where the principal roadways cross each other are situated several masonry houses of ornamental appearance; here also are the principal shops of the town. But nowhere has any building been allowed to encroach upon the roadways; and for ventilation the town could not have been better built. The houses are mostly mud-built and tile-roofed, but the shops along the two principal roadways are of masonry. The site of the town is level throughout, but it drains well by natural waterways to the Ganges. From this river principally the people take their drinking water, but wells are numerous and water is also taken from them for this purpose. The following is a list of the wards, or *muhallás*:—

1. Rámnagar Kuhná Mullábí Tolá (old Rámnagar).
2. Bázitpur.
3. Golághát.
4. Tatheri Bázár.
5. Nímak Bázár (west).
6. Nímak Bázár (east).
7. Tillána Til Kháná.
8. Tappa Patuá Tolá.
9. Sarái Naká and Gurha Nálá.
10. Bázár Pem Sinh.
11. Lohárí Tolá.
12. Rattapurá.

A considerable trade, especially in grain, centres at Rámnagar. The *golá*, or grain-market, situated near the fort, is a small square with busy grain-shops. The town enjoys a speciality in the manufacture of riding-whips and wicker-work stools and chairs (*morhá*). In the southern outskirt is a sarái, which consists of a square enclosure of mud huts, but it is well kept. There is a

second-class police-station, which is located in a masonry house at the side of the northern roadway. There are also an imperial post-office and an English school. The Rámlílá melá held here in Kuár (September-October) has been alluded to in the article on Benares city.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 319 from the preceding year, gave a total income of Rs. 2,037. The expenditure, which was on police (Rs 744), public works (Rs. 243), and conservancy (Rs. 523), amounted to Rs. 1,510. The returns showed 2,700 houses, of which 1,473 were assessed with the tax, the incidence being Rs. 1-2-4¾ per house assessed, and Re. 0-2-3½ per head of population.

Rohaniá.—Third-class police-station in the Dehát Amánat parganah and sadr tahsíl; is situated on the Grand Trunk Road, 6 miles south-west from the civil station of Benares. Latitude 25°-17′-08″; longitude 82°-58′-07″. The village adjoining is Gobindpur containing, in 1881, 149 inhabitants (57 females), chiefly Kunbís. There is a district post-office here.

Sakaldíhá.—Town in parganah Barhaul of the Chandaulí tahsíl; distant about 20 miles east from the civil station of Benares, and 6 miles north from Chandaulí. Latitude 25°-20′-28″; longitude 83°-19′-08″. Population (1881) 2,880 (1,516 females), for the most part Muhammadans, Brahmans, and Barhauliá Rájputs. Before the present village was founded, the site was called Shuklpurá, on account of a village of that name having formerly stood at or near the situation of the present one. The name is still given to a place adjoining Sakaldíhá. One hundred and sixty years ago the present village was built by Achchail Sinh, a Barhauliá. It was once a place of great importance, being the residence of the leaders of the Barhauliá clan. It is now on the decline notwithstanding its proximity to the railway, owing to the Barhauliás having shared the same fate as most of the landed aristocracy of the district. There is a third-class police-station here, an imperial post-office, an English and a Hindi school. Two miles off at Chattarbhújpur is the Sakaldíhá station of the East Indian Railway, near which is a temple of Koleshar Náth, built by Achchail Sinh, where a great fair is held every Phálgun (February-March). On Mondays and Thursdays are held at Sakaldíhá markets of grain, cloth, vegetables, fish, sweetmeats, and brass and iron vessels. There are also a considerable number of shops for the sale of the articles most in demand in an ordinary small bázár. There are a fort of Achchail Sinh, four sugar manufactories, two mosques, and four temples.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82, the house-tax thereby imposed, together with a balance of Rs. 42 from the preceding year, gave a total income of Rs. 349. The expenditure, which was only on police, amounted to Rs. 210. The returns showed 583 houses, of which 420 were assessed with the tax, the incidence being Re. 0-11-7 per house assessed, and Re. 0-1-8¼ per head of population.

Sárnáth[1]—The site of the great Buddhist establishment described both by Fa Hian and Hwen Thsang; lies three to three and a-half miles to the north of the city of Benares. The name, though usually applied to the great Buddhist tower of which the real name is Dhamek, properly belongs to a small Brahmanical temple situated on the west bank of the lake. Sárnáth is generally explained to mean 'great lord,' a title applied to Mahádeo, but General Cunningham interprets it to be an abbreviation of *Sárangganátha*, or the 'Lord of the Deer.' This title, while it would be applicable to Mahádeo, would also be singularly appropriate for Buddha, who is represented to have roamed in the neighbouring woods as the king of a herd of deer.

Of the ruins found at Sárnáth some date, perhaps, from the sixth or seventh century of the present era, while others are ascribed to a period several hundred years before. The remains consist of two large towers, separated from one another by a distance of half a mile. Between them lies an extensive mound, consisting of brick and stone ruins of other buildings. The extent of this mound is half a mile by a quarter of a mile, and its surface is strewn with broken bricks, and here and there a mutilated statue. On the east of the mound lies the Narokar or Sárang Tál, 3,000 feet long by 1,000 feet broad. It communicates on the north-east with the Chandokar, or Chandra Tál, a tank of much the same size, which in turn communicates to the north with a long narrow sheet of water half a mile in length, the name of which is the Nayá Tál. The surroundings of the ruins are the village of Baráhí on the north-east, Guranpur on the west, and a wood lying between the brick tower (Chaukandí) and the stone tower (Dhamek).

The stone tower Dhamek.

The name Dhamek is derived by General Cunningham from the Sanskrit '*Dharmmogradesaka*,' or 'Preacher of *Dharmma*,' and the building to which it is applied, is described by him as a solid round tower, 93 feet in diameter at the base and 110 feet in height above the surrounding ruins, but 128 feet above the general level of the country. The foundation or basement, which is made of very large bricks, has a depth of 28 feet below the level of the ruins, but is sunk only 10 feet below the surface of the country. The lower part of the tower, to a height of 43 feet, is built entirely of stone from one of the Chunár quarries, and with the exception of the upper five courses, the whole of this part of the building is a solid mass of stone, and each stone, even in the very heart of the mass, is

[1] The account of Sárnáth has been taken from General Cunningham's description of it in Volume I. of the *Reports of the Archæological Survey of India*, and from Sherring's *Sacred City of the Hindús*.

secured to its neighbours by iron cramps. The upper portion of the tower is built entirely of large bricks, and General Cunningham considers that it was originally plastered over, and not encased in stone.

The lower part of the monument has eight projecting faces, each 21 feet 6 inches in width with intervals of 15 feet between them. In each of the faces, at a height of 24 feet above the ground, there is a semicircular-headed niche, 5½ feet in width, and the same in height. In each niche there is a pedestal; but the statues, which are conjectured by General Cunningham to have been life-sized figures of Buddha as the Teacher, are all wanting. Seven of the eight projecting faces are richly decorated with flower foliage. The carving of some of the faces has been completed, of others it is incomplete. About nine feet below the niches there is a triple band of ornament which encircles the entire building. The upper band, which is the smallest of the three, is decorated with carved imitations of flowers, and the ornamentation of the centre band consists of geometrical figures. The lowest band is decorated with representations of the lotus plant and flower, and on the south-south-west side of it occur the only forms of animal life that are depicted. These consist of a human figure seated on a lotus flower, of several pairs of Brahmani geese in different positions among the lotus plants, and of a frog. The carving of this band is thus described by General Cunningham: "The attitudes of the birds are all good; and even that of the human figure is easy, though formal. The lotus scroll, with its flowing lines of graceful stalk, mingled with tender ends, and full blown flowers, and delicate leaves, is very rich and very beautiful." The shape of the building, which is a tall, round tower surmounted by a dome, seems to indicate that it belongs to the latest period of Buddhist architecture.

The relic chamber.

About 140 yards to the west of the tower Dhamek is an excavated chamber, in which a large number of images and other relics have been found. The chamber is circular, and about 12 feet below the level of the ground. Its diameter is 57 feet 4 inches at 3 feet above the ground, and it is enclosed by a wall 16½ feet thick, built of bricks. The lower portion of the wall appears to be older than the upper part, and is built in a more solid and lasting way. The excavations carried on at this ruin have been too often made with a view of despoiling it, rather than of assisting antiquarian research. This was notably the case with those made by Bábú Jagat Sinh, the diwán of the rája of Benares, in 1794. The materials taken from the ruin were carted away in order to build Jagatganj. His workmen found in this chamber 27 feet below the surface two boxes of stone and marble one inside the other: the inner vessel, which was

described by Mr. Jonathan Duncan, the resident, containing some human bones, some pearls, some gold leaves, and other valueless jewels. The second box, which in 1794 was again committed to the ground, was discovered in 1835 by General Cunningham, through the agency of one of the workmen who had been employed in 1794. At the time that these boxes were discovered in 1794, a statue of Buddha, bearing an inscription dated *Samvat* 1083 (1026 A.D.) was found. The statue was recovered in a mutilated state by Major Kittoe in Jagatganj. The inscription was intact, and the following is a translation of it, which has, however, probably been altered by the *pandits* who translated it: "Mahi Pála, rájá of Gauda, having worshiped the lotus-like foot of Sri Dhámarán grown in the lake of Váránasí, and having for its moss the hair of prosperous kings, caused to be erected in Kásí hundreds of Isána, and Chitraghonta Sri Sthira Pála, and his younger brother, Sri Vasanta Pála, having restored religion, raised this tower with an inner chamber, and eight niches." General Cunningham is of opinion that the original relic *stupa* became ruinous, and was repaired by Sthira Pála and Vasanta Pála in A.D. 1026.

The mound Chaukandí.

The mound Chaukandí lies 2,500 feet to the south of the great tower Dhamek. The mound is 74 feet high, and on it is an octagonal building, which rises 23 feet 8 inches higher. An inscription on the building records that it was built in the reign of Humáyun to commemorate his ascent of the mound. Examination of it has shown that the building was not a relic tower, and it is conjectured by General Cunningham that it is ruin of a *stupa* described by Hwen Thsang as lying to the south-west of the monastery, and rising to no less than 300 feet in height. Hwen Thsang says that the tower was half a mile from the monastery, the exact distance that Chaukandí is from Dhamek, and there appears good ground for believing that the tower described by him is identical with Chaukandí.

The monastery.

Other excavations, made at different times by General Cunningham, the late Major Kittoe, and Mr. E. Thomas, have established the fact that the walls and foundations lying on the mound between the towers Dhamek and Chaukandí are all that remains of what was once a large monastery. The investigations go further to prove that this monastery was built on the remains of a still earlier building.

A very great number of sculptured images and bas-reliefs have been found among the buildings, representing in many instances the teacher Buddha. Another interesting relic, of which numbers have been found, is the *chaitya*, a small vessel of baked clay, flat below, and ending in a blunt point above.

When the bottom is removed, a seal inscription, containing a confession of the Buddhist faith, is discovered. It was the custom to make a votive offering of the *chaitya*, and it is uncertain whether the hundreds of *chaityas* discovered in one place in the ruins had been offered before the statue of Buddha, or had been manufactured by the monks of the monastery for sale to pilgrims wishing to make an offering.

Destruction of the monastery.

There are numerous signs to show that the monastery must have been destroyed by fire when the followers of the Buddhist religion were expelled from India in the eleventh or twelfth century of the present era. The heaps of ashes found among the ruins, the concealed images, the uncooked food, and the melted remains of what must have been the cooking-vessels of the monks, are all speaking evidence of the theory that the monastery was fired by the persecuting followers of another creed, and that its destruction was not the work of an accident. The existence of so many sacred buildings at Sárnáth, a considerable number of them built between the visit of Fa Hian to India in the fifth century A.D. and of Hwen Thsang two centuries later, testifies to the fact that Buddhism, though sensibly on the decline at the latter period, still retained a considerable amount of innate vigour. The fact that the sacred buildings of Sárnáth were largely added to in this interval may be evidence of an expiring effort on the part of Buddhism to regain the position from which it had been slowly, but surely, receding; an effort succeeded, it would appear, by a violent and determined attack on the believers in that faith by the followers of a hostile creed.

Sayyidrájá (also known as **Kaliánpur**).—Bázár in parganah Narwan of the Chandauli tahsíl; is situated on the Grand Trunk Road, 24 miles east-south-east from the civil station of Benares, and five miles east from Chandauli. Latitude 25°-15′-12″; longitude 83°-23′-56″. Population (1881) 1,602 (819 females), for the most part Koerís and Brighubansí Rájputs. It was founded some 360 years ago by one Sayyid Rájá Ahmad of Karáa Mánikpur in Allahabad. He made it over to one Kalián Tiwárí, whence the name Kaliánpur. The massiveness of the ruins found about here show that some imposing buildings formerly existed here. Sayyid Rája Ahmad's tomb is still preserved, and is the object of some adoration: and there also remain a masonry sarái and a well built by him. There was till lately an inscription on the well, but it has now crumbled away. The place contains a third-class police-station, a district post-office, two temples, and three mosques.

Connected with Sayyidrájá is the village of Shiwapur, which is also called Baijnáthganj and Harnáthpur. It was founded 135 years ago by Baij-

náth Sinh of Karauná, a courtier of rájá Balwant Sinh's court. He built a fort here and a bázár, which he called Baijnáthganj. This bázár passed into the hands of Harnáth and Shiva Sinh, who both sought to perpetuate their names in it, whence the names Harnáthpur and Shiwapur. The former built a fort here. The village is only known officially as Shiwapur. When the Grand Trunk Road was the line of all the traffic between the upper parts of the country and Calcutta, before the opening of the railway, this place was of some importance. Its inhabitants are principally Musalmáns, Agrahrí Baniás, and Brahmans. There is a market held every Sunday, Monday, and Wednesday, at which cloth, cotton, string, oil, and *ghí* are dealt in. *Daris*, sugar, and brass vessels are manufactured here.

Shiupur.—Parganah of the sadr tahsíl: is bounded on the north by the Katehar parganah; on the east by the Jálhúpur parganah; on the south by the Barná, which separates it from the Dehát Amánat parganah; on the west by the Kaswár Rájá parganah; and on the north-west by the Athgáon parganah. The total area according to the latest official statement (1881) was 32·9 square miles, of which 25·0 were cultivated, 3·3 cultivable, and 4·6 barren; and the area paying Government revenue or quit-rent was 28·8 square miles (22·2 cultivated, 3·1 cultivable, and 3·5 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 36,891; or, with local rates and cesses (excluding *patwáris*) Rs. 41,830. The amount of rent, including local cesses, paid by cultivators was Rs. 66,224. Population (1881) 50,121 (23,597 females) living in 108 villages. See further under BENARES TAHSÍL.

Shiupur.—Town in parganah Shiupur of the Benares tahsíl; is situated on the Benares-Jaunpur road, one mile north-west from the civil station of Benares. Latitude 25°-21′-21″; longitude 83°-00′-00″. Population (1881) 1,907 (961 females), for the most part Kasarwání Baniás and Brahmans. It is a thriving mart with an abundance of grain and sweetmeat shops, and with some fame for its manufactures of iron vessels and manufacturing implements. It is situated within the circuit of the *Panchkosí* Road, which encircles Benares; and it is named after the patron saint of Benares, Síva. Fa Hian calls Benares Ispatana, the city of Síva. Perhaps Shiupur was an old name for all contained within the circumference of the *Panchkosí* Road, and with the lapse of time been dropped except with reference to this suburb. It contains a fine *sarái*. The railway station called by its name is situated at Bharlái, about a mile to the north-west.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 79 from the preceding year, gave a total income of Rs. 402. The expenditure, which was on police (Rs. 108) and conservancy (Rs. 126), amounted to Rs. 234. The returns showed 493 houses, of which 393 were assessed with the tax, the incidence being Re. 0-13-¾ per house assessed, and Re. 0-2-2¾ per head of population.

Shiwapur.—SEE SAYYIDRÁJÁ.

Síghra.—The missionary station of Benares bordering the city on the west. It is situated on the metalled road running from the Cantonment railway station to Rámnagar, about a mile south of the former. On the east of the road are built the orphanage and the educational institutions mentioned in Part III. Opposite the orphanage in the obtuse angle formed by this road and the metalled road from the city of Benares to the village of Marwádíh, is the church, which faces the north. It is built in a large compound, in which also are situated the dwelling-houses of the Missionaries. To the west of the church, on the road to Marwádíh, is the native Christian settlement, surrounded by fields of barley, wheat, and *arhar*. The houses are of mud, but are very regularly built, and are far higher and roomier than the usual native cottages. The cemetery, which contains a few masonry and stone monuments, all of recent date, is in the extreme west of the suburb.

Sikraul or **Sikraur.**—The civil station and cantonment of Benares. The civil station is situated in parganah Shiupur and the cantonments in parganah Dehát Amánat. See further under BENARES CITY.

Sindhorá.—Village in the Kol Aslá parganah of the Benares tahsíl; is situated on the unmetalled road between Benares and Karákat in the Jaunpur district, 16 miles north-north-west from the civil station of Benares. Latitude 25°-32′-13″; longitude 82°-58′-28″. Population (1881) 1,985 (974 females), principally Chamárs, Brahmans, and Kándu Baniás. It is a large mart for grain and cloth, and some sugar is manufactured here. There is a police outpost.

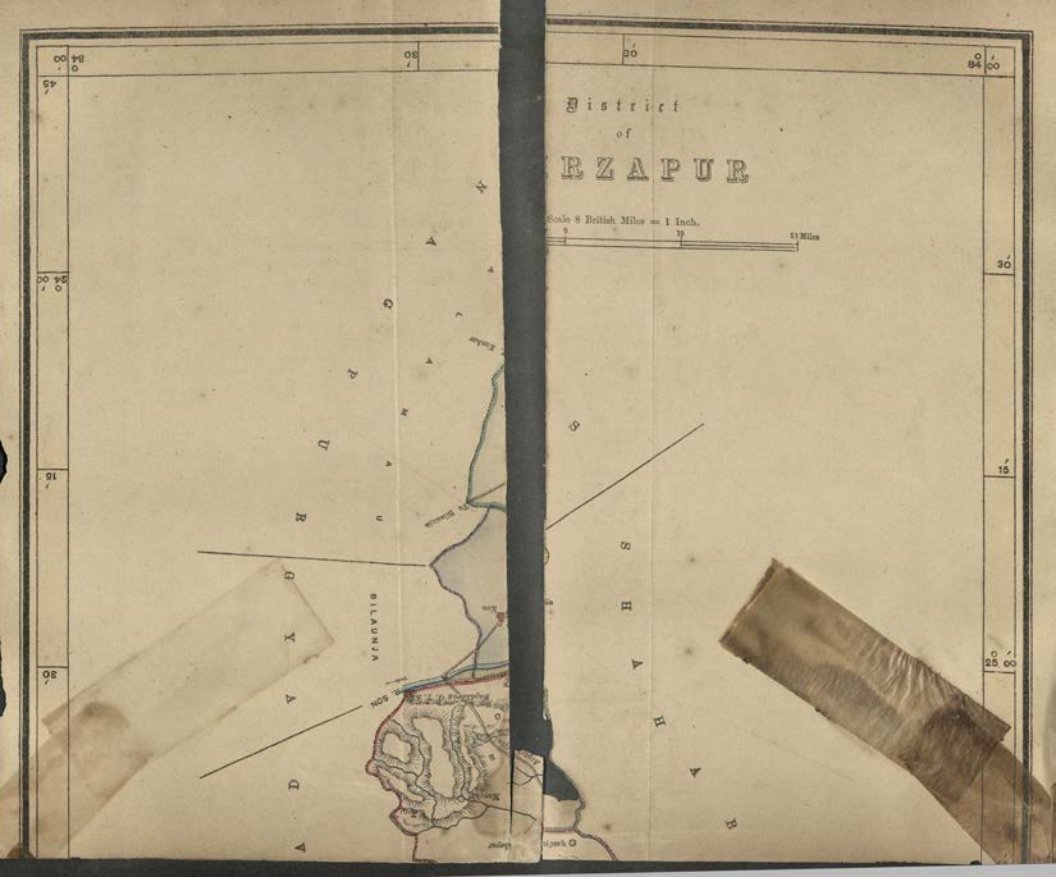
Sultánípur.—A northern parganah of the Benares tahsíl; is bounded on the south by the Katehar parganah, and surrounded on all the remaining sides by the district of Jaunpur, from which on its eastern side it is separated by the Gúmtí. The total area according to the latest official statement (1881) was 11·9 square miles, of which 8·0 were cultivated, 0·6 cultivable, and 3·3 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 9,674; or, with local rates and cesses (excluding *patwáris'*), Rs. 10,742. The amount of rent

including local cesses, paid by cultivators was Rs. 18,918. Population (1881) 7,919 (3,924 females) living in 30 villages. See further under BENARES TAHSÍL.

Sultánípur.—The chief place in parganah Sultánípur of the sadr tahsíl; is situated near the Gúmti, a mile west of the Benares and Niyár unmetalled road, and about 14 miles due north of the civil station of Benares. Latitude 25°-33′-11″; longitude 83°-03′-42″. Population (1881) 561 (295 females), consisting principally of Ahírs and Raghubansí Rájputs.

Tárí.—Village in parganah Pandraha sadr tahsíl; distant 14 miles north-west from Benares civil station. Latitude 25°-28′-47″; longitude 82°-47′-08″. Population (1881) 526 (281 females), for the most part Kalwárs and Bisen Rájputs. The name is stated to be a derivative of Táreshar or Tárakeshar, there having been a shrine of Mahádeo Tárakesvara there from time immemorial. There are two divisions of Tárí, one Tárí bázár, and the other Tárí village. The latter is stated to have been founded by Bhagel Sáh, a Bisen Rájput, 200 years ago. Fifty years after this, one Kází Zahúr Muhammad, the *ámil* of the Dehlí emperor, built a fort here, and founded the bázár apart from the village. It contains few temples, among them that of Mahádeo (Tárakeshar), three mosques, and one *imámbárá*. There are markets held every Sunday, Tuesday, and Thursday, at which corn, country cloths, cotton, and string are bought and sold. Sugar is manufactured in some quantity.

REFERENCES.
Imperial Towns
Tahsil Stations
Police
Post Office
Tree or Bore of the above tahsil
G. T. Stations
Roads Metalled
Unmetalled
Ferry
Village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R. SON
SHAHAB

STATISTICAL,

DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

NORTH-WESTERN PROVINCES OF INDIA.

VOL. XIV.

PART II.—MIRZAPUR.

COMPILED BY

W. GRIERSON JACKSON,

BENGAL CIVIL SERVICE,

AND EDITED BY

F. H. FISHER, B.A., LOND.,

BENGAL CIVIL SERVICE.

ALLAHABAD:

NORTH-WESTERN PROVINCES AND OUDH GOVERNMENT PRESS.

1883.

PREFACE TO MIRZAPUR.

In 1871-73 a few materials, in the shape of answers to printed queries, were deposited in the Mirzapur Gazetteer file, and there remained, untouched and unadded to, until the compiler of the present notice undertook the task of preparing them for the press. He reports that the collected materials turned out of slight value, and that he had to rely on his own inquiries for most of the facts. In the case of a district so little known as Mirzapur, much of it wild hill-country, sparsely-populated, and inaccessible to wheeled traffic, where, moreover, until quite recently no survey worthy of the name had taken place, it was a task of almost insurmountable difficulty to obtain accurate information, or, in some cases, any information at all. That Mr. Jackson should have succeeded so well in the very short time he had to do the work in, is sufficient proof of the zeal with which he undertook the task and the persistence with which he carried it through. He was, unfortunately, compelled to take leave to England in January, 1883, before Part IV. had been all compiled; but he left behind him ample notes and references to authorities which enabled the work to be finished in his absence. Acknowledgments are due to Mr. A. Cadell, C.S., a former Collector of Mirzapur, for his kindness in revising the proofs and putting right many matters of error that had slipt in. The excellent map prefixed was prepared especially for this volume by Colonel Anderson, B.S.C., Deputy Superintendent of the Mirzapur Revenue Survey, and merits the warmest acknowledgment.

Naini Tal;
The 7th August, 1883.

F. H. F.

ERRATA TO MIRZAPUR.

Page	Line	For	Read
10	19	the Singrauli parganah ...	"South Mirzapur"
21	3 from bottom ...	results.	resulted.
	Table, 6 of column 2,	27	24
	Table, 15 ditto ...	35	32
	Table, 16 ditto ...	112	108
	Table, 18 ditto ...	112	64
30	Table, 4 ditto 4,	18	12
	Table, 6 ditto ...	135	85
	Table, 9 ditto ...	20	16
	Table, 19 ditto ...	31	24
35	19	*muculatus*	*maculatus*
37	2 from bottom of last column of table.	Ougeinia	Eugenia
49	12	seris	serfs
59	6 from bottom of second column of table.	Dudhi.	Dúdhi)
	Table, 3 of column 9...	108	180
61	Table, 5 ditto 11...	3,206	3,260
	Table, 6 ditto ..	4,525	4,552
	Table, 8 ditto ...	882	828
ib.	9 from bottom ...	females and	females) and
63	Head line	Statistics of Infirmities ...	Brahmans
65	Ditto	Brahmans.	Rájputs
ib.	1	custed	ousted
67	Head line	Rájputs	Other Castes
ib.	1 from bottom of foot-note 2.	page 70	page 69
68	First indentation ...	íra	Ahírs
69	Table, 4 of column 1,	Baumánas	Banmánas
69	Table, 30 ditto ...	Kharwár[3]	Kharwár[2]
69	Table, 17 ditto 2,	Small trader (2)	Small trader (?)
71	5	71	69
80	Foot-note	See	[1]See
ib.	Ditto	74	72
83	Ditto	63	61
84	Ditto	[2]This	[1]This
86	Last line	Theaverage	The average
87	Head line	Fiscal	Fiscal history.
88	Foot-note ...	[3]Mr.	[1]Mr.
89	11	in (deference)	in deference
91	17	*tahsíl*[1]	*tahsíl*
95	Foot-note	(*Vide*	[1] *Vide*
98	Second indentation ...	Alienation	Alienations
ib.	Ditto	Bámgarh	Rámgarh
104	13	*Naurarát*	Naurátra
105	Indentation ...	Weight	Weights
ib.	Last line	*pails*	*pailás.*
107	4	*sayar*	*sáyar*
108	16 from bottom ...	(these)	these
117	2 ditto	thev	they
118	8 ditto	thefall	the fall
120	Last line	brothers.	brothers,
122	14 ditto	rájawas	rája was

Page	Line	For	Read
129	12	Áli	'Alí
137	11	attaching	attacking
143	9 from bottom ...	Nogode	Nagod
144	14 from bottom ...	come	came
ib.	10 ditto ...	aud	and
145	8 of first column ...	Argurh	Argarh
153	12	Argurh	Argarh
ib.	15 from bottom ...	(road metalled	road (metalled
155	13 ditto ...	session	cession
156	10 ditto ...	p. 54	p. 54.]
157	5	zamíndár	zamíndár,
ib.	16	kánúngos	kánúngos
163	3	Jaunpnr	Jaunpur
165	18	*Tabakát-i Nasiri*	*Tabakát-i-Násiri*
167	1	boundarie	boundaries
ib.	3 from bottom ...	valley, ...	valley of
174	12 ditto ...	*Hindu*	(*Hindu*
186	2 and 3 do. ...	tapa	tappa
187	10 ditto ...	nex twe	next we
210	2	Kitto, ...	Kittoe,
218	14	Mandihan	Mandihán
223	5 from bottom ...	taluka	taluka ;
228	13	Sultanpur	Sultánpur
ib.	10 from bottom ...	Uj	Új

STATISTICAL, DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

NORTH-WESTERN PROVINCES.

MIRZAPUR DISTRICT.

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PART I.

GEOGRAPHICAL AND DESCRIPTIVE.

Boundaries, areas, &c.

MIRZAPUR,[1] the most southern district of the Benares Division, lies between 23° 52′ and 25° 32′ of north latitude and 82° 10′ and 83° 36′ of east longitude.[2] It is bounded on the north by the adjacent districts of Jaunpur and Benares, with which in the earlier days of the Company's rule it formed one administration; on the east by the Bengal districts of Sháhábad and Lohárdagá; on the south by the tributary state of Sargúja; and on the west by Allahabad and the territories of the Rewah State. The district has no natural boundaries, the only part where the Ganges forms the boundary being for about eight miles on the north between the Chunár and Benares tahsíls. The adjoining sub-divisions of surrounding districts or states are, in Jaunpur, tahsíls Machhlishahr (parganah Ghiswa) and Mariáhu; in Benares, tahsíls Benares (parganahs Pandraha, Kaswár, Dehát Amánat), and Chandauli (parganahs Ralhúpur, Dhús and Majhwár); in Sháhabad, the sub-divisions of Bhabhúa and Sásserám (parganah Chainpur); in Lohárdagá, the sub-division of Palámau (parganahs Bilaunja and Nagar Untári); in the native state of Sargújá, the *tappas* of Tatápáni and Rámkolá; in the Rewah state, the *iláka*s of Saidpur or Half-Singrauli and Bardhí; and in Allahabad, tahsíls Meja (parganah Khairágarh) and Handia (parganahs Kiwái and Mah).

The total area is returned at 5,323·3 square miles. It is thus, next to Kumaun and Garhwál, the largest district of the North-Western Provinces and Oudh, and more than five times as large as the neighbouring district of Benares; but much of the vast area included in its boundaries is an inhospitable region of rocks and hills, which supports but a thinly scattered population, and yields, where cultivated at all, but scanty crops of the hardier sorts of grain. Of the total area an approximate estimate,[3] which, under the imperfect survey conditions of the south of the district, is all that can be given, shows about 1,576·1 square miles as cultivated, 817·2 as culturable waste, and the remainder, 2,830·0, as useless for agricultural purposes. The greatest length

[1] The district memoir and the greater part of the Gazetteer notices were compiled by Mr. W. Grierson Jackson, B.C.S., while Deputy Superintendent of the Benares Family Domains, in May—November, 1882. Mr. Jackson acknowledges his obligations to the valuable notes left by Messrs. Charles Robertson, A. C. Tupp, H. C Conybeare, and other officers; to the Parganah Settlement Reports of 1845-47 by Messrs. W. Roberts, Wynyard, and Raikes; to Major Stewart's *Rambles in South Mirzapur*; to Mr. Medlicott's *Memorandum on the Geology of the Mirzapur district*; and to other authorities mentioned in the text or footnotes.

[2] More exactly (but still liable to slight correction for seconds), these are $\frac{25° 31' 35''}{23° 52' 12''}$ N. latitude and $\frac{83° 35' 45''}{82° 10' 00''}$ E. longitude. (Note by Colonel F. C. Anderson, Deputy Superintendent, Mirzapur District Survey.)

[3] From a statement compiled in the office of the Director of Agriculture and Commerce, dated 31st August, 1881.

of the district is about 125 miles and the greatest breadth approximately 90. The total population in 1881 was 1,136,796 (inclusive of 151 travellers), which gives an average density of 217·6 persons to the square mile. The population is, however, very unevenly distributed, portions of the north of the district supporting as many as 800 souls to the square mile, while the extreme south scarcely counts 70 in the same area. Further particulars of area and population will be given in Part III.

Administrative sub-divisions.

For the purposes of administration, general and fiscal, the district, excluding the Family Domains of the Mahárája of Benares, is divided into three tahsíls, with headquarters at Mirzapur, Chunár, and Robertsganj. (1) The Mirzapur tahsíl includes only the single parganah of Kantit; but for all practical purposes the parganah organization is obsolete, and reference is always made to the smaller divisions, variously called *tappas* or *talukas*. These are Chaurási, Chhiánave, and Upraudh south of the Ganges, and Kon and Majhwa on the northern bank. The two last are comparatively recent additions, Kon having been formerly a tappa of parganah Bhadohi, and Majhwa a taluka of the Benares parganah of Kaswár. (2) The Chunár tahsíl includes the wild and rugged taluka of Saktísgarh, formerly a part of parganah Kantit, and, in addition, parganahs Haveli Chunár, Bhagwat, Ahraura, and Bhúíli, south of the Ganges, and the small, but fertile, parganah of Karyát-Síkhar to the north of the river. (3) The tahsíl of Robertsganj embraces the whole south of the district, with the exception of the tappa or parganah (for the designation varies) of Dúdhi, which is a Government (*khás*) estate administered by a manager (*sazáwal*) and not included for revenue purposes in any tahsíl. The parganahs are Bijaigarh and Barhar to the north of the Son, and Agori and Singrauli to the south of that river. The whole area of this enormous tahsíl exceeds 2,500 square miles, and is therefore larger than the majority of the districts in these provinces.

The portion of the Family Domains included in the Mirzapur district comprises the rich and densely-peopled parganah of Bhadohi, occupying almost the whole of the country between the Ganges and the Jaunpur boundary, and Kera Mangraur, which, with the exception of its northern portion, is a mass of jungle-clad hills, lying between the rest of the district and the boundary of Sháhabad, from which it is separated by the unholy waters of the Karmnása. The present divisions of the district are in great part modern, and have been settled with a view to administrative convenience, and without much regard to ancient territorial arrangements. The following synopsis will exhibit in a convenient form the various sub-divisions, their equivalents at the time of the

compilation of the *Ain-i-Akbari*, with their modern land-revenue, area, population, and the jurisdiction, civil and criminal, within which they lie :—

Tahsíl.	Parganah, tappa, or taluka.[1]	Included by the *Ain-i-Akbari* (1596) in mahál[2]	Land revenue in 1881-82.	Area in 1881.		Total population in 1881.	In the police jurisdiction of	In the Munsifi of
				Square miles.	Acres.			
			Rs.					
1.—Mirzapur...	T. Upraudh,[3]	M. Kantit (S. & D. Iláhábás.)	55,925	608	576	89,146	Drummondganj, Hallia, Lálganj.	Mirzapur.
Ditto ...	T. Chaurási,	Ditto ...	97,630	326	192	153,447	Ghoráwal, Lálganj, Chunár, Mandihán, Kotwáli, Bindháchal.	
Ditto ...	T. Chhiánave,	Ditto ...	76,897	151	192	72,345	Kotwáli, Bindháchal, Lálganj.	
Ditto ...	T. Kon ...	M. Bhadohi (S. & D. Iláhábás.)	38,775	36	512	26,749	Kotwáli, Katka, Gopíganj.	
Ditto ...	Tal. Majhwa,	M. Kaswár (S. & D. Benares.)	48,971	43	256	35,508	Katka, Kachhwa.	
Tahsíl total ...	...	...	3,20,198	1,166	448	377,195	...	
2.—Chunár ...	P. Bhagwat,	M. Hanwa (S. & D. Chunár.)	38,282	133	384	24,414	Chunár.	
Ditto ...	P. Karyát Síkhar.	M. Karyát-ín-rú-i-áb (S. & D. Chunár.)	57,485	43	256	24,203	Ditto.	
Ditto ...	P. Ahraura,	M. Ahírwárá (S. & D. Chunár.)	16,949	74	320	21,360	Ahraura.	
Ditto ...	Tal. Saktísgarh,	M. Kantit (S. & D. Iláhábás.)	13,918	173	...	16,828	Chunár, Ghoráwal.	
Ditto ...	P. Chunár ...	M. Chunár (S. & D. Chunár)	54,219	47	128	37,013	Chunár.	
Ditto ...	P. Bhúíli ...	M. Bhúíli (S. & D. Chunár.)	1,05,554	87	256	58,836	Ahraura.	
Tahsíl total ...	...	...	2,86,407	559	64	182,654	...	

[1] *Tappa* is a subdivision of a parganah; *taluka* is merely a large estate. [2] *Mahál* in the *Ain* is used as equivalent to *parganah*—the latter meaning etymologically tax-paying land. The use of *mahál* to mean a separate estate is modern. [3] T.=tappa; Tal.=taluka; P.=parganah; M.=mahál; S.=súba; D.=dastúr; Sark.=sarkár.

Tahsíl.	Parganah, tappa, or taluka.	Included by the *Ain-i-Akbari* (1596) in mahál.	Land revenue in 1881-82.	*Area in* 1881. Square miles.	Acres.	Total population in 1881.	In the police jurisdiction of	In the Munsifi of
			Rs.					
3.—Roberts-ganj.	P. Barhar ...	Not included, unless portions may have formed part of the extinct and doubtful Súba Bhatghora.	49,191	464	512	75,699	Sháhganj, Ghoráwal, Robertsganj.	Mirzapur.
Ditto ...	P. Bijaigarh,		14,348	465	576	47,962	Robertsganj, Pannuganj.	
Ditto ...	P. Agori ...		15	713	256	32,713	Kon, Chopan	Non-regulation (see p. 10.)
Ditto ...	P. Singrauli (with Dúdhi)		...	987	576	69,944	Khairwa, Dúdhi.	
Tahsíl total ...	...	...	63,554	2,632	...	226,318	...	
4.—Family Domains.	P. Bhadohi...	M. Bhadohi (D. Bhadohi & S. Iláhábás.)	1,73,199	391	384	283,027	Bhadohi, Díg, Gopíganj, Katka, Suriánwán.	Mirzapur.
Ditto ...	P. Kera Mangraur.	M. Mangraur (S. Behár & Sark Rohtás.)	...	473	576	67,451	Chakia.	
Tahsíl total ...	...	...	1,73,199	865	320	350,478	...	
District total,	...	...	8,43,358	5,223	192	1,136,645[1]	...	

Changes in those sub-divisions.

The detailed history of these sub-divisions may be postponed to the third part of this notice, but it seems desirable to sketch here very briefly the changes they have undergone since the time of Akbar, and this course will be in conformity with that adopted for other district memoirs. Under the administration initiated by Akbar and his ministers, such portions of the district as were brought within the reach of the imperial tax-gatherers were included in the súbas[2] of Allahabad and Behár and the sarkárs of Allahabad, Benares, Chunár and Rohtás. The Benares and Chunár sarkárs each comprised a single dastúr[3] of the same name, while of sarkár Allahabad there were in this district portions of two dastúrs, those of Allahabad and Bhadohi.

[1] 151 travellers must be added to make up the total in census tables. [2] This term is sometimes rendered "province," and sarkár "prefecture," but there is no exact English equivalent for them. The title of *Súbadár*, or lord of the *Súba*, is long subsequent to Akbar's time, the only designation of the Emperor's Viceroy in each *Súba* being *Sipáhsálár* (Commander). *Vide* Suppl. Gloss, I., 201. [3] *Anglice*, "district."

The portions of the present district that were included, in 1596, in the sarkár of Allahabad (*Iláhábás*), were the large parganah of Bhadohi with tappa Kon and the four tappas—Upraudh, Chhiánave, Chaurási and Saktísgarh—of parganah Kantit; in the Benares sarkár we find the Majhwá taluka; and in Chunár sarkár the parganahs Bhagwat (*Hanwa*), Chunár, Ahraura (*Ahírwárá*), Karyát Síkhar (*Karyát ín rú-i áb*) and Bhúlí. The southern parganahs of Robertsganj tahsíl cannot be traced in the *Aín-i-Akbari*, but, if the tracts bearing their names were known to Akbar's revenue system, they were perhaps included in the sarkár of Bhatghora. This sarkár is also called simply Ghora, and from the omission of the names of its mahál[1] Sir Henry Elliot concluded that it was almost entirely unknown. The problematical restoration of this sarkár in Sir Henry Elliot's map would not bring it very near to the Mirzapur district, but in his article on Ghora he presumes that it included the greater part of the Rewah territory, which is conterminous with south Mirzapur. Bhat Ghora (*Bhat'h G'horá*) is identified by Mr. Blochmann, in his translation of the *Aín*, with Bánda-Rewah,[2] but from another passage in the same work the southern limit of this sarkár must have extended to the neighbourhood of Jabalpur (Gadha-Katangah).[3]

But even with regard to the parganahs which we can identify with sixteenth-century sub-divisions, it is doubtful how far their present areas were known in Akbar's time. Kantit[4] was a much smaller parganah than it afterwards became, and a great part of tappas Upraudh, Chaurási, and Saktísgarh was apparently unknown. The revenue of Kantit is stated in the *Aín* as 856,555 *dáms* (Rs. 21,414), while Bhadohi furnished 3,660,918 *dáms* (Rs. 91,523). Saktísgarh was previously called Kolána in consequence of the residence of Kols in this neighbourhood, and it was not till Rája Sakat Sinh of Kantit destroyed their stronghold and built Saktísgarh on its site, that the tappa obtained its new name. Similarly, we find a Kol Asla (Kolah in the *Aín*) as a parganah of Jaunpur sarkár. Chaurási, it should be noted, is the name originally of 84 villages constituting a sub-division of a parganah. Sir Henry Elliot has discovered similar sub-divisions bearing this name in many districts of these provinces. Tod suggests that they are tantamount to Saxon Hundreds,

[1] Although names are omitted the number (39) of its mahál indicates that it was of considerable extent. It is recorded that it furnished 4,304 cavalry, 200 elephants, and 57,000 infantry. Gladwin's *Aín*, II., p. 205. [2] Blochmann's *Aín*, p. 355. [3] *Ibid.*, p. 367. [4] Kantit is said to be derived from the famous Rája Karn, who performed a *tírath* or pilgrimage to Rám Gayá, an island formed in the Ganges near Bindháchal. Sir Henry Elliot sees a possible reference to it in the *Jámi-ut-Tawárikh* of Rashíd-ud-dín, where Arak Tírát is said to be distant 12 parasangs from the famous tree of Barágí (Prág, the modern Allahabad). See Dowson's Elliot, 155. In the *Tárikh-i-Khán Jahán Lodi* Kantit is referred to as a dependency of Panna. It had a rája of its own, Rai Bhíd, whom Sikandar Lodi confirmed in possession (about 1500 A. D). *Ibid.*, V., 95.

but the numerical division was much more complete in the case of Chaurásís than in that of Hundreds, for Sir Henry Elliot believed that in every case local tradition would be able to point out the 84 villages originally constituting the Chaurási, even if it had dwindled down to 10 or 12 villages.[1] Tappa Kon originally formed part of Bhadohí, and was detached from it and added to Kantit after the compilation of the *Aín*, the occasion for the transfer being the gift of the tract as a dower with the daughter of the Maunas rája, when she married Sakat Sinh, rája of Kantit.[2] Chhiánave has in all probability a similar origin to that of Chaurási, as the name was doubtless applied to the tract from the real or assumed existence of 96 villages, the property of a single clan.

Majhwa is the name of a taluka originally included in Kaswár, but now reckoned as part of parganah Kantit. Karyát Síkhar has taken the place of Karyát ín rú-i áb or villages on this side (*i. e.*, north of) the Ganges. Bhagwat is the modern name of the old Hanwá or Hanoá mahál,[3] which, previous to the Gautam invasion and conquest, was held by Jamíat Khán Gaharwár, whose defence of the fort of Patíta is a favorite theme with the people. The name Hanwá appears to have been extinct even in Jamíat Khán's time.[4] Ahírwára, the original form of the modern corruption Ahraura, implies a settlement of Ahír landowners. There is one parganah, Kera Mangraur (simply Mangraur in the *Aín*), which belonged to the súba of Behár and sarkár of Rohtás in the time of Akbar's revenue reforms. It is now sub-divided into Kera Mangraur and the taluka Naugarh.

We have no such sure guide to the constitution of the district during the later empire as we have for the period to which the revenue register (*taksím jama*) of the *Aín* refers, and we can only gather imperfect glimpses of it in the Muhammadan histories. Thus we read in the *Ahwál-i-Súbaját* (account of the Súbas), "a highly interesting memorial of the state of India before the final disruption of the empire," that a new sarkár, Tarhár, was in existence at the time of its compilation, containing nine mahals; and it appears to have included part of the old Chunár sarkár. Sir Henry Elliot thinks this sarkár must have sometimes changed its boundaries. In 1775, we find the sarkár of Chunár had developed into a large tract of country, straggling from Zamániah in Gházipur to Singrauli, and including all the present district of Benares to the south of the Ganges and most of the present district of Mirzapur. The rest of Mirzapur was then in the sarkár of Tarhár, just mentioned, but

[1] See an interesting account of the prevalence of the numbers 84 and 360 in Supp. Gloss., II., 47-78. [2] Suppl. Gloss., II., 106. [3] It is omitted from most copies of the *Aín*, probably because it was held rent-free. Gladwin's translation omits both Hanwá and Narwan. [4] Sup pl. Gloss., II., 119.

Kantit was the only part of it that then belonged to the "Benares Province."

The sub-divisions of the four sarkárs—Benares, Gházipur, Chunár and Jaunpur—that constituted the Benares province at the time when direct relations began to be established between the East India Company and Upper India, or from 1775-90, are nowhere exactly recorded, for so many talukas and tappas of indefinite limits were marked off from their proper parganahs out of consideration for the Benares Rája and other *jágírdárs*, that the list of revenue sub-divisions in Mr. Duncan's report on the general settlement of 1790 does not suffice to enable us to re-align them with absolute certainty. Nearly all the present names, however, are found, and it is only in the apportionment of their limits that we must feel doubt.

It is not till 1830 that we find Mirzapur with a separate revenue jurisdiction of its own; until that year it had been included in Benares. Mirzapur was then, however, placed under a local "collector of customs," the following being the subdivisions assigned to the new collectorate:—tappas Chaurási, Chhiánave, Upraudh, Kon, and Saktísgarh of parganah Kantit (sarkar Tarhár) and seven other parganahs, Bhagwat, Ahraura, Bhúili, Haveli Chunár, Karyát Síkhar, Agori-Barhar, and Bijaigarh.[1] For a time Bhadohi, Kon, and Majhwa were restored to Benares on the protest of the rája, but were afterwards re-annexed to Mirzapur. Kera Mangraur and Singrauli were subsequently added. It was while the Mirzapur parganahs were still part and parcel of Benares, that the vast accessions of territory that make up south Mirzapur were acquired. The history of these acquisitions belongs to the general district history, and it is only necessary here to note the fact that, in 1738, Balwant Sinh, the first rája of Benares, received charge of the three sarkárs of Benares, Chunár, and Jaunpur, much diminished from their dimensions in the time of Akbar. They came into Balwant Sinh's hands after the expulsion of his master and former patron, Rustam Ali, and he lived to add enormously to their area before his death in 1770. The additions he made consisted of parganahs Bhadohi and Kantit from Allahabad sarkár; Kera Mangraur, Bijaigarh and Agori-Barhar (formerly in the sarkár of Rohtás) from Shahabad; and the twenty parganahs of Gházipur. Bhadohi was taken by him in 1748, during the absence of the Viceroy of Oudh, Safdar Jang, at Dehli, at the time of the invasion of Ahmad Sháh; in 1752 he acquired the forts of Bijaigarh, Patita, Latífpur and Agori; in 1754 he annexed Kera Mangraur; and in 1758

[1] Commissioner, Benares, to Collector, Benares, 29th August, 1832. Collector to Board, 8th December, 1829.

he annexed Kantit, then under the názim of Allahabad, expelling the rája from his estates.[1] Singrauli had been a dependency of the rájas of Agori Barhar, but in 1750, the rája of Singrauli, Fakir Sáh, was practically independent. After the conquest of Agori Barhar, Balwant Sinh exacted tribute from Fakír Sáh and assumed the rights of a feudatory lord: but, when the general settlement was made in 1790, Singrauli was settled with the Kharwár chief, Rudr Sáh, who was declared to be independent of the Agori Barhar rája. The question, however, may be debated whether the eastern tappas of Singrauli came into British possession along with the other estates of the Benares rája, on the cession of sovereignty made, in 1775, by the Nawáb Wazír (Ásaf-ud-daula), or whether they did not accede to British territory along with Behár, in 1765, or ten years earlier.[2] These eastern tappas (that is, east of the Bichhi river) are sometimes styled the Dúdhi parganah, to distinguish them from Singrauli proper; but are also variously called Taufír Singrauli, East Singrauli or Bichhípár. The separate tappas are four: tappa Pulwa, tappa Dúdhi, tappa Gonda Bajia, and tappa Barha. They all escaped from assessment in 1792, but the rest of Singrauli was permanently settled in that year.

There has been no change of territorial limits[3] in Mirzapur since 1833, when the revenue and judicial administrations were made to coincide throughout the Benares province. Tahsíldári divisions were recognized under rája Balwant Sinh's rule, and the system of farming the revenues by what are called *dahyak*[4] tahsíldárs, or officials who were remunerated by a commission on their collections, was retained until the expiry of their engagements (*sanads*) in 1809.

A list of the parganahs and tahsíldárs of the province of Benares submitted to the Board in 1801 shows that every parganah and tappa with few exceptions had a separate tahsíldár.[5] They do not appear to have resided within the limits of their tahsíldáris, and frequent injunctions were issued to obtain this object. In 1804, it was resolved to abolish the office of tahsíldár in the Benares province "at the expiration of the current *fasli* year;" but it is evident, from the wording of the orders of government, that this sweeping measure referred only to the office as then understood, and it was contemplated to appoint tahsíldárs on salaries wherever there would be inconvenience from the payment of revenue direct into the treasury.

[1] Oldham: *Gházipur Memoir*, I., 100—6. [2] They apparently formed a debateable land between the Benares and Behár provinces. [3] Unless a rectification of boundaries with Sargúja and Nagar Untári, made in 1850, be accounted such. [4] Called *dah-yak* from an allowance of 10 per cent. for the expenses of collection and the maintenance of a police force (except in the towns) for their jurisdictions. [5] Unpublished vol. of Duncan Records, p. 449.

In 1809 tahsíldáris, in the modern sense of the word, were established for tappas Chaurási, Upraudh, Chhiánave, Saktísgarh and parganah Bhagwat at CHAURÁSI;[1] and for parganahs Agori Barhar and Bijaigarh at KUSANCHA (a village in the latter parganah). No tahsíldárs were appointed for the rest of the district as it then stood, but a list is given of the parganahs, tappas and estates constituted *huzúr tahsíl*—that is, in which payment of the revenue was required to be made at the head-quarters treasury.[2] This would then of course be Benares, as Mirzapur had not yet been constituted a separate district.

The former of the two tahsíls created in 1809 corresponded to a great extent with the present Mirzapur tahsíl. Saktísgarh and Bhagwat have been transferred from it and Kon and Majhwa added. The tahsíl which had its head-quarters, in 1809, at Kusancha is now, with the addition of Singrauli and the Dúdhi parganah, the Robertsganj tahsíl. It was known intermediately as the Sháhganj tahsíl, but adopted its present name, about 1854, from that of its head-quarters, which were then, or shortly before, changed to Robertsganj. That place itself took its name from Mr. W. Roberts,[3] a deputy collector (and afterwards collector) of Mirzapur, deputed, in 1847, as settlement officer to settle the Singrauli parganah. The remaining parganahs and tappas that were left huzúr tahsíl in 1809 are divided between the Chunár tahsíl, constituted in 1845, and the Family Domains.

District staff.

The revenue and criminal administration is in the hands of a magistrate-collector, who has usually two covenanted assistants, besides a deputy and the three tahsíldárs. The chief civil authority is the district judge, who is also judge of session and a court of appeal in criminal matters. Subordinate to him are a sub-judge, with the powers also of a small cause court, and a munsif—both of whose jurisdictions extend over the whole of the district north of the Kaimúrs.

The wilder country south of the Kaimúrs forms a separate non-regulation administrative area in civil and revenue matters.[4] Much of the legislation of recent years has not been extended to this tract. The collector of Mirzapur and his covenanted assistants are *ex-officio* assistant commissioners, and the tahsíldár of Robertsganj exercises the powers of an extra assistant commissioner for the trial of civil and revenue cases.

The portions of the Benares Family Domains included in Mirzapur form an integral part of the district in criminal matters, being made into a sub-

[1] The tahsíldár seems, however, to have resided at Mirzápur. [2] *Ibid*, p. 467. [3] Afterwards a judge of the old Sadr Court at Agra. [4] Technically it is said to be "scheduled under Act XIV. 1874."

divisional charge, the duties of which are always undertaken by the deputy superintendent. In revenue matters entirely, and partially as to civil jurisdiction, the domains are separate from the rest of the district. The Mahárája of Benares, under circumstances which will be subsequently noticed (*see* BHADOHI) is allowed to exercise a certain *quasi*-independent jurisdiction within his estate. He is himself nominally collector, and is permitted to delegate his powers to two native revenue officers whom he himself appoints. All civil cases also, in which land or any interest in land is at stake, are tried in a separate civil court sitting at Konrh, and presided over by an officer styled the principal *sadr amín*, appointed by the Mahárája with the sanction of the superintendent. There are also three tahsíldárs who exercise a subordinate revenue jurisdiction. The commissioner of Benares is *ex-officio* superintendent of the domains; but most of his powers are delegated to the deputy superintendent, a covenanted officer who resides at Mirzapur, and sits as a court of appeal and supervision for the whole of the domains. Both the statute and customary law in the domains are widely different from those obtaining in the rest of the North-Western Provinces and many enactments elsewhere obsolete still survive there. These, however, are about to be superseded by new rules.

The remaining district officers are the civil surgeon, who also has administrative charge of the district jail, the district engineer, the district superintendent of police, the assistant sub-deputy opium agent, the deputy inspector of schools, (who has also charge of the schools of the Benares district), and the post-master.

Physical features: scenery.

The physical aspect of Mirzapur presents a variety which is as pleasing, as it is surprising, to an eye accustomed only to the dead level of monotonous fertility, or the grey expanse of *úsar*, which combine to form the landscape in an ordinary Upper Indian district.

Three great natural divisions.

The country falls naturally into three great physical divisions, sharply demarcated one from the other, and of widely differing characteristics. These are, passing from north to south: (1) the great alluvial plain which skirts the Ganges on either bank, and reaches from the northern boundary southward to the abrupt scarp of the low flat-topped line of hills, into which the range of the Vindhyas here subsides; (2) the central tableland, stretching from the summit of the Vindhyan scarp away down thirty miles or more to the Kaimúr range, and the valley of the river Son; and (3) the wilderness of hill and valley, jungle and forest ravine and crag, with here and there hill-encircled alluvial basins, which make up south Mirzapur.

The Ganges valley is divided by the river into two unequal parts. The northern portion comprises the parganah of Bhadohi, the adjacent tappa and taluka of Kon and Majhwa, and the small parganah of Karyát-Síkhar. It is about 40 miles in extreme length from east to west by about 20 from north to south, or about 500 square miles in extent. The aspect is the familiar one of the Indian plains. No elevation more considerable than the high bank of a forgotten river-bed, the crumbling rampart of an ancient earth-work, or the crest (*bhíta*) of a village tank breaks the line of the horizon, and no considerable streams are found to give variety to the scene. But to the practical eye of the cultivator the land is good, and in favorable seasons the crops of all kinds are among the best in the country.

(1) Ganges valley, north

South of the Ganges, the same plain extends for nearly sixty miles—the whole breadth of the district. Its total area may be computed at nearly 600 square miles; but it varies greatly in extent from north to south. In some places, as at Chunár and Bindháchal, the hills advance to the very bank of the river, while in others the scarp is ten miles and more away. The land is similar, though somewhat inferior, to that of the northern portion; but, owing to the existence of many streams,—whose short courses, though dry throughout the greater part of the year, bring down from the hills a rushing torrent after every heavy fall of rain,—a good deal more is cut up into ravines, and thus rendered difficult or impossible for the plough. Commencing from the east, the plain includes the northern portions of tappa Chhiánave, with its broad expanse of rich alluvial (*khádar*) lands, and of Chaurási, where the richness of the cereal crops is proverbial among the people. It then narrows to a mere strip under the hills of Saktísgarh and the rock of Chunár. Once past this barrier, the plain broadens out and the hills recede, till they are only dimly visible from the river and at last fade out of sight altogether, leaving a broad plain of varying fertility, comprising lands such as the lowlands (*khádar*) below Chunár, and the rice lands of Bhúili and the northern half of Kera Mangraur, which are among the most productive in the district; while, elsewhere, a thin and sandy soil is tortured into a labyrinth of ravines and ridges of nodular limestone (*kankar*), which render cultivation extremely difficult and precarious in its results.

and south.

The next division is the central or Vindhyan plateau. This is some 70 miles from east to west, and varies from twenty to thirty in width from north to south, and contains an area of from 1,700 to 1,800 square miles. It includes the whole country

(2) Central or Vindhyan plateau.

between the Vindhyas and the Kaimúrs. The southern boundary is formed by that range, which, in the western portion, rises from 1,000 to 1,200 feet about the plain; then, after sinking to a series of inconsiderable hills in the centre,—where the plateau terminates in an abrupt precipice over-hanging the valley of the Son,—it rises again, and, sweeping southward, culminates in the great crag of Mangeswar, the fort-crowned rock of Bijaigarh, and the Bagdharua peak above Urgarh. It thence trends away eastward, with gradually diminishing height, to the boundary of the district. The eastern portion of the plateau comprises the southern half of the parganah of Kera Mangraur, the revenue-free (*lákhiráj*) estate of the Mahárája of Benares, which is set apart as a vast preserve for deer and large game shooting. This tract, which is known as *taluka* Naugarh, although it may be generally described as 'a table-land extending between two parallel ranges of hill,' is by no means regular in its surface; but is intersected everywhere by low wooded ridges, with intervening valleys watered by hill torrents, which find their way, some to the Karmnása, some to the Chandraprabha, and so to the plains and the Ganges beyond. The whole *taluka*, in extent nearly 300 square miles, is a vast forest with here and there a few clearings, each containing one or more villages interspersed at wide intervals over its surface. The higher parts abound with deer of many kinds; while the *sál* jungles, which skirt the streams and fill the valleys, form a well-known cover for greater game. The scenery in this tract is among the wildest and most beautiful in the district. The tract called the Dáman-i-koh, where the hills meet the plains, is specially picturesque. The Karmnása reaches the plain by a number of successive leaps, of greater or less elevation, including two falls known as the Deodari and the Chhanpathar, which from their superior height and beauty are worthy of special notice. The lesser stream of the Chandraprabha leaves the plateau at the Purwadari, by a single leap of 400 feet in height, in the midst of an amphitheatre of rock, crowned by the ruins of an ancient fastness of the Gaharwárs, once the lords of the whole country round. Hence the stream passes, by a gloomy and precipitous gorge seven miles in length, to the open country beyond. The walls of this chasm, level with the plateau at their summit, and with the plains below, are nowhere capable of ascent, and, while the falls and rapids of the Karmnása bear off the palm for beauty and variety of scenery, the gorge of the Chandraprabhá has a stern grandeur of its own, which amply repays the toilsome marches by which it is reached.

Passing westward, along the northern face of the plateau, we come to the Sukrit pass above Ahraura, which has long been the chief outlet for the traffic

in grain and jungle-produce from the south. The ruins of the fortress of Latífpur, with its outposts at the foot of the pass, attest its former strategic importance. Beyond this are the jungles and preserves, which are well known to the sportsman as Saktísgarh, Imilia Ban, and the Jungle Maháls. These, which are chiefly the property of the rája of Kantit, present, on a smaller scale, a copy of the scenery of taluka Naugarh. Further west still, in the south of tappa Chaurási and the northern portions of Upraudh, the forest gives way, first to scrub jungle, and then to an open and undulating plain formed of rock, thinly covered with a stiff red ferruginous clay, and in parts, with a gravel closely resembling laterite. Little cultivation is possible here, and such tracts as have been brought under the plough give only crops of *kodon*, a small millet (*paspalum frumentaceum*) In the complete absence of irrigation wells, the crops are entirely dependent upon the rainfall, and the same patch is seldom tilled more than once in three years.

Turning southwards, along the Deccan (*Dakkan*) road, the country is seen to descend, with a gentle south-westerly slope towards the river Belan, and with a gradually increasing fertility, marked by the change of crops, from *kodon* to linseed and *sesamum*, and, further on, to cereals and pulses, including even, in some limited areas, rice. Beyond the Belan there is another rise, and a corresponding falling off in fertility, succeeded by a long slope of tolerably productive country, extending to the base of the Kaimúrs.

Here, turning eastward, again, we find a remarkable tract of fertile country, formed by a narrow strip, roughly parallel to the Kaimúrs, and stretching from the Allahabad boundary—by Hallia Kundia and Ghoráwal, by Robertsganj and under Bijaigarh, and so—nearly to the eastern border of the district. From the hills above, the limits of this tract are clearly marked by the numerous groves of well-grown trees which are dotted over its surface, contrasting strongly with the stunted scrub outside its limits. The western portion is, like the rest of the elevated parts of the district, hampered by the difficulty of irrigation, the wells being mere shallow pits, collecting the surface drainage only, and nowhere reaching the permanent springs, which, if they exist at all, are situated at an unknown depth below the subjacent rock. Eastward, however, and especially about Ghoráwal, the meeting of the two slopes gives rise to a water-logged tract of country, where the water-level is so near the surface that irrigation with the lever-well (*dhenkal*) is possible, and is largely resorted to. Large quantities of rice are here grown, and even such highly cultivated crops as cane and poppy are found to succeed.

This is the last tract of culturable land in the plateau. Beyond, a short stretch of rock and jungle leads to the southern extremity, and the precipitous descent into the valley of the Son. The valley is reached by several more or less practicable passes, the finest and easiest of which is the Kewái Ghát, above Márkundi, on the Chunár-Sargújá road. The view from this pass is a very striking one, including in one *coup d'œil* the amphitheatre-like sweep of the southern scarp of the Kaimúrs—the valley lying like a map hundreds of feet below—and the forest-covered face of the southern hills beyond the river, with the time-bleached walls of the Agori fort at their foot.

(3) Trans-Son hill tract.

Beyond the Son, one enters at once upon a wilderness of parallel ridges of rocky hills, of no great height but exceedingly rugged and impracticable, and clothed with forest, usually of a stunted and ill-grown description. These hills, with here and there a level patch or a valley-bottom under cultivation, cover the whole area, except the large basin of Singrauli, and the smaller similar area around Dúdhi, where the alluvial soil renders extensive and permanent cultivation possible. The whole country south of the Son, however—1,700 square miles in extent—supports but 102,000 people, or about 60 souls to the square mile.

Heights.

The following are the principal Great Trigonometrical Survey stations in the district, with the latitude and longitude of each, and the height above mean sea-level[1] :—

Name of station.	Tahsíl.	Parganah or tappa.	Latitude.	Longitude.	Height.
Bagdharua...	Robertsganj ...	Bijaigarh ...	24° 32′ 49″·67	83° 32′ 13″·14	2,108
Bárípur ...	Benares Family Domains.	Bhadohi ...	25° 16′ 32″·49	82° 19′ 55″·18	320·82
Baseha ...	Ditto ...	Mangraur ...	24° 52′ 59″·91	83° 19′ 1″·67	1,256
Gonda ...	Robertsganj ...	Singrauli ...	24° 4′ 55″·71	83° 16′ 40″·65	1,828
Jamaura ...	Mirzapur ...	Upraudh ...	24° 53′ 44′·49	82° 29′ 31″·07	723
Katra ...	Ditto ...	Ditto ...	24° 50′ 50″·27	82° 12′ 9″·34	1,350
Kandákot ...	Robertsganj ...	Barhar ...	24° 37′ 56″·86	83° 2′ 37″·78	1,446
Korádíh ...	Chunár ...	Bhagwat ...	24° 54′ 22″·50	83° 0′ 42″·69	1,037
Tikor ...	Mirzapur ...	Chhiánave ...	25° 3′ 53″·27	82° 21′ 58″·17	542

[1] Supplied by Mr. J. B. N. Hennessey, M.A., Deputy Superintendent, G. T. S., Dehra.

In addition to these the following data are available :—

Ganges	206·22	Zero of Mirzapur gauge.
G. T. S. bench-mark, Mirzapur.	279·21	Stone B. M. imbedded at foot of counterslope of platform Mirzapur Railway Station, 5½ yards east of east end of passenger station house and six yards from inner corner of ditto.
Mirzapur Railway Station ...	278·54	Level of rails, centre of railway station.
Ditto ...	282·08	Coping of passenger platform, exactly opposite centre of station house.
Katka	275·91	Stone B. M. imbedded 10 feet east of centre of east end of police station.
Grand Trunk Road ...	274·96	Centre of road at Mahárájganj.
Chíl	265·84	Top of second step of large *pakka* well in centre of Chíl village, east side of road and just above the descent to the Ganges.
Gopíganj	282·73	Centre of Grand Trunk Road, at its junction with branch road from Mirzapur.
Mádhopur	283·82	Coping of basement, south-west corner of large *siválá* north of road.
Deccan Road	667·	Summit of 1st pass.
Vindhyas	1,069	Rájápur hill west of Saktísgarh.
Kaimúrs	1,769	Dibár hill.
Ditto	1,936	Mangeswar hill.
Ditto	2,017	Fort of Bijaigarh.

Geology.

Mirzapur is the only district of the North-Western Provinces that is to as large extent situated within the rock-area of the peninsula. Several of the principal rock series of India find very full representation so far as their lithological character is concerned, though there is here, as frequently elsewhere in the experience of Indian geology, a dearth of palæontological data.

Gneiss.

Commencing at the base of the series, we have, first, a large area of gneiss[1] south of the Son; next, between the gneiss and the lower Vindhyan series, there is a large development of slates and schists with other subordinate varieties of rock, and

Bijáwar series.

masses of probably contemporaneous trap, to which no definite name has yet been attached, but which are believed to be identical with the Gwaliors or Bijáwars of Bundelkhand.[2] This series is well seen south of the Son, in parganah Agori and the adjacent country.

Lower Vindhyans.

Above these, and resting unconformably on their upturned and contorted edges, are the basal rocks of the lower Vindhyan series. This series occupies, in Mirzapur, a narrow slip of country along both banks of the Son, between the Kaimúr escarpment on one side,—beneath the sandstone of which its strata dip,—and the last mentioned series and the gneissose rocks on the other. The lower Vindhyans

[1] For a full mineralogical account of this gneiss see Records, Geol. Survey, Vol. V., part I., and Vol. VI., part II. [2] Memoirs, Geological Survey of India, VII., 23.

do not admit of any very great accuracy of classification. The sub-divisions are not constant over any considerable area, having in some places a tendency to die out, and in others to a lateral change in lithological character. As found in their eastern or Mirzapur extremity, they consist of an alternation of beds of limestone, shales, and trappoid beds, resting upon a characteristic basal rock of conglomeritic and calcareous sandstone, which is seldom absent, although it shows great capriciousness in both lithology and thickness. Among the middle members of the series are some peculiar shales, occurring in beds from two to three feet thick, of a greyish colour, and breaking with a splintery fracture, to which the name "Porcellanic" has been applied. These, and the interstratified trappoid rocks, have been referred conjecturally to an igneous origin; but the better opinion appears to be that they are sedimentary deposits, made up of the *débris* of granitoid gneiss and other crystalline rocks. The Rohtás limestone, with its peculiar flaky, tesselated shales, forms the top member of the series; it is not well exposed in Mirzapur. The lower Vindhyans probably underlie the whole of the Kaimúr plateau, and the "Semri" rocks of Bundelkhand have been with every appearance of certainty identified with their northern out-crop. They are, however, nowhere visible along the northern scarp in Mirzapur, where the upper Vindhyans everywhere descend to, and are lost in, the Gangetic alluvium. The total thickness of the lower Vindhyans is uncertain, the most probable approximate estimate being about 2,000 feet.

Porcellanic beds.

The upper Vindhyans rest with a very slight and doubtful unconformity upon the rocks of the lower series. They are composed of successive thick masses of sandstone, with alternations of shale, to the almost total exclusion of the calcareous element, there being only one limestone of importance. The lithological character is remarkably uniform, and the stratigraphy usually very simple. Three great divisions have been recognised in this series, and named (proceeding from below upwards) from the localities in which they are most characteristically seen, the Kaimúr, the Rewah, and the Bundair groups.

The upper Vindhyans.

Sub-divisions.

Of these, only the two lower are represented in this district. The Kaimúr group forms the whole of the tableland of central Mirzapur. An excellent section can be seen along the course of the Ghágar, near the fort of Bijaigarh, which gives its name to the shales here largely exposed. These shales are perfectly black on the surface, and look exactly like

Kaimúr group.

Bijaigarh shales.

impure coal, for which indeed they were mistaken so late as 1837, when an investigation on the part of Government settled their true character. The

Sandstones.

sandstones are very irregularly and thickly stratified, the beds usually ranging from two to ten feet in thickness, but sometimes occurring in masses of much greater depth without joint or bedding. There is a general dip inwards along the scarp, usually of about 10° or 12°, the inclination seldom exceeding 20°, or being less than 5°. This, with the general hardness and massiveness of the rock, gives rise to numerous bold precipices and headlands, many of which, as at Bijaigarh and Chunár in this district, Rohtásgarh on the east, and Ajaigarh on the west, have been selected in past times as the sites of imposing, and once almost impregnable, fortifications. The total thickness of the Kaimúr group at its greatest development appears to be about 1,300 feet.

The upper and lower divisions of the Rewah-group just touch this district

Rewah group.

on its south-western border, ranging from the Katra pass on the Great Deccan Road to the Dibhor ghát and the remarkable flat-topped Adaisar hill, which is the most eastern outlier of the series.

The lower division of the Rewah group consists usually of a bed, known

Lower Rewahs.

as the lower Rewah sandstone, between two extensive series of shales; while the upper division is composed almost entirely of a sandstone very similar to the Kaimúr, but with a greater

Upper Rewahs.

tendency to false bedding. Sections of the lower Rewahs may be well seen in this district along the course of the Ádh river, while the upper series is finely exposed at the Katra pass. The thickness of the series varies greatly in different parts of the area, partly from original conditions of deposition and partly from denudation.

No trustworthy fossils have as yet been found in any part of the Vindhyan

Age.

series. The age of the formation is thus a matter very difficult of determination. This much, however, seems certain, that the Vindhyans are anterior to the coal-bearing formations of India, which are the only other rocks to be mentioned in this notice. The evidence of this consists in the discovery, in the conglomerate of the Tálchir beds, of pebbles from the Vindhyans, a fact of which there seems no doubt.[1]

These coal-bearing beds are confined to a small area, of about twenty-five

Coal measures.

square miles, in the north-west corner of Singrauli; there the gneiss is covered by strata of the Gondwáná

[1] Memo. Geol. Sur., VII., 104.

series, represented by the Tálchir with its glacial boulder bed (well seen on the edges of the Singrauli basin), and the Dámuda with its coal. The coal area of Singrauli is continuous with the north Rewah basin, the largest spread of the Gondwáná rocks in India, of which it forms the north-eastern extremity.

Alluvium.

The whole remaining portion of the district is covered with a uniform alluvium of unknown depth, and presents no features of geological interest.

The economic aspects of the geology of the district are treated in the second part of this notice.

Soils

The soils of the district are as diversified as the rocks beneath them. No records exist from which accurate statistics on this subject can be obtained. The district being a permanently-settled one, information upon this point, as on many other agricultural matters, is extremely meagre. The soils of the Ganges plain, on both sides the river, do not present any peculiar feature. The same great divisions into loam (*dúmat*), sandy (*balua*) and clayey (*matiár*) prevail here as in other districts of the plains, with a decided preponderance of the first-named variety.

of the plateau;

The soils of the plateau are generally a stiff and shallow red clay, highly ferruginous, and passing at times into laterite and pisoletic iron ore. Little can be made of this soil, which gives only the scantiest of crops with generally two fallows intervening. In the fertile tract below the Kaimúr, however, of which mention has already been made, there are large areas of excellent loam (*dúmat*) and clayey soil (*matiár*) and of a fine black soil of considerable fertility which closely resembles the well-known "black cotton soil" (*már*) of Bundelkhand and Central India.

between the plateau and Son;

Between the tableland and the north bank of the Son there intervenes a six-mile stretch of alluvial plain, with a light sandy soil.

trans-Son;

Beyond the Son little can be said about soils. Such cultivation as there is depends upon cold stiff clays or a loose sandy soil, according to the elevation of the patches of tillage.

and in the basins of Singrauli and Dudhí.

The basin of Singrauli, however, is covered with a rich black loam overlying the well-known boulder drift of the Tálchir series, which comes to the surface in the higher portions of the basin. The water level being near the surface, the agricultural conditions are here very favourable. The cultivated basins of the adjoining parganah of Dúdhí are similar in character to the greater basin of Singrauli.

Úsar.

Úsar is not a very serious foe to the cultivator in this district. None is found above the Vindhyan ghâts, and in the Ganges plain the area affected is not extensive. The principal localities of *úsar* are the neighbourhood of Bhadohi, Újˆ and Sherpur, all in the parganah of Bhadohi. At Sherpur, especially, the efflorescence is extremely abundant. Salt can be extracted from the earth in many portions of the Bhadohi parganah. A village near the parganah capital, still known as Nimaksál Lunári, was once the seat of an extensive salt manufacture now no longer carried on.

The spring level.

The water level, like the soils, varies greatly with the physical features of the district. In the Ganges plain, the depth of wells is very uncertain, being dependent upon the existence of an impermeable stratum of clay, which is met with at widely different depths. Generally speaking, however, the water level rises as we recede from the Ganges. So that, while 50 to 70 feet is not an uncommon depth for a well near the river, wells in the northern parts of Bhadohi, and again in Bhúili and Bhagwat, seldom need to be carried deeper than 25 or 30 feet. On the tableland, wells are never used for irrigation, except in the small water-logged area round Ghoráwal; and, where permanent springs are reached, it is only by carrying the wells down, sometimes to a great distance, in the solid rock.

Forests

Incidental mention has already been made of the forests with which the eastern portion of the tableland and the southern hills are clothed. These are the remains of dense forest which once covered all but the most arid portions of the uplands of the district; but they contain, except in the preserves and in the more remote and inaccessible localities, no valuable timber. The demand for firewood, for the cities of Mirzapur and Benares, has led to an almost complete denudation of the nearer hills; and even where the trees are allowed to attain a larger growth, they are cut as soon as a saleable pole can be got out of them. No attempt at planting is ever made, and the complete disafforestment of the accessible portion of the hills seems to be a prospect of the near future.

and groves.

The Ganges plain is richly studded with village groves, chiefly of mango and other fruit-giving trees, but here, too, the demand for timber is causing a rapid deboissement of the country, which threatens to mar the agricultural prospect, as greatly as it lessens the beauty of the landscape.

Rivers.

The whole of the natural drainage of the district finds its way eventually into the Ganges. Though, however, in a broader sense, the whole country is a part of the Ganges basin, it is more convenient to distinguish locally three areas of drainage, *viz.*, the basin of the Ganges and its local tributaries, the basin of the Belan, and the basin of the Son.

The Ganges.

The Ganges touches the district at Karaundiya, in parganah Bhadohi, and sweeps at first for about 12 miles round the north-western corner, in a direction first southerly and then easterly. It then passes into the district, through which it holds a sinuous but generally easterly course for a distance of about 70 miles, and flowing by the city of Mirzapur and the fort of Chunár reaches the northern frontier, along which it pursues its course for about eight miles further, and finally leaves the district six miles above the city of Benares. Mirzapur itself and Chunár, both on the right or southern bank, are the only marts of importance situated on the river. The river-bed is entirely composed of sand and *kankar*. The right bank is abrupt and steep, consisting, usually, of a foundation of *kankar* supporting a bluff of the surface soil. The river is slowly, but constantly, eating away this bank, though there has been of late years no very violent or rapid diluvial action. The left bank is a gently shelving slope of alluvial deposit, which is enriched every year with the river silt, and is cultivated to the very edge of the water, both with cold-weather crops and *boro* or hot-weather rice.

Navigation of the Ganges.

The river is reputed to be navigable by country boats of all sizes; but there are numerous sand-banks and shallows, among which the channel shifts and turns, in a manner which makes navigation, during the dry season, very tedious and difficult. This is specially the case above Bindháchal and below Chunár, where the shallows and sands form a great impediment to the passage of the heavy barges, in which the export of building and paving stone is carried on.

Floods of the Ganges.

The usual annual rise is from 38 to 40 feet, which is not sufficient to inundate any portion of the country on either bank. There are occasionally much higher floods. In 1861, the extraordinary height of 52 feet 2 inches was reached, and again, in 1875, the river rose to nearly the same height. On both these occasions much of the country on the northern bank of the river was inundated, and considerable loss of life, as well as great damage to property and agricultural prospects, results.

The Ganges receives no tributary streams from the north during its passage through this district. The surface drainage of parganah Bhadohi is

almost entirely collected by the Barna[1] and its insignificant tributary, the Murwa. The Barna only skirts the district for a short distance, on its course towards Benares, and neither of these streams calls for further notice.

Barna and Murwa.

On the south a number of small streams descend from the hills and enter the Ganges. Most of these are but intermittent channels for the discharge of flood waters in the rains, and are dry, or nearly so, at all other seasons of the year. The largest of these is the Jirgo, which enters the Ganges at Chunár, after a tortuous course from its sources in the hills of southern Saktísgarh. This stream, though a rivulet in the dry season, acquires such force and volume in the rains that it has hitherto remained an unbridged obstacle at the very commencement of the direct road to Robertsganj and the south. The remaining streams it will be sufficient to name. They are the Ujla, which meets the main stream at the village of Kantit; the Belwan, which enters the Ganges at the village of the same name, half way between Mirzapur and Chunár; and the Chandraprabha, the beauty of whose upper course has already been noticed.

Jirgo.

Ujla.

Belwan.

Chandraprabha.

The Chandraprabha is the only one of these streams which is utilised for irrigation. The Maharája Uditnaráin of Benares caused a masonry weir to be erected across the stream at Muzaffarpur, shortly after it leaves the hills, and thence carried a canal, called the "Bahachandra," to the villages of Majhlipatti, the tract between the Chandraprabha and the Karmnása. The work was commenced in 1820, and is reported to have cost over a lakh of rupees.

Irrigation from Chandraprabha.

Bahachandra canal.

There remains the Karamnása, the accursed stream of Puránic myth,[2] which for the middle third of its course skirts or traverses the Mirzapur district. It rises near Sárodág, on the northern face of the Shahabad continuation of the Kaimúrs, some eighteen miles west of Rohtásgarh, where it forms a rapid streamlet, the limpid purity of whose waters is in strange contrast with the foulness of its reputation. Flowing north-west, it forms for a short distance, between Durihárá and Harbhoj, the boundary between the parganah of Bijaigarh and Bengal. Thence it sweeps round in a semi-circle through Bijaigarh and taluka Naugarh, reaching the frontier again to the east of the fort of that

Karmnása.

[1] The Sanskrit Varana, which gives its name to Benares (Váránasí). [2] Said to mean "Destroyer of good actions."

name. After again forming the boundary for some 15 or 20 miles, it finally escapes from the hills and, traversing the centre of the rice-plain of Kera Mangraur, leaves the district near the village of Lataur. The beauty of the upper waters of the Karmnása has already been referred to. At its entrance to the plains it is about 150 yards wide, but the stream is very variable, generally drying to a mere thread in the end of February, and rising sometimes over twenty-five feet during the rains. It is not navigable in any part of its course in this district. The upper waters expand into numerous pools, which are said to abound in fish.

Legendary account of the Karmnása.

The legend which accounts for the ill-repute of the Karmnása is, like many other similar stories, a double one. The account tells how a certain Rája Trisanka of the solar race, having slain a Brahman and also contracted an incestuous marriage, sought in vain for means whereby he should be purged of his guilt, until a holy *rishi* collected water from all the sacred streams of the world and washed him in this potent bath. The ablution was successful, but from the spot in which it took place the Karmnása issued; and bears for ever the taint of the guilt which the sacred waters removed. The other legend tells how this same Trisanka, relying on the super-human power he had attained by a long course of austerities, attempted, Prometheus-like, to ascend into heaven. Half way he was opposed by the immortals, who, in wrath at his audacity, suspended him for ever, head downwards, midway between heaven and earth. In his torment there exudes from his mouth, continually, drops of a baneful moisture, which fall into and taint the waters of the Karmnása beneath. It is a curious fact that the evil name of the Karmnása is nowhere so lightly thought of as on the banks of the stream itself. The Hindus of the mixed castes who reside on its banks are not deterred from freely using its waters by any dread of pollution. On the contrary, many of them make their living by waiting at the crossings and carrying (for a consideration) their more scrupulous brethren across dryshod.

Son.

The Son enters the district in lat. 24° 37′, long. 82° 51′, between Silpi and Newári, and passing eastward for 35 miles crosses the boundary in lat. 24° 31′ long. 83° 33′, a little beyond the old village of Urgarh and the Bagdharua peak. The course of the river is along a deep valley, never more than eight or nine miles broad, and at times contracting till it can almost be called a gorge. The Son is rather a great torrent than a great river. In the dry season it is a shallow but rapid stream,—sixty to a hundred yards broad, and easily fordable on foot,—which wanders from

side to side of a broad bed of sand and gravel. In the rains the enormous drainage area of the basin renders the river liable to sudden floods of extraordinary violence. The river is thus of little use for navigation. Large rafts of bamboos and timber are, however, despatched in the rains to Dinapur, and boats of small tonnage, built on the bank, are freighted with lac and other jungle-produce and despatched to the same destination.

Rehand and Kanhar.

During its course through this district the Son receives from the south two considerable tributaries, the Rehand and the Kanhar. Both these streams rise among the tributary states of Chutia Nágpur—the Rehand in Udaipur and the Kanhar in Sargúja. The Rehand flows past the parganah capital of Singrauli, Gaharwárgáon, and enters the Son at Agori khás. The river is navigable for small boats only. The Kanhar enters the Son, twelve miles lower down, at Kota, after a course of about 130 miles. Both the shallowness of the water and the rocky nature of its bed make this stream entirely impassable for boats.

Gaghar.

From the north, one stream, the Gaghar, makes its way from the high lands of Bijaigarh and joins the Son opposite Chopan.

Belan.

The Belan is the principal channel for the drainage of the central plateau of the district. Rising within a short distance of Pannuganj, in the centre of the Bijaigarh parganah, it holds a sinuous course with a general westerly direction through the best cultivated portion of parganah Barhar, to the fertility of which its waters are occasionally made to contribute, until it reaches the neighbourhood of Ghoráwal. There, bending south-west, it forms, for a short distance, the boundary between British territory and the Rewah state. This portion of its course is of considerable beauty, the stream flowing over a rocky bed, through a narrow and precipitous gorge, into which it falls by a single leap of over a hundred feet at the Moka Dari. Leaving the frontier, the river turns, first, northward through an intricate mass of ravines, which make crossing a matter of great difficulty, even for lightly-laden pack-animals, and, thence, westerly again, cutting the line of the cart road, from Lálganj to Hallia and of the great Deccan road, on both of which masonry causeways have been constructed. A little beyond Baraundha, on the Deccan road, the frontier is reached, and the river passes through the south of the Allahabad district to its junction with the Tons. The Belan is not navigable in any portion of its course. The principal tributaries are the Bakhar and the Ádh, both comparatively insignificant streams.

Its tributaries, Bakhar and Ádh.

The only canal in the district, the Bahachandra, has already been noticed.[1]

Canals.

The Benares branch of the proposed Sárda canal will pass through the north-west of the district, and run almost parallel to the Allahabad-Benares road, at an average distance of two miles to the north-west of the latter. The length of the canal in the district will be from 24 to 25 miles.

The district possesses nothing which can be dignified with the name of lake, and such lagoons (*jhíls*) as there are, are of the shallowest character, and seldom retain water even to the commencement of the hot weather. Tál Samdha, near the eastern boundary of parganah Bhadohi, is the largest, and sometimes, after a favourable rainy season, is as much as two miles in breadth.

Lagoons.

The Ganges is crossed by ten public ferries and the Son by two. The total income, accruing to Government from the farm of these crossings, averages about Rs. 30,000 a year. The Ganges ferries are, proceeding from west to east, at Bindháchal, at Narghát and Sundarghát in the town of Mirzapur, at Company ghát opposite the site of the abandoned cantonment of Mirzapur, at Neorhya a few miles further down the stream, at Batauli where the Benares road is intersected by the river, at Katnáhi half way to Chunár, at Sindhaura and Turnbullganj opposite Síkhar *Khás*, at Chunár itself, and lastly on the borders of the district at Mirzapur Khurd. On the Son the principal ferry is that between Patwadh and Chopan on the great line of communication with Sargúja; the other, which includes in one farm several crossings, is little used and let for a nominal sum. The crossings of the minor streams are arranged for by the riparian proprietors, by whom they are occasionally let, for a trifling consideration in money or kind, to some village boatman.

Ferries: on the Ganges; on the Son.

The East Indian Railway traverses the northern part of the district from east to west, running south of, and at a distance varying from one to five miles from, the Ganges. It enters the district at Dioria on the northern border of parganah Bhúíli, and traverses the north-western corner of that parganah, having a station at Ahraura road (Naráyanpúr), 12 miles east of Chunár. It then crosses the Chunár parganah, passing about two miles south of the town of Chunár and having a station called by its name. It finally runs right across the north of parganah Kantit (tappas Chaurási and Chhiánave), from near Chunár to the western border of the district.

Communications. Rail: the East Indian.

[1] *Vide supra* p. 22.

In this stretch of 36 miles[1] it has three stations, at Pahári (ten miles east of Mirzapur), at Mirzapur, and at Gáepura (12 miles west of Mirzapur). It does not cross any large streams, and only approaches the hills at Chunár, Bindháchal, and Bijaipur. The railway stations are consequently five, and the figures in brackets indicate the distance of each from Allahabad: Gáepura (43), Mirzapur (55), Pahári (65), Chunár (75), Ahraura road (86).

Roads:

The district returns account for rather more than 1,000 miles of road, but of this total about three-fifths are mere beaten tracks, which, except in rare and distant instances, receive no attention and are never repaired. The exact statistics, according to the Public Works classification, are these:—

1st class roads, that is, roads raised, bridged and metalled,—127 miles;

Second class roads, that is, roads raised and briged, but not metalled,—178 miles;

Third class roads, occasionally bridged, but neither metalled nor raised, —133 miles;

Fourth class roads, the tracks already referred to,—575 miles.

North of the Ganges;

The country north of the Ganges has a more than usually liberal share of excellent metalled roads. The main line of communication is the Grand Trunk Road, which traverses the district for 24 miles; this is crossed at right angles by the road from the river, opposite Mirzapur, to Bhadohi and Jaunpur, and there is also a length of 12 miles from Mirzapur to the Grand Trunk Road at Gopíganj, with a short branch to the Ganges at Rámpur ghát, opposite the latter place. A second class road unites Gopíganj with Konrh, the administrative head-quarters of the parganah, and Bhadohi, with a branch from Konrh to the north-west corner of the district. The Benares and Mirzapur metalled road traverses the centre of taluka Majhwa, and there are about 80 miles of other roads and cart tracks available during the dry season.

South of the Ganges.

The district south of the Ganges is much less favoured in the matter of accommodation for wheeled traffic. There is, indeed, the Deccan road, with its great bridges and passes meant to accommodate a traffic which now seeks other and more expeditious routes. This road merely skirts the district for forty miles, and, but for the stone from the Vindhyan quarries and the heavy wood carts from the Kaimúrs, would be well nigh deserted, so great is the change in trade routes since this road was made, to receive the traffic which formerly came from the Deccan to enrich

[1] Measuring in a straight line from Chunár: the railway has a slightly north-western course with two curves, one between Chunár and Pahári and the other between Pahári and Mirzapur.

Mirzapur, by the laborious and dangerous route *viâ* Hallia and the passes at Dibhor and Kerâí.

The other principal line of trade in the district is from Sargúja and the south through Singrauli to Chopan, and thence across the Son and up the Kewâi pass to Robertsganj. From the latter place three routes are available: one straight northward to Ahraura bazar, and thence to the railway at Ahraura road station and the river at Chhota Mirzapur, or by another line from Ahraura to Chunár; the second *viâ* Hinduárí, Rájgahr and Murihán to Mirzapur; and the third by Sháhganj and Ghoráwal, meeting the last route at Murihán. Of these routes, the first is blocked for wheeled traffic by the steep inclines of the Sukrit pass and the unbridged Jirgo river at Chunár; the third by the Belan and other unbridged obstacles between Robertsganj and Ghoráwal; and only the second is available between Robertsganj and Mirzapur for all sorts of traffic, and that not without occasional difficulty. All roads south of Robertsganj, and all the remaining roads of the district, are mere cart tracks, more or less passable or impassable according to the season of the year.

The following table exhibits in a convenient form all the more important roads and routes in the district:—

First-class roads.

Route.	Mileage.	Remarks.
Grand Trunk Road ...	24	12 feet metal. *Bridged throughout.*
Jaunpur and Mirzapur road...	19	9 feet metal. Bridged throughout, except at Sarsipur nálá, 6th, and the Barna river, 19th mile. The former stream is crossed by a metalled incline; the latter is a ferry.
Mirzapur and Gopíganj road,	15	9 feet metal. Bridged throughout. Branch to Rámpur ghát 3 miles.
Benares and Mirzapur road ...	19	9 feet metal. Bridged throughout, except Ganges crossing at Batauli, mile 10, which is so difficult as almost to prevent the use of the road for heavy traffic.
Great Deccan road ...	40	9 feet metal. Bridged throughout, except at Belan river, which is crossed by a causeway impassable during heavy floods. Ascends Vindhyas by the Harai pass and the Kaimúrs by the Katra pass.
Sítákund road ...	7¼	Mirzapur to Ashtbhuja and Sítákund, continued unmetalled to Allahabad.
Chunár station road ...	1½	9 feet metal. Bridged. Connects town and railway station.
Civil station road, Mirzapur...	2	9 feet metal. Bridged.
Total, class I. ...	$127\frac{12}{7}$	

Second class roads.

Route.	Mileage.	Remarks.
1 Mirzapur to Hinduári ...	49	Bridged throughout; raised to 18th mile; pass over Vindhyas, metalled. Wheeled traffic possible throughout.
2 Ganges at Mirzapur Khurd to Son river.	49	Partially bridged, unraised. Wheeled traffic possible to Ahraura. Beyond is the Sukrit pass, passable only for pack-animals. This obstacle removed, the road would be passable throughout. The Kaimúr scarp is descended by the Kewái pass above Markundi.
3 Chunár to Ahraura ...	13	Joins route 2 at Ahraura. Useless for through wheeled traffic, owing to the Jirgo river being unbridged.
4 Chunár to Benares ...	7	North of river. Bridged throughout.
5 Murihán, Ghoráwal, and Robertsganj.	33	Leaves route 1 at Murihán and joins route 2 at Robertsganj. Passable for carts to Ghoráwal. Beyond that place unbridged.
6 Gopíganj to Bhadohi ...	12	Bridged, but not raised. Heavy traffic as far as Konrh.
7 Konrh to Durgáganj ...	15	Branch of No. 6. Bridged, but not raised.
Total, class II. ...	178	

Third class roads.

Mirzapur to Mirzapur Khurd,	34	Runs parallel to railway. Crosses numerous unbridged drainage lines.
Gáepura and Bijaipur ...	2	Railway feeder-road. Unbridged.
Chunár and Katka ...	16	Partially bridged.
Soltánpur and Mirzamurád...	2	Ditto.
Rámnagar and Chakia ...	18	Ditto.
Durgáganj and Kálkábára ...	23	Ditto, not raised.
Gopíganj and Suriánwán ...	12	Ditto, ditto.
Deccan road to Tánda ...	5	Unbridged, but pass up Vindhyas metalled.
Company Ghát to Athgaon...	13	Unbridged.
Chedganj to Konrh ...	8	Partially bridged.
Total, class III. ...	133	

Fourth class roads.

Route.	Mileage.	Remarks.
Mirzapur to Allahabad *viâ* Sítákund.	13	Continuation of metalled road to Sítákund, mostly unbridged.
Lálganj and Hallia ...	12	Unbridged, but has a masonry causeway over the Belan.
Drummondganj to Hallia ...	10½ 20	Unbridged; crosses many nálás.
Ahraura to Chakia and Chainpur,		Ditto ditto.
Chakia to Baburi ...	7½	Ditto.
Chunár to Rájgarh, Sháhganj and Chitrwár.	45	A stony mountain track for pack traffic.
Ghoráwal, Korat, Parsúi, and Kota.	68	Ditto ditto. Ferry over Son. Ascends the plateau by the Kulia Ghát, a difficult bullock track.
Kota, Dúdhi, Jorakhár, and Kon,	65½	Mountainous jungle track.
Newári to Chopan, Kon, and Bilaunja.	46	Ditto.
Chopan *viâ* Manbasa to Sargúja,	49½	Ditto.
Hathi nálá *viâ* Dúdhi to Murta,	23	Ditto.
Kon, Urgarh pass, and Pannuganj to Madahapur.	53	Crosses the Son and Kaimúrs at Urgarh. The pass is very difficult and laden animals are generally taken round *viâ* Chopan.
Chopan to Gaharwárgáon and Sargúja.	19	Jungle track, much frequented, the principal line of southern trade.
Kulwári *viâ* Lálganj to Allahabad frontier.	32	Fair-weather road only.
Robertsganj *viâ* Pannuganj to Rohtásgarh.	30	Beyond Pannuganj a mere mountain track.
Jangiganj and Dhan Tulshi *viâ* Dig.	78	Fair-weather cart track.
Other minor roads and branches,	33¾	
Total, class IV. ...	575¾	
Total, all classes ...	1,014¼	

Encamping-grounds.

There are ten Government encamping-grounds in the district, besides the numerous *paráos* and *bághs*, where people usually encamp, but which are not in any way taken up or reserved for the purpose. Of the first kind there are five on the Great Deccan (Dakhan) road from Mirzapur to Jabalpur. Of these two are at Bhagwán Taláo, 14 miles from Mirzapur, one (civil) 6 acres and 7 poles in area, and the other (military) 38 acres 2 roods and 28 poles. Water is obtainable from two masonry wells and a *kachcha* tank; supplies can be obtained to a small extent locally, and also from Mirzapur, which is 7 miles distant. The third encamping-ground is at Lálganj, 22½ miles from Mirzapur, and is 10 acres 1 rood 4 poles in area. There are two masonry wells in the vicinity and water is obtainable also from streams in the rains; supplies to a limited extent can be obtained from the village bázár. The fourth encamping-ground, at Baraunda, 27 miles from Mirzapur,[1] is 3 acres 3 roods 29 poles in area. Close by it flows the Belan, and water can also be obtained

On the Great Deccan road,

[1] The Route-book makes it 22½ miles.

from a well, but supplies are only procurable to a limited extent. The last (fifth) encamping-ground on this road, in this district, is at Katra Pass, 37½ miles from Mirzapur,[1] and is 8 acres and 14 poles in area. The ground is uneven. Close by there are two masonry wells and a stream, and supplies can easily be procured from the bázár at Drummondganj.

On the Mirzapur-Benares road,

There are three encamping-grounds on the metalled road from Mirzapur to Benares, at Sakhaura, Piprádand and Kachhwa, the last 11 miles from Mirzapur. Their areas are 4 acres 2 roods 25 poles, 29 acres 8 poles, and 38 acres 3 roods 39 poles, respectively. There is a masonry well at each of the three grounds, and close by the two first-mentioned flows the Ganges. Supplies at these can be obtained from the Mirzapur bázár, and at the third from the local bázár. On the Grand Trunk Road from Benares to Allahabad, the first encamping-ground is at Katka, 18 miles from Mirzapur, where there is a masonry well. The area of the ground is 34 acres 1 rood 25 poles. Supplies are obtainable from Majhwa, Kachhwa and Mirzapur. The other Government ground is at Sultánpur, and is only 6 biswas or about 27·4 poles in area. It has a masonry well and supplies are procurable from Adalpura and Chunár.

and on the Grand Trunk Road.

Distances.

The following table gives the distances by road from Mirzapur to the principal places of the district. Some of the figures, particularly those relating to the south of the district, must be regarded as approximate only :—

Place.	Distance in miles from Mirzapur.	Place.	Distance in miles from Mirzapur.
Ahraura	32	Gopíganj	16
Ahraura road station ...	34	Hallia	34
Akorhi	11	Kachhwa	11
Ashtbhuja	8	Katka	18
Bhadohi	21	Kantit	6
Baraundha	27	Khairwa	135
Bhaisaundh	43	Kon	86
Bijaipur	16	Korh	19
Bindáchal	7	Lálganj	20
Chakia	44	Mádho Sinh	14
Chedganj	10	Mánchi	73
Chhota Mirzapur ...	34	Murihán	20
Chopan...	62	Pannuganj	62
Chunár	20	Rájgarh	32
Drummondganj	35	Robertsganj	50
Dúdhi	112	Saktísgarh	32
Gáepura	12	Sháhganj	46
Gaharwárgáon ...	112	Sukrit	40
Ghoráwal	34	Suriánwán	31

[1] By the Route-book.

Climate.

The climate of Mirzapur differs from that of more western districts, chiefly in the decreased tendency to extremes. Except locally as at Chunár, where the bare rocks reflect and concentrate the sun's rays, the greatest heat is somewhat less than the western average; but the actual discomfort is often greater, owing to the fitful and uncertain character of the hot winds. The cold weather is also less marked; the really chilly days being very few in number, and the heat rapidly returning after the middle of February. At the changes of seasons, that is, when the hot weather is commencing, and when the rains are ceasing, fever of a malarious type is usually endemic—a fact probably attributable in a great measure to the wide range of the thermometer during the night, when the people sleep out of doors and without any protection against chills. The rains commence somewhat earlier here than further up-country, usually by the middle of June; but their close is proportionately early, and an interval of extremely hot weather often intervenes between the last rain and the November cold.

Rainfall.

No regular meteorological observations beyond those of the rainfall have been taken in Mirzapur. The following statement shows that the average rainfall varies in different parts of the district:—

Rain-gauge station.	Number of years on which average is struck.	Average annual rainfall in inches.
Mirzapur[1]	29—31	42 04
Robertsganj	17	42·88
Chakia	17	36·44
Chunár	17	39·00
Konrh	17	37·58

The mean annual rainfall for the last decade has been 39·53 inches. The details are given for each year and month in the annexed table[2]:—

	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1830.	1881.
January	1·30	...	0·30	1·10	...	1·50	2·60	...	...	0 40
February ...	0·60	0·20	0 20	...	...	2·30	0·40	0·10	1 00	0 20
March	...	...	0·30	...	...	0·80	...	...	...	0·80
April	0·10	...	...	...	...	0 20	0·30	...	...	...
May	...	...	...	0·80	...	0·10	2·50	...	...	0·60
June	4·80	0·90	11·30	7·20	...	1·90	0·30	7·50	0 60	5 90
July	12·90	20·80	8·90	16·80	21·50	5·60	6·80	9·60	10·10	9·80
August	11·80	8·80	17·10	29·10	9·30	6·50	14·00	16·30	3·80	17·00
September ...	12·00	5 90	10·30	8·70	10·00	1·80	4·80	9·70	3 60	1·40
October	...	...	1·00	...	2·80	3 00	0·30	2·40	0 20	1·40
November ...	...	...	...	...	...	...	0·60	...	0·30	...
December ...	...	...	...	...	...	0·50	...	...	...	...
Year.	43·50	36·60	49·40	62·70	43·60	24·20	32·60	45·60	19·60	37·50

[1] The average for 17 years for Mirzapur is 41·57. These averages are taken from Mr. Hill's printed tables. [2] Kindly supplied by Mr. S. A. Hill, B. Sc.

PART II.

ANIMAL, VEGETABLE, AND MINERAL PRODUCTS.

THE domestic fauna of the district offers little for special remark. The cattle used in agriculture, except in the rare cases where the more opulent landholders have imported the larger breeds of draught oxen, are locally bred, undersized and ill-fed. In fact, so poor is the breed that the slightly heavier draught of the improved ploughs recently introduced operates to prevent their becoming popular among the poorer classes. No attention is paid to breeding, nor are any cattle kept specially for stud purposes. The paternity of village calves is generally traceable to the vagrant *sánr* (Brahmani bull), an animal usually more remarkable for the sleekness of his proportions and the uncertainty of his temper than for any excellence of stock-getting properties. When we add, to the fortuitousness of his origin, the heavy and common labor which the rains and cold weather bring to the village ox; the insufficiency even then of nourishing food; the almost complete absence, except among the better class of cultivators, of adequate shelter from the heat and the rain; and the more than semi-starvation he has to endure during the hot weather; the only wonder seems to be that the ill-fated beast is as useful and as enduring as he is.

Domestic cattle.

In the hilly portions of the district cattle-grazing is largely carried on, and there is an extensive manufacture and export of *ghí*, both through Ahraura and by the line of the Son. These cattle are kept in village herds, and the range of the greater beasts of prey is well marked by the solidity of the enclosures of thorn bushes into which the herd is driven at night. During the summer months, when forage is scarce, thousands of cattle are driven away to the pasture lands of Sargúja and the Mainpat. The price of an average pair of indigenous oxen is about Rs. 25.

The local breed is replaced, by all who can afford it, with imported varieties. Those known as *purbi*, from the neighbourhood of Janakpur in Behár, are greatly prized for the plough. The *deoha* breed, from the Ghágra country, are also a good deal imported, and "Damoh" bullocks from south Allahabad, Bánda, and the Central Provinces are largely purchased at the cattle mart of Karma in the Allahabad district, and are specially esteemed as pack cattle. A local saw runs thus:—

Imported cattle.

जोते पुर्बी लादे दमोह । हेंगा के जो देवहा होह ॥

"The *purbi* for the plough, the *damoh* for the pack, and the *deoha* for the clod crusher." The average cost of a deoha or a damoh bullock is about Rs. 25, and that of a purbi a little more, or about Rs. 27 to Rs. 30.

Buffaloes are largely used both for pack work and draught, and also, though less usually, in the plough. The milk of the cow buffalo is very largely consumed, and is the source of most of the ghí which comes to the bazars. The price of an ordinary bull buffalo will seldom exceed Rs. 12 or Rs. 15; but the cows, when good milkers, will occasionally fetch as much as double that sum. On the whole the buffalo of the district is a better-bred animal than the ox, and some really fine specimens may be occasionally seen employed in the haulage of stone from the quarries.

Horses, &c.

In horses the district is as poor as in cattle. Nothing is locally bred but the indigenous *tattú*, a very weedy and misshapen animal; and even those who aspire to the possession of a larger beast are usually content with the commonest and coarsest sort of country-bred to be picked up at Batesar or elsewhere. Ponies sell locally at from Rs. 12 to Rs. 15. Horses are much more expensive, and for an animal which a European judge would pass as at all decent, a price about double that prevailing in the horse-breeding districts of the west will be asked.

Goats, sheep, &c.

Goats and sheep are largely kept. The former are the more valuable property, as, in addition to the price of the milk during life, the flesh as well as the skin is saleable after death. Sheep are not eaten much; and the *gadaria* looks for his profit to the wool and skins and the fee in kind he receives for penning his flocks on land for the sake of the manure. The average price of goats is about Rs. 2; sheep fetch about Re. 1-4-0 each. Hides and skins are locally sold at about Rs. 2 for a buffalo's hide, Re. 1 to 1-8 for a bullock's or cow's hide, and about four annas each for sheep and goat skins.

Elephants, &c.

Elephants are kept by a few of the leading zamíndárs and there are few camels also; but the greater part of those used in the cold season are imported from other districts.

Cattle disease.

Cattle disease is generally more or less prevalent in the south of the district. The people distinguish two varieties. The first, which is most virulent, is probably the true rinderpest. It is believed by the natives to be identical with the small-pox which attacks mankind, and is known by the same name (*chechak*). It is most prevalent in the hotter months of the year, when the poor condition of the animals renders them peculiarly obnoxious to infection. The percentage of mortality is very high; and native skill has not devised any remedies except those of a religious or semi-religious nature. The second variety is the "foot and mouth disease" (*kháng, kháng wá*). The symptoms of this complaint are sores

on the feet, with swelling and ulceration of the mouth, accompanied by a discharge. There is also total loss of appetite, febrile symptoms and rapid and laboured breathing. The treatment advocated by the rural cattle-doctors is to apply lime to the feet, to foment the mouth and surrounding parts with a hot decoction of the bark of the palás or dhák (*Butea frondosa,*) and also occasionally to make the cattle affected stand in pools of muddy water.

Wild animals.

The increase of cultivation, and the constant warfare, waged both with rifle and matchlock, has much restricted of late years the range of the larger beasts of prey, and it would seem as if in a very few years it will be almost as strange to meet a tiger north of the Son, except in the preserves, as it would be to renew the Emperor Baber's experience of big game under the walls of Chunár.

Tigers.

Still the district may yet be described as a favourite haunt of greater game. Tigers still inhabit the preserves of Chakia and Saktísgarh, and are fairly numerous over the whole country south of the Son. Elsewhere, except perhaps in the gorges of the Kaimúrs on the Rewah boundary, they appear to be merely occasional visitors.

Leopards.

The leopard, the *tendua* of the natives, a name which seems to include several varieties of great cats, is probably as common as the tiger, though he figures much more rarely among the spoils of the chase.

Hyænas, &c.

The hyæna (*H. striata*) and the lynx (*Felis caracal*) are seldom seen on account of their nocturnal habits, but both occur,—the former commonly where the country suits his habits,—and many a nocturnal depredation is put down to their door.

Bears.

From the tiger and his congeners one naturally turns to the bear, the most formidable among the remaining denizens of the forest. This is the Indian, or, as it is sometimes called, the sloth bear (*Procheilus* (*Ursus*) *Labiatus*, Blainv.) Its distribution is strictly limited to the plains of India and Ceylon. It is specifically distinct both from the Himaláyan bears and from their Burman and Malayan congeners. By naturalists generally it is considered that the Indian bear cannot be regarded as belonging strictly to the genus *Ursus*. The fact that it has only four incisors in the upper jaw, together with its large and powerful claws, its long and mobile snout and some of its habits, serves to separate it from the true bears, and accordingly it is classified in a genus or sub-genus by itself. The coat is long and shaggy, and black throughout, except the muzzle (which is of a dirty white colour) and a white V-shaped mark on

the chest. It is an awkward, bow-legged looking creature, but nevertheless can cover the ground at a very fair rate when pressed. It is found chiefly in the vicinity of rocks, rather preferring a crag almost bare of jungle, in the crannies of which, or in holes which it scrapes for itself, it resides for the greater part of the year. Its food is somewhat varied. Though deriving the greater part of its sustenance from vegetable products, such as the fruit of the various species of fig, the wild plum (*Zizyphus jujuba*), the flowers of the mahúa, the sugarcane, &c., the bear will eat with avidity white-ants, the larvæ of various insects, and honey. If bears exist in any tract of country, the traces they leave, in the shape of holes they dig (often in the hardest ground) in search of white-ants, and the marks of their claws on the trunks of trees in the fruit season, are usually numerous and unmistakeable.

Wolves, &c.

Wolves are found over the whole district, but are much oftener heard of than seen. In the south the kogi or wild dog (*Cuon rutilans*) hunts the jungle in packs, while the jackal and fox are as abundant as usual.

Deer and antelope.

Of deer there are the sámbar (*Rusa aristotelis*) and the chital or spotted deer (*Axis maculatus*), both common throughout the jungle-clad hills of the south and east of the district. The *Axis porcinus*, or hog deer, has been met with, but rarely. Among antelopes the usual species, the nilgái (*Portax pictus*) the black-buck (*Antilope bezoartica*) and the chikárá or ravine deer (*Gazella Bennettii*) are common, and the four-horned antelope (*Tetraceros quadricornis*) is occasionally, though much more seldom, found.

Wild boar.

The wild boar is tolerably common, particularly along the northern bank of the Ganges, where patches of grass jungle afford excellent cover, and in the river itself the Gangetic porpoise is abundant. Of smaller beasts there is the usual variety which go to make up the four-footed population of the plains and jungles of the province.

Birds.

Amongst birds, all the common indigenous species both of field, forest, water and the water-side are found; and most of the migratory species are occasional visitors. A few of the rarer sort are occasionally met. The great Indian bustard is still found on the bare uplands of central Mirzapur, and large quantities of pea-fowl and jungle-fowl enliven the southern hill-sides. But as a rule game birds are very scarce, and aquatic species particularly so.

Fish.

Of fish the Ganges affords the principal supply. About twenty species are enumerated by the fishermen as edible. Nearly all, however, are known by local names, and with the exception of the rohu (*Labeo rohita*), the tengri (*Macrones tengara*), the chilwa (*Aspidoparia morar*), and the bám or eel (*Anguilla bengalensis*), their identification is difficult. The maháser without doubt occurs in the Son and its tributaries, and, if report is to be trusted, in the Belan also. Oil is extracted to a limited extent from fish, chiefly from the varieties of rohu, but the industry is not an important one.

Methods of fishing.

All the usual methods of fishing are adopted as occasion best serves. Nets of many shapes and names, rods and wicker-work traps of various sorts are all used, and in the shallower *jhíls* wholesale captures are made by running off the water. In some parts of the district poison is resorted to. Leaves of the *beri* and *tend*, or the sap of the *sihaur*, are thrown in the evening into small *jhíls* and ponds or the pools left in the course of a partially dried-up stream. In the morning the fish are found stupefied by the poison and are captured without difficulty. A similar effect seems to be sometimes caused by sudden and violent rises in the river, when myriads of fish, often of species strange to the local fishermen, are found helplessly floundering on the surface, and are eagerly seized on by the poorer folk on the banks.

There appear to be about a hundred fishermen in the district who live solely by this occupation. Besides these, however, numbers of boatmen and others fish as an occasional pursuit. The principal fishing castes are Malláhs, Kewats, Khatíks, Binds, Pásís, and Gonds. Larger fish sell at from 1½ to 2 ánas a ser, while the smaller and coarser sorts fetch at most about half that price. At least two-thirds of the population appear to be occasional consumers of fish, but only a few rely on it as their principal diet.

Reptiles.

Snakes are numerous. Of the thanatophidia the cobra (*Naja tripudians*) in several varieties, two species of karait (*Bungarus*), the *Daboia*, and one or two other vipers, are best known. The hamadryad is said to occur on the hills, but this is uncertain. Amongst non-poisonous snakes the dhámin (*Ptyas*) is the commonest in the plains, and the various kinds of tree snakes are those most frequently met with on the hills.

Of other reptiles we have the two crocodiles, the *magar* and the *ghariál* of the natives, the latter by far the most common; the Gangetic tortoises (*Trionyx* and *Chitra*) and other chelonians, to which is given the general vernacular

name of *dhor*; a large monitor lizard (*go-samp*) is seen occasionally; and the usual smaller varieties.

Trees.

A list of the principal trees occurring in the district includes all the commoner varieties which shade the plains of Northern India, for which the Basti[1] and other lists may be consulted. In addition the vernacular lists give the following:—

Name in vernacular.	Botanical name.	Name in vernacular.	Botanical name.
Belsundha ...	...	Kamrakh ...	Averrhoa Carambola.
Dhâman ...	Cordia Macleodii or Grewia Vestita.	Khinûí ...	Morus (sp.)
		Kûlu ...	Sterculia urens.
Dhanbahár ...	Toddadia aculeata.	Parsidh ...	Hardwickii binata.
Dhírá ...	...	Phalsá ...	Grewia asiatica.
Dhu ...	Woodfordia floribunda.	Salai ...	Boswellia thurifera.
Gopálí ...	...	Sánun ...	Ougeinia dalbergioides.
Kait ...	Feronia elephantum.	Thauta or bakli ...	Anogeissus latifolia.
Kakor ...	Zizyphus xylopyra.		

Many of these names are probably local and some perhaps aliases of more familiar trees. The absence of detailed scientific examination of the Mirzapur forests makes their identification a matter of difficulty. Nor are the forests such as to invite much attention. A vast area on the more accessible flanks of the hills has been reduced to a miserable scrub-jungle, by the ruthless and shortsighted practice of felling every tree which could yield a saleable pole, or even give a profit when carried to Mirzapur or Benares for firewood. Only in the preserves and in the remoter portions of the hill country is timber permitted to attain even an average growth. As to these portions, the remarks of a forest officer[2] who visited them in 1869 are still applicable. He says, referring more particularly to the Dúdhi woodlands, which are, however, typical of the whole south of the district:—"In the northern half of the parganah no forests of present or prospective value exist. The principal jungles, of which there are a great many, are composed of salai (*Boswellia thurifera*), mixed with thorns and a few dwarfish trees. The sál patches are confined to the hollows, and fringe the sides of the villages with trees of small, dwarfish and knotty growth. I saw no trees above 20 feet in height and a few inches in circumference; most of them appeared to be of mature age, flowering freely, and with invariably the heart of the stem decayed. I should certainly not think that these forests would ever get better by conserving, as there is undoubtedly no soil for their nourishment. I, however, observed that numbers of the larger trees

Forests.

[1] Gaz., VI., p. 583. [2] *Vide* Selections from the Records of Government, North-Western Provinces, second series, Vol. II., p. 215.

had been cut and carried away as poles, and very extensive operations have been carried on, at some time or other, in girdling towards obtaining the resin. These facts would tend to the inference that by protection better results might be hoped for; but I am firmly convinced that very little ought to be expected from these jungles under any circumstances, because other forms, such as the *Pentapteras, Terminalias, Conocarpus, Lagerstræmia* and *Naucleas*, which are usually associated with the sál, and with it produce wood of large size elsewhere, are here mere stunted largish shrubs, flowering and seeding freely, as plants usually do when arrived at maturity. In the southern half of the parganah the forest prospects are better. Here the principal sál tracts are confined between the Kanhar nadi on the east, and a tributary of the Rehand, the Bichhi nadi, on the west. Within this tract, which is upwards of 300 square miles in extent, I saw several sál forests, some of them of large extent, containing what appeared to me to be trees likely to arrive at the fair average size of a second class tree. Beyond the immediate vicinity of village clearings, where the trees have been protected for shade, I did not see in the forests a single tree of any size, but numberless promising-looking saplings, or what look like saplings, but which are really trees well advanced to maturity. These, if protected, would no doubt produce in time timber of a small but very useful kind, and that, too, in very fair quantities.

"At present there is great destruction to the existing forests by the system of girdling to procure the resin, and clearing large patches, by felling the timber and then burning it, for cultivation * * * * * * * . Besides sál there are no other valuable woods except one, which is just now very rare —*viz.*, *Pterocarpus marsupium* (bijasál), a tree of which I saw measured 8 feet in girth and 30 feet to the first branch. The wood is much sought for, and, consequently, mature trees have disappeared. Here and there in favourable localities I observed young trees coming up freely. The *Pentaptera tomentosa* and *Pentaptera glabra*, with such species as the *Conocarpus latifolia*, *Lagerstræmia parviflora*, with *Terminalias, Diospyros*, &c., were also observed, some of them attaining along the course of the streams a fairly considerable size. Bamboos of a good size and type were met with in suitable localities, and are of great value to the jungles, being one of the most useful as well as the most extensively imported articles from the forests."

Catechu.

To these remarks may be added the occurrence almost everywhere in south Mirzapur of the khair (*Acacia catechu*), from which the well-known dye-stuff is produced. This would be, with its graceful and feathery foliage, one of the commonest trees, were it not

again for the short-sighted greed, which fells every tree as soon as it has produced even two inches of heart-wood, from which alone the dye is obtained. The manufacture of catechu is carried on locally by bands of workmen, mostly from a distance, who encamp by the side of some stream which will afford sufficient water, and work during the whole cold weather, or until the water fails. To obtain the dye the heart-wood is cut into small chips, and these are suffered to simmer for many hours in earthen pots over a slow fire. The decoction so obtained is concentrated by repeated boilings until a little solidifies on cooling. It is then poured into moulds dug in the ground and lined with wood ashes, and on cooling is packed for the market, which is usually Ahraura bázár. The quality of the drug, as may be imagined from the immaturity of the timber and the crudity of the process, is very inferior.

Other forest produce, stick-lac, gums, &c.

The remaining forest products are stick-lac, which is collected from many trees, but preferably from the *kúsam* and the *palás*; gum, called *dhúp*, to obtain which thousands of sál trees are annually girdled and destroyed; the varieties of myrobalans obtained from the *áonla*, the *bahera* and *harra* trees; *bagai* and other fibres; and lastly, *tasar* silk, the worms producing which find their favourite food in the foliage of the *ásan* tree.

It follows from the above description that timber of good quality is hard to procure in Mirzápur. The forests cannot be looked to for a supply, and in the plains the shísham (*Dalbergia sissoo*), though common enough, rarely attains more than the most medium size. Even of common wood, such as mango, a scarcity is beginning to be felt, and prices rule, in most cases, nearly double the quotations of ten or fifteen years ago.

Crops

Turning from the forest to the field, we find within the district every variety of cultivation, from the highest farming within the skill and means of the Indian husbandman to the rude forest clearings, where year by year crops are raised on fresh areas, amid the charred trunks and scattered ashes of the wasted trees. There is consequently as wide a diversity of crops. The principal staples of the *kharíf* or autumn harvest are rice (*Oriza sativa*), jóar or jondari (*Holcus sorghum*), bájra (*Penicillaria spicata*), arhar, (*Cajanus flavus*), maize (makka or makai, *Zea mays*), sugarcane (úkh, *Saccharum officinarum*), indigo (níl, *Indigofera tectoria*), and til (*Sesamum orientale*). In addition to these, we have cotton (kapás, *Gossypium herbaceum*), the millets kodon (*Paspalum frumentaceum*), maruá (*Eleusine coracana*), sáwan (*Oplismenus colonus*), kákun (*Panicum Italicum*), and mijhrí (*Panicum psilopodium*), of which

of the autumn harvest.

sáwan is the most important in the plains, and kodon—which is almost always the first crop in newly reclaimed lands—in the hill-country. Among pulses, urd (*Phaseolus radiatus*) and its congeners, moth (*P. aconitifolius*), and múng (*P. Mungo*) are most commonly seen, and the list is concluded by hemp (san, *Cannabis sativa*), patwa (*Hibiscus cannabinus*), and kulthi (*Dolichos biflorus*), the "horse gram" of Madras.

and of the spring harvest.

The spring or *rabi* harvest has, for its principal crops, wheat (gehun, *Triticum vulgare*), barley (jau, *Hordeum hexastichon*), gram (chana, *Cicer arietinum*), pease, (kerá o, mattar, *Pisum sativum*), opium (post, *Papaver somniferum*), tobacco (tambákú, *Nicotiana tabacum*) and linseed (tisi, alsi, *Linum usitatissimum*). Other crops, less frequently met with, are mustard (raí, sarson, *Brassica campestris*), lentils (masúr, *Ervum lens*), safflower (kusum, *Carthamus tinctorius*), and kesárí (*Lathyrus sativus*).[1]

Mixed crops.

In both harvests much land is occupied by mixed crops. For instance *arhar* is mixed with *joár* or *bájra*, and, not unfrequently, with some of the smaller pulses as well. Maize, too, is rarely grown alone. Cotton almost invariably has *arhar* for a companion, and indigo is not unfrequently sown together with *arhar* or *bájra* according to the season. Among the rabi crops, wheat and barley (*gojai*), wheat and gram (*gochná*),[2] barley and gram (*jauchni*)[3] and barley and pease (*bera*) are of the commonest occurrence. Linseed is seldom sown as a sole crop in the Gangetic portion of the district, but almost always as a border, with the idea, it is said, of keeping off stray cattle from the principal crop. In the hills, however, linseed is frequently sown as a sole crop, or mingled with gram or *masúr*, in land which is considered too good for *kodon*, but not rich enough for cereal crops. Mustard is always sown as part of a mixed crop; and its superior hardiness in untoward seasons has earned for it the name of the *zámin* or surety, that is, the crop to which, at all events, the husbandman looks for some return for his labour. What little safflower is grown is always as a border to other crops; and *kesári* is almost invariably sown in rice-fields, and left without further attention to ripen when the rice has been cut.

Crop areas.

Detailed statistics of the area under each description of crop are not procurable. The district being permanently settled, the usual annual statements are not available, and the wide divergence of such estimates as are made sufficiently shows how

[1] Variously called khesári; dál is the name of any split pulse grain, but among the people the double word kesári (or khesári) dál is commonly heard as the name for the plant itself. [2] *i. e.*, gehun-chana. [3] *i. e.*, jau-chana.

little they are to be trusted. It may, however, be safely said that rice covers fully a third of the total *kharíf* area; while *joár* and *bájra* are next in importance. Of the *rabi* the wheat and barley together make up considerably more than half, and the pulses and oil-seeds probably about one-eighth each. The area under opium was, in 1881-82, 4,100 acres. The usual vegetables, both indigenous and acclimatised, are grown; and in the neighbourhood of Ghoráwal the raising of *pán* is an extensive industry.

There is little to be said about the various crops that is not already to be found in various foregoing notices. But two crops, as occurring more largely in this district than elsewhere, may be noticed.

Mijhri.

The first is *mijhri*. This seems to be confined to the Vindhyan plateau. It is a grass with a branching head, not unlike very dimunitive oats, bearing a very small grain. It is cultivated in the poorest country, growing on much the same land as *kodon*, and appearing to get on with less moisture. Sown in Bhádon (August-September), it is reaped in Aghan (November-December). In a fair season, two sers of seed to the bígha is expected to produce a little over two village maunds of grain; but the outturn is very precarious. A special feature in this crop, according to local report, is the large proportion of cleaned grain to husk. *Mijhri* is largely used as food by the cultivators themselves, but there is no export; and it is not found for sale in any but the most remote rural bázárs.

Kesári.

The other crop to be specially noticed is the *kesári*, which has the reputation of being a most unwholesome and baneful food. Wherever kesári is grown and consumed, a very large proportion of the population will be found suffering from a progressive paralysis of the lower limbs. There is little doubt that the kesári is to blame, although some observers have been inclined to attribute the disease to climatic causes, such as the dampness of the soil and humidity of the air. But it is not found that a similar effect is caused by the same climatic conditions in a more aggravated form, as in the Tarái; nor is the disease attended with a loss of procreative power, such as was noticed as one of the symptoms that followed the fevers arising from over-irrigation in the Doáb districts. It seems strange that the population should persist in the production and use of a food they know to be a poison. Poverty, apathy, and fatalism seem to be the chief reasons. They must eat something, and kesári serves when everything else fails, and grows in situations where other grains will not grow. It requires no labour and no care. It is sown broadcast with the rice, and left to grow alone when the rice is cut. Some men seem impervious to its effects and each

consumer trusts that he is of the happy number. Mixed with other food its peculiar effects seem to be avoided or mitigated. Kesári is unfortunately largely used in payment of food wages to labourers. The same grain is grown largely in the Sháhabad district on clay soils, especially on the variety known as *kharail* or *kewál*, which has a greyish black tinge. It is also the great leguminous crop of the Gaya district. The grain is split to make *dál* and the flour is also cooked in oil or *ghí*, the preparation being called *bajká*.

Agricultural operations.

The subject of agricultural operations is one which has received very full illustration in many of the foregoing memoirs of this series, to which reference may be made for a general view of rural husbandry. It is not proposed here to go over the ground again, but merely to note such points of local interest as seem to specially concern this district.

Nomenclature of soils.

The first point that arrests our attention is the richness of the local nomenclature of soils. The general aspect of the soil of the district has already been indicated. The experience of the practical husbandman, however, has led to far more minute subdivisions and to distinctions which, important as they doubtless are to the grower of crops, are not always very clearly evident to the casual observer.

In Gangetic plain.

Thus we have in the northern portion of the district among others the following:—*Baluá, gúrmatá, karáil, gobará or tarí, pahári, aktahi and úsar*. *Baluá* is the name given to the slightly sandy but very fertile soil lying close to the village site. It must not be confounded with *baluhi*, a soil consisting chiefly of sand, which produces next to nothing. *Karáil* is the same as the *matiyár* of other districts, and *gúrmatá* corresponds to the better known *doras* or *domat*. Alluvial or annually inundated lands, although the soil differs in no respect in composition from the foregoing, go by the special name of *gobará* or *tarí*. *Pahári* is, as its name implies, the light sandy soil of the hills; *aktahi* is poor land abounding in *kankar*; while *úsar* is too well known to need further mention, beyond remarking that the short grass which an *úsar* patch produces in the rains is said greatly to increase the richness of the milk of the buffaloes which graze on it.

On the central plateau.

Further south, on the Vindhyan table-land, we find the *baluá* is usually called *sikta*, and is the most prized of all soils. The wet clay which grows nothing but rice is *dhánúsar*. The name *gúrmatá* is applied in a wholly different sense to the poorer varieties of the *pahári* soils, which are also known as *datta*. Then there is a variety known as *telogra* or greasy land, where the surface moisture imparts an oily appearance to the clods.

Crossing the Son, we are introduced to an entirely new nomenclature.

South of Son.

In the cultivated basins of the south the husbandman loves best the rich friable black alluvium he calls *kewal*, the débris of the gneiss and limestone rocks, from which he gets his best crops of rice, barley, and gram. Next comes the lighter-coloured earth variously known as *dúdhiá* (milky-coloured), *parki-píth* (dove-coloured), which contains a smaller proportion of clay than the *kewal*, and is well suited for cereal crops, though not for rice. The inferior qualities are known as *bál-sundar*, a sandy soil needing much rain, but in good years giving crops of rice, *til*, *urd*, *kodon* and cotton; *lál-matti*, a red earth like the pahárí described above, which produces little but a poor crop of *mijhri* and *til*; and *charak patthri* or *chhirak patthri* (stone besprinkled), which is a poor soil, full of stones and pebbles, and needing heavy rain to make it capable of producing even moderate crops of maize, millets or pulse.

Nomenclature according to situation.

With reference to position the village lands are called, the nearest *goenr* or *uttam*, those midway *maddhim* or *majhiár*, and the farthest away, variously, *nikisht pálo*, *dúr*, *siwán*, and occasionally *gurtara*.

In the south we have again a totally different nomenclature of position. There *kola* or *kolia* corresponds to the *goenr* or land near the homesteads, which, being constantly manured, is capable, unlike most of the southern land, of giving both a *kharíf* harvest of *sáwan* or maize and a *rabi* of barley or mustard (*sarson*). Beyond this is the *patia*, which gives only one crop. Besides these names we have *bahra*, a synonym for *kiári*, a rice field; *chaur*, the level land bordering on the *bahra*, but above its level; *bagar* and *del*, culturable waste; *dáha* and *kirka*, newly reclaimed jungle; *khári*, alluvial patches in the bends of streams: and *páol*, an embanked field.

Ploughing.

Ploughing has no peculiar features to be noticed. The plough, with its various local names, is the same rude instrument which has come down from time immemorial. The depth of tillage varies from four inches on hard lands to seven in the rich *baluá*. With a good pair of *purbi* oxen yoked to the plough, the number of ploughings varies greatly with the different crops, from thirty-five, the average given for cane, to only two for grain and similar crops. The following rude stanzas are often quoted on this subject:—

सौवाहे मूर । मूर के आधे चूर ॥
चूर के आधे जव । जित्ता चाहो तित्ता लव ॥

"Plough a hundred times for *múlis* (radishes) and fifty times for *chur* (cane),
Twenty-five for barley, and you will get a crop to your liking."

But the allowance so given is rather theoretical than practical. On the other hand a bucolic proverb running thus—

जोत न माने उरदी चना।
नीक न माने अहीर के जना॥

"It is no good to overplough *urd* or *chana*, but this son of an Ahir cares not for advice—" gives us the opposite end of the scale.

The cattle in villages in the Gangetic portion of the district work from sunrise to noon, or an average of perhaps 5½ hours a day. Occasionally, however, the cattle will work about four hours in the morning and the same time in the afternoon. In the hill country there are usually two yokes to a plough, and each pair work alternately through a day of about nine hours. The quantity of work done varies with the soil and other conditions, but may be taken as from one bígha to a bígha and a half per diem in the *kharíf* ploughings, and from 10 to 15 biswas in those of the *rabi*.

Manuring.

The art of manuring is little understood, and the want both of materials and capital, as well as the necessary knowledge, combine to render artificial fertilization an unimportant factor in rural economy. The *goenr* fields receive constant manuring from the habits of the population. Where cattle are abundant, cowdung is used as manure, either by collecting and ploughing-in the *excreta* or by tethering herds on the fields it is desired to enrich. But the demand for this material as fuel greatly diminishes the available supply for this purpose. Sheep are still more commonly utilized by being penned on the land before sowing, and in the case of cane, also about the time the young canes are sprouting. This is, indeed, the most popular and valuable form of manure, and the existence of a hamlet of shepherds (*gadarias*) is regarded as a sure sign of the fertility and prosperity of a village. The payment made for the use of the flocks varies with the locality and the demand, but the average may be put at from 8 to 12 sers of unhusked grain, or about 8 ánas in cash, for twenty-four hours' use of a hundred sheep. The total cost of a full supply of this manure is said to be about Rs. 2-8-0 a bígha. Gadarias, however, have been known to combine and obtain much higher rates.

Another common manure is known as *mutár*. This consists of ashes from the village potter's kiln, which are strewn upon the floor of the cattle-sheds, and allowed to remain until thoroughly saturated with the evacuations, when they are removed to the fields. The refuse of the villages, stocked during the idle months and then spread on the fields, usually after being burnt, is another fertilizing agent much in vogue for cane. The village proprietors generally

manage to appropriate not only the refuse of their own dwellings, but that of the hamlets inhabited by their labourers and dependents.

Artificial manures are of course entirely unknown. The rich supply available on the outskirts of cities is still refused by the prejudices of the people. The value of indigo-refuse is, however, keenly appreciated over the limited areas in which it is available.

Rotation and fallowing.

A kindred subject is that of rotation and fallowing. The advantage of each is understood in a general way; but no scientific system is applied to the one, and the smallness of holdings acts to prevent a more general adoption of the other. The succession of the spring and autumn harvest is in itself a regular rotation, and the village customs render this more complete. Fields from which a crop of cereals, gram, lentils or linseed have been taken are called locally *del*, while those which have produced *joár*, *arhar*, and some others are known as *masel*. *Del* land is more generally turned to account for a *kharíf* crop, unless extensive manuring is available, when successive cereal crops are taken off. A *masel* field is allowed to remain fallow all one rainy season and then sown with cereal crops. Again, in every four or five years, *rabi* lands are usually put at least once under *arhar* for the sake of the natural manuring, for which that crop affords facilities. The early rice is usually followed by pease, gram, or lentils, and less frequently by a mixed crop of barley and pease (*bera*). A cane crop is often followed by wheat, for which crop the previous high tillage has fitted the land. The wheat will, as a rule, be followed by a rain crop. In the third year after the removal of the cane the land is said to be *marí* or "dead," and a season of fallow should follow. *Sáwan* and maize are often followed by barley; but this, like wheat after cane, is rather double-cropping than rotation, and is only possible with the free use of manure.

In the uplands, a sparse population permits a far freer use of fallowing, which is there, indeed, the only means resorted to for renewing the productive powers of the soil.

Irrigation.

Irrigation in the Gangetic portion of the district is carried on by the same methods as in other parts of the provinces. The parganah of Bhadohi is specially rich in masonry wells, particularly in the portions remote from the Ganges, where the permanent water-level is less distant from the surface. The parganahs of Ahraura and Bhúili are also largely watered from wells. An earthen (*kachcha*) well can there be dug for from Rs. 3 to Rs. 6-8-0. In the stiff clay soils such a well will last for eight or ten years and is sufficient to irrigate a bígha of cane or four

to eight bíghas of general crops. Masonry wells are much more costly, owing to the great depth at which the permanent water-supply is found. From Rs. 300 to Rs. 500 is not unfrequently the cost when all ceremonial and other expenses are included.

In the upland-country well-irrigation is almost unknown, being confined to the narrow strip of water-logged country, of which mention has already been made. Elsewhere the wells, as at Hallia, are mere shallow catchment-pits, seldom retaining water throughout the year, and the few wells which are permanent sources of water have been driven to great depths through the solid rock.

Tanks and embankments, especially the latter, are the most usual means for storage and utilization of the rainfall, but as a whole the upland-country may be said to be unirrigated. The streams cannot, as in other districts, be made to part with much of their water for the fertilization of the adjoining land. They are mostly either dry when water is most needed, or run in channels so far below the level of the country that the expense of raising the water would be prohibitive.

Blights and diseases of crops.

The blights and diseases of crops are a constant care to the cultivator, and not seldom to the administrator also. Almost every crop has its own peculiar enemies in the insect world. The *kákun* and *sáwan* suffer from grasshoppers (*phangí*) and an insect called *bánká*. Sáwan is in addition liable to be blighted by the occurrence of high easterly winds when the ears are forming. The rice crop is damaged by the *bánká* and the green bug (*gándhí*). The pith of the *joár* is eaten by a diminutive insect (*kora*). The root of the *bájra* is attacked by a sort of spider (*jhála*), while the spike is often blighted if rain should chance to fall when it is in flower. If the *arhar* escapes the frost, there is a weevil (*bálá*) ready to devour the tender shoots. This same *bálá* is equally ready to attack many other crops, and particularly sesamum, peas, gram, lentils and wheat. *Kodon* is attacked by the same insects as rice, and is, in addition, sometimes choked, over whole acres, by the spontaneous growth of coarse grass known as *agya*. A beetle attacks the *urd* and other pulses. The wheat and barley suffer from smut (*gerui*),[1] blight (*kandú*), and rust (*khaira*), and in dry seasons the tender sprouts are eaten by an insect known as *katua*. Peas suffer from mildew (*dahia*) and from an insect called *dhondhá*, which, together with a large caterpillar known as *bahádura*, attacks also the pods of linseed and gram. A year of

[1] Or *girwí*: a disease of the cerealia in which the plant dries up and assumes a reddish colour. It is caused by excess of winter rains and east wind. In *girwí* the plant turns red and the ear black; in *hardá* the plant is yellow and the ear black. Crooke's *Rural Glossary*, page 88.

excessive rain brings quantities of an insect called *máhú*, which makes the mustard its special prey. The greatest enemy of the cane is the white-ant, which is only to be defeated by constant ploughing between the rows; but the grasshopper and a small beetle (*láhí*) also do at times considerable damage. No remedies for these various inflictions are known to rural folk-lore, except the propitiation of Bhawání or some other tutelar deity. Locusts appear occasionally, but over limited areas and at uncertain intervals.

Religious observances connected with agriculture.

Religious and superstitious observances are connected with every phase of agricultural life. Before ploughing the cultivator must consult the family priest, who casts for him an augury and names an auspicious day and hour. The ploughs are then repaired, and at the appointed time the cultivator alone, or with his ploughman—if his caste be one of those above manual labour—takes his stick and a *lota*[1] of water, and driving his plough to the lucky corner of the field (which has also been indicated by the priest) makes five furrows in the ground, pours the lota of water on the plough, and returns home, speaking to no man by the way. His house-folk, meanwhile, have prepared a meal of curds and molasses (*gúr*), which he must eat the moment he returns; the ploughman also gets a share and is dismissed with a ser or two of grain. The stick used must be preserved the whole year, and all quarrels and payments—a somewhat significant conjunction— are to be avoided both on this and the succeeding day. The auspicious day is not always made to fall in the ploughing season. It is sometimes in June, long before a plough can be put into the ground. The same ceremony is, however, gone through, save that the five furrows are replaced by five scratches with a mango twig.

The commencement of sowings is attended with similar ceremonies, ending with the casting of five handfuls of *sáwan* for the kharíf sowings, and the same quantity of barley for the *rabi*, in the auspicious corner of the field. An observance, which seems to be peculiar to the *rabi* sowings, is that the cultivator's wife fills a small sieve from the baskets of seed-grain, before they go to the field, and reserves this for the propitiation of the family god. And on this day the housewife will give fire or light to no outsider, lest, with the fire, a blighting influence should go out upon the crop.

But of all sowings that of the cane, the most prized and profitable of crops, is attended with the greatest ceremony. The day is kept as a sort of festival, and half a dozen canes and a day's wages are usually given to the labourers. After the cane slips have all been planted, an entire cane, called the "rája," is

[1] The brass vessel carried by all Hindús.

buried in the centre of the field. Then follows a scramble among the boys employed for the remaining cane slips, and a good deal of rough, good-humoured horse-play. The same evening the women of the house, or hired labourers, if the farmer is of high caste, carry ash-manure to the fields, singing as they go, and on their return receive five pieces of sugar-cake each.

As the crops ripen, the family priest (*purohit*, vulgarly *uprohit*) is again called in to name an auspicious day for the commencement of the in-gathering. After the grain has been gathered and threshed, it is collected on the threshing-floor—in a large heap for the master and in a smaller one, called the *agwár*, from which the labourers' grain wages are paid. Some implement of iron, any which comes to hand, is placed in the centre of the larger heap; a circle is then traced round the grain with cowdung. Two basketsful are then taken out, of which one is set aside for the propitiation of the gods above, and ultimately falls to the officiating Brahman; and the other for the pacification of the *dihwár*, or *genius loci* who is supposed to haunt the village. The latter offering generally falls to the lot of a Kalwár who is called in to pour out a libation of spirit for the *dihwár*, or sometimes to the ploughman who performs the same office. A burnt offering of *ghí* is then made and sundry prayers recited by the family priest, after which the grain is measured, and, having been tithed by the priest and other Brahmans present, is carried home.

The cutting of the cane is preceded by special ceremonies. The date chosen is always the *Deo-uthán ekádasi*, the 26th day of the month *Kártik* (October-November). The inevitable Brahman is called to the field, with rice-flour, turmeric, flowers—materials for a burnt offering (*hom*). Five canes are then tied together, sprinkled first with water and then with the rice flour and turmeric, and presented with flowers. After this the cane is adorned with the farmer's wife's silver collar (*hasulí*) and the burnt offering is made. A bundle is then cut, by way of first fruits, and carried home and eaten. The regular cutting then begins, and is carried on, at intervals, as the mill can work off the crop.

The Brahman reaps a considerable harvest from all these observances. Thus, for taking an augury the lowest fee is a quantity of wheaten flour, or rice and *dál*, with *ghí* and salt sufficient for a day's consumption, and one ána in cash, while wealthier people often give much more. Similar fees follow the other ceremonies, and the priest always comes in for a share of the first fruits.

The digging of wells, as an important event in village affairs, has again its peculiar ceremonies. The Brahman augur fixes the most favourable site, and

there is a *kudári-ká-pújá*, or blessing of the spades, a burnt offering, and a propitiation of the gnome which haunts the place. The Brahman on this occasion receives at least a new waist-cloth (*dhoti*) and a rupee, and the labourers a rupee each. The completion of the well is marked by another similar function, in which there is not unfrequently a great waste of money.

Agricultural wages.

Except where a few of the cultivating castes, such as Kunbís, Koerís, etc., live, the field work is all done by serfs of low caste, such as Kols, Pásís, and Chamárs, employed by the Brahman and Rájput tenant farmers, whom custom does not permit to labour themselves. The remuneration given is little more than a bare subsistence. The zamíndárs persist in regarding their ploughmen and labourers as a sort of chattel, prescriptive seris (*adscripti glebæ*). No more common source of quarrel exists than the enticing away of one farmer's men by another. The zamíndárs contend that their consent is necessary to a change of allegiance, and by the custom of the country it is so. The pay of an adult male labourer is two sers of grain *per diem* when employed. When not employed, an advance is given, to be deducted from subsequent payments. The standard grain is barley. When an inferior grain, such as *kodon* or *kesári*, is given, the allowance is usually a ser more. The regular labourer gets in addition one rupee annually, called his *buda*, a coarse blanket worth perhaps 8 or 12 ánas, one or two of the quaint wide-spreading palm-leaf hats (*kolaur*) worn as a protection from sun and rain, and sometimes a pair of shoes. The ploughman also gets a trifling amount of grain from each field, the total of which may be enough to barter for the renewal of his very limited wardrobe. Women and children employed to weed get a ser of grain a day each. There are very seldom any cash payments beyond the annual rupee. What little in the way of clothes, additional diet, tobacco, salt, etc., is needed, is obtained from the bania by barter of a portion of the grain wages. A ser of barley, representing about 10 chhattáks (20 oz.) of flour, is considered a full day's meal for an adult male.

The foregoing scale is that current in the thickly-peopled Gangetic country; further south, where the supply of labour is not equal to the demand, the labourer is better off and more independent. The remuneration there[1] is two and a half village maunds[2] of *kodon* at the beginning of Asarh, with a rupee, a blanket, and an umbrella hat; a percentage of the produce of the fields ploughed; two village bíghas of arable land, with a patch of garden round the house; and a daily wage, when actually working, of four village sers[3] of grain.

[1] As given by the manager of the Barhar estate. [2] A village maund is two-fifths of the standard maund (82·3 lb.) [3] A village ser may be somewhat at more or less than the standard ser of $2\frac{2}{3}$ lb.

In addition presents are expected at sowing, reaping, and garnering of the crops. The rates for women and children are also proportionately higher. The labourer in the south is thus fairly well-to-do.

In the cane harvest wages run much higher for a time in consequence of the competition which then exists. The general tendency of wages all over the district has of late years been upward; owing chiefly to the increasing number of labourers who now break through old prejudices and go long distances in search of employment on railway construction and other works.

Famines and scarcities.

1783.

1864.

Local tradition tells of serious suffering in the northern parts of the district during the great famine of 1783, but no records of the extent or magnitude of the trouble exist. On no subsequent occasion has anything more than a severe and partial scarcity existed. In 1864 the rains were so scanty as to cause the loss of nearly all the rice crop, and when, in the following year, the seasons were still unpropitious, and the rice again in great part failed, much distress arose, and it was found necessary to suspend above one-fifth of the revenue demand. Some seasons of prosperity, however, followed and the cultivators mostly recovered their positions.

1868-69.

In 1868, there was again considerable failure of crops and sharp suffering over the whole district, amounting in some of the southern parganahs, where matters were aggravated by the wildness of the country, the poverty of the people, and the absence of markets and good roads, to actual famine. The rains apparently began in the first week in June. An interval of drought ensued between the 16th June and the 13th July, and although showers then fell heavily in parts of the district, great apprehensions were entertained for the indigo, rice, and *joár* crops. On the 17th July more rain fell, and the harvest, with the exception of the *joár* and *bájra*, was considered safe. But the seasonable weather, which had been so gladly welcomed, lasted only till August 5th, when another interval of drought, accompanied by parching west-winds, set in. Twenty days of this sufficed to destroy the rice crop, and the rest of the *kharíf* was on the verge of destruction. It seemed as if famine could not be avoided. But on the 14th September rain fell all over the district. Some of the November crops, such as *bájra*, lesser *joár*, *máng*, *moth*, and *til*, were saved; the *rabi* sowings were greatly benefited; but the rice, the staple crop over a great area of the southern parganahs, was gone; and the *rabi* crop depended almost entirely on the occurrence of cold-weather rain.

In January, it was found necessary to undertake large relief works in Mirzapur tahsíl, and to make private arrangements with merchants to supply grain, the points at which the workmen were collected being absolutely without food. The works were chiefly the construction and improvement of roads. A road from Lálganj to Ghoráwal was entirely reconstructed for a length of 34 miles, and a new line from Drummondganj to Hallia was laid out and made practicable (at the time) for wheeled traffic, the land being given without compensation by the zamíndárs. The other works were chiefly along the line of the great Dakhan road. Altogether, between January and June, a daily average of about 3,460 persons were at work; the monthly averages ranging from 2,443 in January to more than 4,500 in March, when the distress was at its height. The works continued open for 181 days, and 623,306 daily tasks were done, at an average cost per head of 1 ána 4 pies, or Rs. 54,878-9-7 in all. These rates included the expenses, amounting to nearly Rs. 5,500, incurred by Government for carriage of grain and sale below market-rates. A moderately efficient standard of labour appears to have been exacted, the cost of earth-work ranging from Rs. 5-1-7 to Rs. 6-1-8 per 1,000 cubic feet. In the middle of July it was found necessary to re-open the works again, and they were not finally closed until the 24th August, when heavy rain had fallen and a demand for agricultural labour again sprung up.

In addition to the works in the Mirzapur tahsíl, the sum of Rs. 7,500 was spent in purchasing and sending grain to Chopan and Dúdhi, where it had been reported that even the great landholders' (*iláqadárs'*) granaries were empty. All but about Rs. 80 of this sum was, however, recovered by the sale of the grain. There were also relief works at various places in the south, such as roads from Chopan to Kon, Chopan to Singrauli, tanks at Robertsganj and Awái bazar in Dúdhi, and so forth. The total charges amounted to about Rs. 1,10,000, of which about Rs. 45,000 was adjusted against local funds and the remainder debited to Government. No organized poor-houses were found necessary, but the sick and aged received shelter and rations wherever there were gangs of workmen.

It was a noticeable fact, and one which accords with the experience of scarcity in similar tracts elsewhere, that the hill people south of the Son hardly anywhere came down for relief. The jungle itself is their great store-house, and in its fruits and seeds, leaves and roots, and even *fungi*, they have resources unknown, as they are inaccessible, to the people of the plains.[1]

[1] For an account of some of the jungle products used as food *vide* Journal Asiatic Society Bengal, Vol. XXXVI., page 37.

1873-74.

In 1873-74, scarcity was again felt, though not by any means to the same extent as on the former occasion. This scarcity was the culmination of a series of disasters which had befallen the crops in 1872 and 1873. The *rabi* in the spring of 1872 was much below the average; the yield of the *kharíf* of the same year, in the Ganges valley and the uplands to the south, nowhere exceeded an eight-ána crop, and in some parts was less. No rain fell from September 20th, 1872 to July 7th, 1873, and, in consquence of the drought so produced, the *rabi* crops of the uplands, and also those of the Ganges valley, were a disastrous failure, the former being entirely unirrigated, and the latter in the same condition, except in the immediate neighbourhood of irrigation wells. It was estimated that nearly 44,000 cattle perished in the hot weather for want of fodder and water, and great distress prevailed in the south, to alleviate which relief works were carried on in Barhar and Dúdhi. The grain crops were nearly exhausted, and the district was thus ill-adapted to bear the calamity of another bad season. Bad, however, it was. The rains of 1873 began late in July and ended in the middle of September. The fall was uneven and was received chiefly in July. There was consequently great damage to the crops, especially to rice and *kodon*, the staples in the south, where the average yield was little more than one-fourth of an ordinary harvest.

There was much distress, though actual famine was confined to the upland country. Relief works were opened, in November, on the part of Government in Upraudh and Dúdhi, by the Kantit estate in Saktísgarh, and by the Barhar estate (in the parganah of that name) in Agori and Kon. A partial mitigation of the distress resulted from the unexpectedly favourable outturn of the *rabi* of 1874, due to rain at the end of January. The relief works in Barhar and Agori were closed on the ripening of the *rabi*, but it was found necessary to continue the remainder till the rainfall in June. Takávi advances were freely given for the purchase of seed, grain and cattle; and grain was collected and stored at Dúdhi, Kon and Robertsganj. The total expenditure upon relief works was about Rs. 27,000, which was borne in almost equal shares by Government and the Court of Wards' estates. A further sum of Rs. 21,000 was expended in takávi advances and a large sum in grain, but both of these amounts were subsequently recovered. The expense incurred was somewhat enhanced by the necessity, which will always exist in a famine in South Mirzapur, of opening numbers of small works, each in the heart of a badly-distressed tract. The total attendance at all the works was about 284,000, or a daily average of a little over 1,400 souls.

1877-78.

The great scarcity of 1877-78 was only slightly felt in Mirzapur. The rainfall was, although much under the average, sufficient to save the crops. There was fodder for the cattle and, though prices were high, food was procurable throughout the winter. The people in some parts showed signs of distress in June, 1878, and, later, when the rains held off. At one time the people in Dúdhi were on the point of severe distress, but timely showers at once furnished the labouring poor with work and, after the first week in July, all signs of severe want gradually fell away. A relief work was opened in one of the Dúdhi villages for three days in June, employing 281 labourers; and another was started on the Murihán road, which, however, was immediately closed. The *kharíf* harvest of 1878 turned out well, and the people were again placed upon their normal footing.

Mineral products.

The mineral products, which could be mentioned as occurring within the rock-area of the district, would form a long and varied list. But, in the present state of communications, only the limestone and the building stones are of commercial importance. The limestone production is not, however, from the best beds, lithologically speaking. These, which lie among the lower Vindhyans in the Son valley, are cut off by their distance from the Mirzapur market: while the wants of the Son country are supplied by more convenient quarries lower down the course of the river. A considerable import of stone lime is, however, carried on by way of the Dakhan road; partly from kilns in the Mirzapur Kaimúrs, and partly from sources in the top members of the upper Vindhyans beyond this district. A very fine lime is also burnt from the stalagmite deposits below many of the falls over the Rewah and Kaimúr escarpments. The usual selling rate of lime at the kilns is about 20 maunds (14 cwt. 78lb.) for the rupee, while the rates current in the Mirzapur bazar are for *kankar* lime about Rs. 30, and for stone lime from Rs. 47 to Rs. 124 the hundred maunds (2 tons 13 cwt. 54lb.), the latter rate being that for *bari*, the fine lime used for chewing with pán.

Limestone.

Building stone.

The limestone trade is at most insignificant, but the building stone is much more important. The quarries of this district, like those situated at intervals along the whole northern face of the Kaimúr plateau, where communications are available, supply stone of an excellence unsurpassed in India. The industry is a large and flourishing one. Many quarries are worked in the neighbourhood of Chunár and Mirzapur, whence stone is sent both by river and rail as far east as Calcutta

and, in the form of stone sugar-mills, querns, curry-stones, telegraph-posts, boundary-pillars and the like, is widely distributed over the whole country-side for hundreds of miles. All the stone buildings in Benares and Mirzapur, as well as in other towns of less note, have drawn their materials from this source. Large blocks, and flags suitable for paving purposes, are alike procurable. The best stone is fine-grained and homogeneous, usually yellowish and greyish-white in colour, occurring in beds several feet thick, and perfectly free for long distances from any kind of jointing or fissures, so that very large blocks may be extracted. As an example, the massive quoins and sill-stones used in the construction of new locks on the circular canal at Calcutta may be noted. These were quarried and dressed at Mirzapur, and are said to be among the largest single blocks ever extracted for commercial purposes. The stone is won both by blasting and wedge-driving, but chiefly by the former process. The blasting powder is a coarse but tolerably-effective compound of local manufacture. The cost of ashlar[1] delivered in Mirzapur, including all expenses of quarrying, loading, carriage and unloading, is about Rs. 7 per 100 cubic feet.

Besides the light-coloured stone, a rose-coloured variety is very common, and greenish beds are occasionally met with. Both are used for building purposes, but the red stone is reputed to weather much more than the lighter varieties. The state of ancient buildings confirms this view to some extent (but not universally), certain varieties of red stone being almost as fresh to-day as when they left the chisel. The harder, quartzitic beds of the sandstone are locally employed, either alone or in combination with *kankar*, as road metal with fair measure of success.

Strength of stone.

Stone being largely employed in the form of roofing beams, experiments have recently been carried out to determine the transverse strength of the various kinds of stone in use. The beams used were three inches square and three feet one inch long, giving two feet eleven inches between the supports. The results were that the white stone gave way under weights varying from 845 to 934 lb. with an average of 890 lb., while the red variety proved somewhat more tenacious, breaking under loads of from 864 to 944 lb., giving an average of 912·4 lb. over the series of experiments. In these cases the stone was dry. The red stone seems to be little affected by wet, losing less than 2 per cent. of its transverse strength when saturated with water, while, singularly enough, the white stone loses nearly 46 per cent. of its endurance under the same circumstances.[2]

[1] 'Ashlar' is free-stone as it is brought from the quarry.

[2] Memoirs Geol. Sur. India, Vol. VII., page 119.

The remaining resources of the Vindhyans may be dismissed in a few words. Superficial deposits of iron ore occur, scattered over the Kaimúr table-land, and some little hæmatite has been occasionally met with, but none of these deposits are worked. The Bijaigarh shales yield an impure and granular sulphate of iron, which in places forms a thick efflorescence, and is to a limited extent collected and exported. Traces of sulphate of barytes and fluorspar have also been sparingly met with.

Iron ore.

Sulphate of iron, &c.

The lower Vindhyans are, as we have seen, precluded by their position from any present place in the economic geology of the district. The same may be said of the gneiss area south of the Son, although much of interest to the mineralogist is there found. Felspars and micas of various kinds occur. A hornstone is abundant, of which it may be said that its toughness would mark it out as excellent road metal, were there any roads in the vicinity, which as yet there are not. Limestones pass through all intermediate stages from a pure carbonate of lime to a typical dolomite. Serpentine, of the tint known as verde-antique, and marble in good workable slabs are not uncommon. Iron ore, in the form of magnetite, occurs in several places and particularly at Korchi on the Pangan river. These ores afford employment to a few families of Agarias, an aboriginal tribe with whom the iron-smelting industry is hereditary. Their methods are rude enough. A furnace of mud about three feet high, tapering in external breadth from two feet at the base to 18 inches at the top, with a hearth of little more than six inches wide, and a pair of kettledrum-shaped bellows, worked by the alternate pressure of the feet, form the whole stock in trade. The magnetite ore is ground between a pair of mill-stones, and is then charged with ore and charcoal, no flux being used. The blast is then kept up from six to eight hours without intermission: ore and fuel being added from time to time, and the slag drawn off by a hole pierced a few inches from the top of the hearth. For ten minutes before the conclusion of the process, the bellows are worked with extra vigour, and the supply of ore and fuel from the top is stopped. The clay luting of the hearth is then broken down, and the ball (*giri*), consisting of semi-molten iron slag and charcoal, is taken out and immediately hammered, by which a considerable portion of the included slag, which is still in a state of fusion, is squeezed out.

Products of the gneiss area.

Magnetite.

In some cases the Agarias continue the further process, until, after various re-heatings in open furnaces and hammerings, they produce clean iron fit for

the market, or even, at times, themselves forge *kudális* and other agricultural tools. But, most generally, the Agarias' work ceases with the production of the *girí*, which passes into the hands of the Lohárs. Four ánas is said to be the average price of a *girí*, and as but two of these can be made in a very hard day's work of fifteen hours' duration, the profits are very small.[1]

In the case of the magnetic ore, Mr. Mallet remarks,[2] the yield might be largely increased by washing and so removing the silicious particles, but this process has never occurred to the native smelters.

The quantity of ore does not appear to be anywhere so considerable as to afford room for hope that smelting operations could ever be undertaken by European methods, with any chance of pecuniary success.

Lead.

Lead ores, chiefly galena,[3] occur, but not in any quantity, so far as yet known; a mine was opened years ago close to the south-west boundary of the district, but was soon abandoned; and geological examination has since brought to light nothing indicating the existence of a regular lode. Mr. Roberts mentions[4] a rumour that copper was found in the early days of British rule, but that the discovery was suppressed, lest too close an attention should be attracted to the country; but no confirmation of this rumour has ever been obtained.

Corundum.

Another product, which, although it is chiefly worked at an out-crop just within the Rewah boundary, comes exclusively to Mirzapur for a market, is corundum.[5] The quarry occurs in a small hill between Piprá and Kúdopání, about a mile east of the Rehand river. The mineral is exposed for about half a mile, and the seam appears to be about thirty yards thick. There is no regular export, the corundum being only quarried now and then, when a supply is ordered by the mahájans who deal in it. Before commencing operations, the quarrymen are accustomed to sacrifice a kid to Dúrgá Devi, to insure good fortune and protection from accident. Fires are then lighted against the large masses into which the corundum is divided by jointing, and, when these have been rendered somewhat more brittle by this means, they are gradually smashed by heaving other pieces at them.

Coal.

There remains to be mentioned only the coal. The locality is continuous with the great Rewah coalfield, which has very recently been fully examined at its opposite extremity, where it approaches within a practicable distance of the railway.

[1] This account is mainly from Ball's *Jungle Life in India*, page 667, *et seqq.* [2] Records Geol. Survey of India, Vol. V., part I., page 22. [3] 'Galena' is the sulphuret of lead. [4] Selections from Records of Government, North-Western Provinces, III., 484. [5] 'Corundum' is a mineral of extreme hardness, consisting of nearly pure alumina.

The Mirzapur coal area is bounded on the north by the Aundhi hill, in latitude 24°-12′-21″ and longitude 82°-43′-51″; on the south by the Ballia nadi; on the east approximately by the Rehand river; while on the west it extends into Rewah, as previously noted.

The coal has been acknowledged to be good. It burns freely with a clear flame leaving a white ash, but will not coke by ordinary means, needing a closed retort for its conversion. It was for some years worked for the supply of steamers on the Ganges, but the extension of railway communication was at once followed by the closing of the mine, and there is little prospect at present of workings being ever again profitably carried on. The fact that pack-bullocks are the only means of transit for at least one-third of the hundred miles and more that lie between the railway and the mines must continue to be an insuperable bar to their further exploitation.[1]

Kankar, brickearth, &c.

Descending to the alluvium we find little of mineral products to note but the ubiquitous *kankar*, of which, however, superior qualities have been for some time scarce. Salt was formerly manufactured to some extent in Bhadohí, but the imported article has nearly ousted the local product. Bricks are much more largely used than would *primâ facie* be expected in a country so rich in stone, and together with tiles are largely made in the neighbourhood of Mirzapur and Chunár.

PART III.

INHABITANTS, INSTITUTIONS, AND HISTORY OF THE DISTRICT.

Census of 1847;

An attempt was made to number the people in 1847, when the district total was returned as 831,388;[2] but little reliance can be placed upon the figures then given. More trustworthy data, so far as they go, are found in the statistical returns of 1853.

of 1853;

The district, with an area estimated at 5,152·3 statute miles, was then found to contain a total population of 1,104,315 souls, giving an average density of 214 per square mile.[3] The number of villages and townships was 5,280; amongst which 154 had a population between

[1] The total thickness of the coal at the Kota mine, which was the one most extensively worked, was about 4 feet 9 inches in four beds. The section is given as below:—

	Ft.	in.		Ft.	in.
Light plastic clay	1	0	Coal	1	6
Sandstone with 'slate' alternating...	7	0	Very hard sandstone ...	0	1
Clay slate, micaceous	0	6	Coal	1	6
Bituminous shale	1	6	Clay slate	0	6
Coal	1	0	Coal shale	0	3
Bituminous shale	0	8	Coal	0	9

[2] Memoir on the Statistics of the N.-W. Provinces, by A. Shakespear, Esq., B.C.S., Assistant Secretary to the Government. [3] The density varied from 903 in tappa Kon to 35 in Singrauli and 32 only in Agori.

1,000 and 5,000; two (Ahraurá, 6,216, and Bindháchal, 5,214) had between 5,000 and 10,000; one (Chunár, 12,787) had between 10,000 and 50,000; while Mirzapur itself, including the suburbs, was returned as containing 75,012 souls.

The next census, that of 1865, gave a total population of 1,056,337, being a decrease of 47,978, or 4·3 per cent., in the twelve years. The average density was 203 per square mile of the assumed area, which was then stated at 5,200·23 square miles. The distribution of the native population is shown as follows:—

of 1865;

Class.	Agricultural.					Non-Agricultural.					Grand total.
	Males.		*Females.*		Total.	*Males.*		*Females.*		Total.	
	Adults.	Boys.	Adults.	Girls.		Adults.	Boys.	dults.	Girls.		
Hindus ...	185,079	108,434	181,944	91,503	566,960	137,720	76,288	139,190	65,508	418,706	985,666
Muhammadans & others not Hindu.	3,988	2,446	4,854	2,036	13,274	18,499	10,373	18,208	8,393	55,473	68,747
Total ...	189,017	110,880	186,798	93,539	580,234	156,219	86,661	157,398	73,901	474,179	1,054,413

To these 1,054,413 are to be added 1,322 persons shown separately as railway or military men, 346 Europeans, and 256 Eurasians. The number of villages and townships had increased to 5,376; of which 4,014 contained less than 1,000 people; 83 ranged between 1,000 and 2,000; and 20 between 2,000 and 5,000; while the only towns which exceeded the latter limit were Chunár with 10,125, and Mirzapur itself, which had decreased to 71,849. The decrease in the district population was no doubt to some extent real, and connected with the commercial decay of the city of Mirzapur; but in the rural circles it is more probable that population was over-estimated in the previous returns.

Turning now to the census of 1872, we find the returns may be briefly tabulated as follows:—

of 1872;

Hindus.				Muhammadans and others not Hindu.				Total.	
Up to 15 years.		*Adults.*		*Up to 15 years.*		*Adults.*			
Males.	Females.	Males.	Females	Males.	Females.	Males	Females.	Males.	Females.
196,511	166,009	290,106	297,018	13,078	11,163	20,801	20,607	520,496	494,797

This statement gives a total of 1,015,293. To this is to be added a small contingent of non-Asiatic or mixed descent, which brings the total up to 1,015,826. The population of the district thus showed in 1872 a further decrease of 40,511, or about three and four-fifths per cent. This decrease was attributed to the

continued commercial decline of the city of Mirzapur, the scarcity and accompanying epidemics of 1868-69, and the breaking up of the hand-loom weaving industry, which formly supported a large number of Muhammadans until supplanted by imported textile fabrics.[1] The density per square mile (the area being taken at about 5,217½ square miles) was 195. The towns and villages were returned at 4,104, and the inhabited houses at 219,059, giving something less than one village and about 41 houses per square mile. Of the total number of inhabited towns and villages 4,031 had less than 1,000 inhabitants, 70 between 1,000 and 5,000, and 3 more than 5,000. The population of Mirzapur amounted to 67,274, of Chunár to 10,154, and of Ahraurá to 9,019.

It remains to notice the statistics collected at the census of 1881. As the experience gained in former attempts was avilable to guide the operations of this one, we shall find, as we might expect, greater accuracy in details, and an abandonment of some heads of information which it was found impossible on former occasions to obtain with sufficient correctness to warrant the expense of collecting them.

and of 1881.

The totals by religion are shown for each parganah and tahsíl as follow :—

Totals by religion.

Tahsíl.	Parganah or tappa.	Total population. Total.	Total population. Females.	Hindus. Total.	Hindus. Females.	Musalmáns. Total.	Musalmáns. Females.	Jains. Total.	Jains. Females.	Christians. Total.	Christians. Females.	Others. Total.	Others. Females.	Area in square miles.	Density per square mile.
MIRZAPUR.	Upraudh ...	89,297	44,269	85,570	42,535	3,713	1,727	3	3	11	4	...	...	608·9	146·6
	Chaurási ...	153,447	78,201	139,436	71,031	13,626	6,988	143	63	220	107	22	12	323·3	470·2
	Chhiánve ...	72,345	37,182	67,772	34,878	4,573	2,304	...	...	...	...	...	...	151·3	478·1
	Kóft ...	26,749	14,478	25,479	13,788	1,268	690	...	...	2	...	...	...	36·8	726·9
	Tal. Majhwa ...	35,508	17,062	33,843	16,442	1,613	601	41	18	...	...	11	1	43·4	818·1
	Tahsíl total...	377,346	191,192	352,100	178,674	24,793	12,310	187	84	233	111	33	13	1,166·7	323·4
CHUNAR.	Bhagwat ...	24,414	12,329	22,734	11,527	1,671	796	...	...	...	...	9	6	133·6	182·7
	Karyát Sikhar, ...	24,203	12,768	22,995	12,135	1,208	633	...	...	...	...	...	...	43·4	557·7
	Ahraura ...	21,360	10,454	19,240	9,430	1,842	867	...	...	...	...	278	157	74·5	286·7
	Saktísgarh ...	16,828	8,334	16,255	8,104	573	230	...	...	...	...	...	...	173·0	97·3
	Chunár ...	37,013	18,891	32,015	16,291	4,553	2,388	13	8	385	181	47	23	47·2	784·2
	Bhúili ...	58,836	29,622	51,239	27,313	4,567	2,309	...	...	...	...	...	...	87·4	673·2
	Tahsíl total...	162,654	92,398	167,478	84,800	14,444	7,223	13	8	385	181	334	186	559·1	326·7
FAMILY ROBERTS-GANJ.	Barhar ...	75,699	38,436	71,611	36,189	4,084	2,045	...	...	...	...	4	2	464·8	162·9
	Bijaigarh ...	47,962	23,784	46,237	22,962	1,725	822	...	...	...	...	...	...	465·9	102·9
	Agori ...	32,713	16,041	31,962	15,684	748	357	...	...	...	...	3	...	713·4	45·8
	Singrauli (with Dudhi.	69,944	34,082	68,082	33,226	1,766	818	...	...	88	37	8	1	987·9	70·8
	Tahsíl total...	226,318	112,343	217,892	108,261	8,323	4,042	...	...	88	37	15	3	2,632·0	85·9
DOMAINS.	Bhadohi ...	283,027	140,725	262,198	129,608	20,826	10,517	...	...	...	...	3	...	391·6	722·7
	Kera Mangraur,	67,451	33,434	62,330	30,902	5,151	2,532	...	...	...	...	...	...	473·9	142·3
	Tahsíl total...	350,478	173,559	324,528	160,510	25,947	13,049	...	...	...	...	3	...	865·5	404·9
	District, total	1,136,796	569,492	1,061,998	532,245	73,507	36,624	200	92	706	329	385	202	5,223·3	217·6

[1] In addition to the causes mentioned in the text, omissions at the 1872 census probably account for much of the apparent decrease. See census report of 1881, p. 26.

General statement of area and population.

The area in 1881 was returned at 5,223·3 square miles; the population (1,136,796) was distributed amongst three towns and 4,352 villages; the houses in the former numbering 17,113, and in the latter 159,863. In this district the females (569,492) exceeded the males (567,304) by 2,188, or ·38 per cent.[1] The density per square mile for the whole district was 217·6, but varied from 404·9 in the Family Domains to 85·9 in the Robertsganj tahsíl; the proportion of towns and villages per square mile was ·8, and of houses 33·8. In the towns 4·6 persons and in the villages 85·9 persons on an average were found in each house. In the nine years between 1872 and 1881 the total population had increased by 120,970, the increase in the males being 46,486, and in the females 74,484. The total difference represents an increase of 11·9 per cent. In some degree this is due to the greater accuracy of the recent census, but immigration into the large waste tracts in the south has doubtless made a real increase in the population.

Christians by race.

Following the order of the census statements, we find[2] the persons returned as Christians belonged to the following races:—British-born subjects, 141 (18 females); other Europeans, 292 (170 females); Eurasians, 46 (27 females); and natives, 222 (114 females). The sects of Christians represented in Mirzapur were the Churches of England and Rome, Presbyterians, Baptists, Methodists (Wesleyan and unspecified), Syrians, Congregationalists, and Evangelicals.

Relative proportion of the sexes of the main religious divisions.

The relative proportions of the sexes of the main religious divisions of the population were as follows:—ratio to the total population of males, ·4990; of females, ·5010; of Hindus, ·9342; of Muhammadans, ·0647; of Christians, ·0006; and of Jains, ·0002: ratio of Hindu males to total Hindu population, ·4988; of Muhammadan males to total Muhammadan population, ·5018; of Christian males to total Christian population, ·5307; and of Jain males to total Jain population, ·5400.

Civil condition of the population.

Conjugal condition and ages of the population.

Of single persons, there were 255,246 males and 170,269 females; of married, 282,753 males and 288,227 females; and of widowed, 29,305 males and 110,996 females. The total minor population (under 15 years of age) was 436,764 (210,458 females), or 38·4 per cent.; and the following table will show at a glance the ages of the two principal classes of the population with the number of single, married, and widowed at each of the ages given:—

[1] This excess occurs chiefly in the age group 10-30 and seems to show that the men between these ages leave the district for employment, but return after that age. *Census report*, 1881, p. 37.
[2] Census form IIIA.

	Hindus.						Muhammadans.					
	Single.		*Married.*		*Widowed.*		*Single.*		*Married.*		*Widowed.*	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Up to 9 years,	144,318	135,491	4,439	11,060	9[illegible]	318	9,845	9,468	185	641	4	16
10 to 14 „ ...	46,882	18,602	15,645	30,518	387	729	3,530	1,494	751	1,888	22	39
15 to 19 „ ...	18,074	1,949	20,098	30,014	673	1,043	1,329	108	1,234	1,994	35	43
20 to 24 „ ...	10,588	738	28,912	42,615	1,261	2,537	723	79	1,973	3,012	91	141
25 to 29 „ ...	7,296	548	40,074	46,868	2,230	5,019	369	60	2,843	3,206	170	292
30 to 39 „ ...	6,486	699	68,751	63,973	4,784	17,497	242	72	4,938	4,525	321	920
40 to 49 „ ...	2,768	351	45,748	29,631	5,583	25,599	110	40	3,446	2,253	328	1,470
50 to 59 „ ...	1,362	135	24,762	10,452	5,408	23,779	52	26	2,074	882	364	1,603
60 and upwards.	883	100	15,267	4,103	6,976	27,967	26	8	1,342	317	536	1,928
Total ...	238,657	158,613	263,696	269,234	27,400	104,398	16,226	11,427	18,786	18,745	1,871	6,452

Distribution by birth-place.

Of the total population, 108,443 (65,726 females), or 9·5 per cent., are returned as born outside the limits of the district; while 68,216 persons, or 6 per cent., born in the district were enumerated in other districts. Of the total population, 1,099,065 (568,455 females), or 96·69 per cent., are returned as unable to read and write and not under instruction; 31,722 (892 females), or 2·79 per cent., are shown as able to read and write; and 6,009 (145 females), or ·52 per cent., as under instruction. Of those able to read and write, 29,185 (663 females and of those under instruction 5,211 (51 females) were Hindus. 66 (2 females) of the Sikhs are returned as able to read and write, and 10 (1 female) as under instruction. The Muhammadans who come under these categories were 1,996 (43 females) and 664 (38 females) respectively. Of the Christians 418 (182 females) are returned as literate, and 80 (55 females) as under instruction. Of the two Brâhmos, one (male) is returned as able to read and write, and the other (female) as illiterate. Of the Jains 56 (2 females) are shown as able to read and write, and 17 (all males) as under instruction.

Distribution according to education.

Infirmities: persons of unsound mind.

The census returns exhibit the number of persons of unsound mind by age and sex for all religions represented in the district,—the religions of course being those to which by common repute these unfortunates are supposed to belong, or the religions of their parents. The total of all religions was 112 (37 females), or ·009 per cent.[1] The largest number 25 (6 females) were of the ages 20 to 30 years. Distributing them into religions, Hindus thus afflicted were 104 (33 females) and Muhammadans 8 (4 females).

Number of the blind.

The total number of blind persons is returned as 2,128 (1,110 females), or ·18 per cent.[2] Of these more than a fourth or 597 (370 females) were "over 60;" 283 (164 females) between 50 and 60; 256 (156 females) between 40 and 50; 270 (127 females) between 30 and 40; 281 (126 females) between 20 and 30; 106 (37 females) between 15 and 20; 132 (51 females) between 10 and 15; 134 (42 females) between 5 and 10; and 69 (37 females) under five years. Of the total number, 1,989 (1,039 females) were Hindus, 130 (64 females) Muhammadans, and 3 (1 female) Christians.

Deaf mutes.

Of deaf mutes there were 491 (176 females) or ·04 per cent.,[3] the largest number 94 (33 females) appearing among persons "over 60." Of these 456 (160 females) were Hindus, 33 (14 females) Muhammadans, and 2 (females) Christians.

Lepers.

The last infirmity of which note was taken at the recent census was that of leprosy. There were 396 (69 females) afflicted with this disease. The percentage to the total population was ·034, so that 34 in every 100,000 of the population were on an average lepers. Of the total number 381 (67 females) were Hindus, and 15 (2 females) Muhammadans.

Hindus by castes.

Taking the four great conventional divisions of Hindus, we find from the census returns that there were Brahmans 165,489 (82,096 females), Rájputs 51,065 (23,608 females), Banias 25,606 (12,938 females), and of other castes 819,838 (413,603 females).

Brahmans.

The census returns of 1881 throw no light upon Brahman sub-divisions, and the meagre details of the previous (1872) census regarding them are admittedly of no practical value, owing to the jumbling up of tribes, clans, *gotras*, and mere honorary titles. It would, therefore, be simply waste of space to reproduce the statistics. The following paragraphs deal with a few of the best-known families and clans of this most clannish of castes.

[1] Or 9 in every 100,000 of the population.
[2] i.e., 4 in every 10,000 of the population.
[3] Or 18 in every 10,000 of the population.

The larger number of the Brahman families of Mirzapur are Kanyakubjas (or Kanaujiás) of the branch known as the Sarwariá or Sarjúpárí, whose original home was beyond the Sarjú or Ghágra river on the confines of Oudh. We also find Málwa Brahmans in Bhadohí and the adjacent parts of the district; while a colony from Belkhar near Ajodhia has given a name and an evil notoriety to one of the muhallas of the city of Mirzapur. But there are many families whose origin cannot now be traced. Taking the three principal *gotras* of the Sarjúpárís, we find Garg Brahmans in parganah Barhar, with the village of Naugáon as their principal seat; Gautams in Chaurásí, who claim to be now in the ninth generation from the original immigrant and founder of the family, one Shiudarshan Misr; and Sándils in parganah Bhagwat. The history of the last family has been preserved in some detail. The founder was one Gopál Náth Tiwárí from Sonaura beyond the Sarjú, who migrated to Benares. The eldest of his four sons, Manikhant, was a profound Sanskrit scholar, and he was eventually made a sort of Regius Professor of Sanskrit at the court of Sháh Jahán. The honour was continued to his son, and took a more substantial form in the grant of Khatkharia and other villages, which are still held by Kámpta Náth, the tenth in descent from Gopál. The imperial sanads are still preserved in the family. Another Sándil family, now using the title Pánde, which it adopted together with lands inherited from a Pánde some generations back, is settled at Kathnáí, Belwan, and other villages of tappa Chaurásí.

Turning to the Sarjúpárí *gotras*, which are usually classed as inferior to the three above-named, we find the Parásar tribe represented by the Pándes of Biraura and Lohandi in tappa Chaurásí. This family claims to have an origin coeval with that of the Kantit *ráj*, with the founder of which their ancestors, Báindeva, and Bachhideva, are said to have come from Kanauj.[1] Birsháhpur, Aksauli, and several neighbouring villages[2] are inhabited by "Parwá" Dúbes, who are Kasyap Brahmans, claiming to be genuine Kanyakubjas, but by some held to be Sarjúpárís. They are also said to have come in with the Kantit conqueror. The Dúbes of Mádhopur, who belong to this *gotra*, have the singular title of *akela* or "lonely." There is a curious legend to account for the name. It is said that in the olden days a certain rája of Kantit married the daughter of another rája (the legend does not give names) whose family priest had an only daughter. The two rájas concluded to marry the girl to the Biraura Pánde, who was then priest to the Kantit family. The

[1] Hence some count the family as Kanyakubja proper as distinguished from Sarjúpárí.
[2] And also a number of villages in Upradh.

priest, however, declined the alliance. The rája then married the girl to one Dharmdás, a Parwá Dúbe, and installed him as his priest. Now Dharmdás had already two wives and a grown-up family of sons, who strongly objected to the marriage, and went so far as to threaten to put their father out of caste. The rája's wrath on this waxed hot against them, and he cut off them and their descendants from the succession to the priesthood, and bade them dwell alone: and alone (*akela*) they have remained to this day.

Parganah Barhar has a number of Brahman families who seem mostly to have been attracted by the liberality of the Chandel princes in former days. These are—to name only the best-known families—the Sonaura Páthaks and the Pándes of Machianon, both of the Bháradwaj *gotra;* the Samdári Dúbes, who are Kasyaps and whose ancestor was court pandit at Agorí; the Harína Tiwárís of the Vashisth *gotra*, who are immigrants from Rewah; and the Barhariya Pándes who style themselves Krishnátrí, but whose exact affinities are not clearly known. The Machianon Pándes are so called from a village of that name in Sháhabad, granted to them by a rája of Chainpur. Their coming into Mirzapur is accounted for in this way. A certain ancestor of theirs, waxing arrogant in the light of the rája's favour, built himself a house more lofty than the royal residence. The rája was not disposed to interfere, but he had reckoned without his wife, and, *dux fœmina facti*, the house came down. The Brahman, whose name was Harsú, committed suicide at once, and his family migrated to a more auspicious locality. And the curious fact is that, while Harsú has become a local demi-god in Chainpur, his own family, so far from revering his shrine, will not visit the place, or, if perforce they go, will not drink water there.[1]

The foregoing notes refer to the Brahman landholders only. It is impossible to classify the seething mass of Brahmans, largely of the less reputable sort, whom the sanctity of Bindháchal and Mirzapur attracts, and who are the ministers or parasites of the greater and lesser temples, and of the more religious or more superstitious of the wealthier classes.

Rájputs.

The principal Rájput clans are the Gaharwárs, the Chandels, and the Monas. The Gaharwárs are headed by two noted houses. One, for some three hundred years professing the Musalmán faith, formerly possessed in sovereignty the parganah of Kera Mangraur, while the rájas of Kantit are the heads of the younger branch. The Chandel

[1] These legends may serve as samples of the mass of folklore which yet awaits collection. Almost every Brahman or Rájput family has its tale to tell, and were these collected and compared, much light would doubtless be thrown upon the past history of the people, as distinguished from the princes of Northern India.

clan is that of the rájas of Agorí-Barhar and Bijaigarh; while the custed rulers of Bhadohí, whose family still exists in a very reduced condition, are Monas Rájputs. The story of all these houses will be found in some detail in the historical portion of this notice.

The following is an alphabetical list of the Rájput clans of chief importance represented in the district, extracted from the census returns (1881):—

Clan.	Total population.	Females.	Clan.	Total population.	Females.
Bachh	469	205	Maunas	8,003	3,592
Bachhgoti	299	132	Nágbansi	178	85
Baghel	682	302	Naín	580	269
Bais	4,686	2,076	Nandwag	969	411
Banáphar	333	170	Palwár	503	233
Bargá	153	71	Parihár	357	169
Barhwalia	428	203	Parsariá	131	65
Basgot	120	57	Raghubansi	1,591	745
Bharaddwáj	479	218	Rájkumár	234	123
Bhirgbans	176	90	Rekwár	320	206
Bhúinhár	834	402	Rikhbansi	205	92
Bisen	2,988	1,336	Sakarwár	551	254
Chandel	2,887	1,417	Sengar	227	110
Chauhán	1,206	578	Sheobansi	101	46
Cheru	375	189	Solankhi	246	102
Dichhit	213	91	Sombansi	354	157
Dikhit	258	122	Súrajbansi	2,480	1,146
Dirgbansi	127	62	Surdár	1,224	583
Dunwár	104	51	Tasiá	102	43
Gaharwár	6,749	3,269	Unspecified	3,648	1,655
Gautam	2,489	1,229	Specified sub-divisions with under 100 members each.	1,956	887
Haraya	124	49			
Kánhpuriá	167	78			
Kásib	121	56			
Kharwár	357	178	Total ...	50,754	23,604

The orthography of the names in the above list is that of the census return,[1] and in some cases appears open to objection. The local peculiarities of spelling appear to have been retained in the lists of each district, so that we have in the two neighbouring districts of Benares and Mirzapur 'Barhluya' and 'Barhwalia,' 'Bisain' and 'Bisen,' 'Sardár' and 'Surdár,' 'Monas' and 'Maunas,'—evidently duplicate spellings of the same sub-divisions. It should further be remarked that apparently no test beyond the statement of the persons enumerated, and perhaps to a certain extent the discretion of the enumerators, has been allowed to affect the decision as to whether a clan rightly belongs to the Rájput division or not. Thus it is somewhat startling to find a Cheru clan numbering 375 members among Rájputs in

[1] Table V. (castes and sub-divisions of castes suspected of practising female infanticide).

this district. It can scarcely be doubted that these are identical with the Cherús mentioned in the list (of "unspecified of the census") given a few pages further on, who to the number of 4,307 refrained from (or were not permitted the privilege of) returning themselves as Rájputs. Nowhere else does the name appear as a Rájput clan. The Kharwárs also do not, it is believed, appear as a clan of Rájputs in any other district. They are again mentioned in the list of "unspecified of the census," and it would seem that the vast majority of them made no claim to be Rájputs. Scarcely less surprising are the great differences apparent in the two lists (for Benares and Mirzapur) from each of which a great many clans are omitted that appear in the other.[1] Space, however, will not permit of an exhaustive examination here of the differences brought out by the census returns, and these must be left for future consideration.

Conclusions regarding infanticide.

But note may be taken in passing of the results arrived at from the enumeration as regards the special subject, infanticide, which prompted the return. The table shows the male and female populations in two groups, 'under' and 'over 10 years of age,' with the percentages for each clan, and for the total of all the clans. For Rájputs (that is, those who chose to call themselves Rájputs), as a whole, there were found 48 females in every hundred persons under 10 years of age, and 46 in every hundred over that age.[2] This percentage, although lower than that found in Gorakhpur, Ballia, and some of the Oudh districts, is very appreciably higher than in the Doáb and up-country districts generally, where the proportion sinks sometimes below 40 for those over 10 years, and much nearer 40 for those under that age than is the case in Mirzapur. The latter is of course the group that shows most clearly the effects of the modern attempt to stamp out the crime by legislation. The subject will, however, be referred to again in the portion of this notice dealing specially with 'Infanticide.'

Banias.

A full account of Banias generally will be found in the Sháhjahánpur notice. It only remains to be said here that the whole class has declined with the city of Mirzapur, and is now of far less local importance than twenty or thirty years ago, when the *hundís* of many of the Mirzapur houses were as good as money in almost every bázár in India.

[1] This may in part be accounted for by the vastly greater area in Mirzapur, where consequently more sub-divisions might be expected. The existence, however, of a large class of "unspecified" renders it impossible to say positively that any Rájput clans found in one are not also in the other district, although not shown in the return. [2] More exactly 48·06 and 46·02.

The sub-divisions of Banias found in 1872[1] were as follows:—

Sub-division.	Population.	Sub-division.	Population.
Agarwál	4,841	Maheswí	153
Agrahrí	5,060	Márwárí	159
Audhiya	28	Oswál	53
Bandarwár	257	Palliwál	239
Ghoi	259	Rastogí	357
Khandelwál	229	Umar	5,069
Kasarwání	5,741	Unspecified	2,548
Kasaundhan	174		
Kándu	1,045	Total ...	26,212

None of these clans require detailed notice, either on account of their numerical or their historical importance.

Other castes.

Among the "other castes" the census returns (1881) give the number of the following[2] to which the name of the special calling or trade followed or other brief note to aid in their identification has been added:—

Caste.	Total population in 1881.	Females.	Caste.	Total population in 1881.	Females.
Ahír (cowherd) ...	111,156	55,916	Khatík (pig and poultry breeder).	4,372	2,171
Barhái (carpenter) ...	936	450	Káyasth (scribe) ...	12,404	5,784
Bhangí (scavenger) ...	580	280	Kori (weaver)	2,933	1,453
Bhar (aboriginal) ...	3,169	1,597	Kumhár (potter) ...	17,684	8,918
Bhát (bard)	3,159	1,596	Kurmi or Kunbi (husbandman).	67,429	33,968
Bhuinhár (agriculturalist),	4,641	2,215	Lodh (cultivator) ...	54	28
Bhurjí (grain-parcher) ...	5,292	2,672	Lohár (blacksmith) ...	23,837	11,800
Chamár (skinner and field labourer).	142,826	73,436	Lonía (salt extractor) ...	11,671	5,823
Dhánuk (trader) ...	1,127	559	Máli (gardener) ...	1,473	763
Dhobí (washerman) ...	11,094	5,605	Malláh (boatman) ...	80,408	41,544
Dom (aboriginal) ...	693	346	Nái (barber)	15,873	7,933
Gadaria (shepherd) ...	22,771	11,427	Pási	21,937	11,235
Gosháin	4,244	1,725	Sonár (gold and silversmith).	6,278	2,946
Gújar	3	...	Tamoli (betel-nut seller)...	4,447	2,266
Ját	38	13	Teli (oilman)	24,388	12,276
Káchhi (husbandman) ...	45,048	22,392	Unspecified	121,868	60,649
Kahár (palki-bearer and labourer).	28,751	14,827			
Kálwár (distiller) ...	18,094	9,290	Total ...	819,838	413,603

[1] No detailed statistics of Bania sub-divisions appear in the 1881 census.

[2] This list includes only the "specified" castes in the published census returns, and contains the names of those castes only of which the total for the North-Western Provinces and Oudh amounted to 100,000 and upwards: a supplementary list of the remaining castes will be found on page 70.

Ahírs. The following sub-divisions[1] of Ahírs are shown in the recent census returns (1881):—

Sub-division.	Total population.	Females.	Sub-division.	Total population.	Females.
Bargá	1,151	578	Kásib	1,772	912
Charhar	472	239	Unspecified	26,182	13,330
Dhindhor	1,577	746	Specified sub-divisions with under 100 members each.	224	106
Gwál	79,231	39,736			
Jadubansi	547	271			
			Total ...	111,156	55,918

An account of this caste will be found in the notices of the Muttra and Moradabad districts. The percentages of females for the whole class of Ahírs were—'under 10 years of age' 49·17, 'over 10 years' 50·74.

Bhuinhárs. The Bhuinhárs, with the Mahárája of Benares as their head, claim to be genuine Tri-karma Brahmans, that is, Brahmans who perform only three of the six prescribed duties of the priestly order. They give alms, but do not receive them; they offer sacrifices, but do not officiate at the altar; and they read, but do not teach the sacred writings. Their claim to purity of race has, however, not been universally conceded, and hence they are enumerated as a separate class.[2] The Dhánuks are really a sub-caste of Banias, with whom they might more properly be enumerated.

Dhánuks.

Pásis. The Pásis are a numerous caste, chiefly in Bhadohí, where their ostensible occupations are those of village watchmen, pig-keepers, field labourers, and occasionally cultivators. In addition to these callings, the whole caste has, and not without reason, the reputation of being a race of professional thieves. The Pásis themselves say that they were once one and the same race with the Bhars, and it seems on many grounds not improbable that they are in fact a remnant of the ancient Bhar community, which so utterly disappeared after the Rájput invasion in the twelfth century.[3]

The remaining castes in the above list have all been more or less described in preceding notices, as they are found with few exceptions in every district of the provinces. None of them present any special features of interest in Mirzapur.

[1] With more than 100 members each. [2] For some further notes on this caste see AZAMGARH and BENARES. [3] *Vide infra* ('History').

The "unspecified" of the census.

From the vernacular lists compiled in the census office, the following appear to be the details of the "unspecified" castes; and they are added here as it may be of interest to ascertain them:—

Name of caste.	General occupation.	Total population.
Agaría	Salt maker, iron worker	573
Bahelia	Fowler	1,403
Baiswár	Cultivator, landowner	1,800
Baumánas	Rope, string, mat maker	4,569
Bánsphor	Bamboo worker	7,116
Bári	Leaf-plate seller, torch bearer ...	1,678
Bayár	Cultivator	13,092
Bengali	Servant...	65
Bhatiári	Inn-keeper	719
Bhíl	Coolie	2
Bhunián	Small trader (2)	1,748
Bhurtia	Cultivator	1,229
Bind	Toddy drawer, cultivator	8,376
Cheru	Cultivator	4,307
Chhipi	Calico printer	28
Dabgar	Leather vessel ("kuppa") maker ...	171
Darzi	Tailor	409
Devotees[1]	Mendicancy	500
Dhinkár	Cultivator, excavator, servant ...	104
Gandharp	Dancer, singer	15
Gautam	Cultivator	855
Ghosi	Milkman, cultivator	635
Halwái	Confectioner	7,943
Joshi	Servant, receiver of alms	46
Kanchan	Dancer, prostitute	152
Kándu	Cultivator, shopkeeper	1,090
Kanjar	Rope maker, trapper	48
Kasera	Metal vessel dealer	2,541
Kashmíri	Merchant	26
Kharwár[2]	Aboriginal (?) landowner, &c. ...	14,280
Khattri	Merchant, servant	954
Kol	Coolie, fisherman	31,970
Kotwár	Cultivator	209
Kunjra	Green grocer	223
Madári	Snake charmer, juggler	70
Mahábráhman	Performer of funeral ceremonies of Hindus,	8
Manihár	Glass bangle maker...	18
Márwári	Merchants	28
Nágar	Dancer	8
Nat	Acrobat	608
Pahri or Paharia	Cultivator, labourer, servant	1,388
Patwa	Braid, fringe, tape maker	811
Rajbhar	Cultivator, pig-keeper	7
Saikalgar	Metal polisher	4
Súrí or Soirí	Cultivator	95
Tálgira	Toddy drawer	19
Tarkihár	"Tarki" maker	102
Tármáli	Toddy drawer	9
Tawáif	Dancer, prostitute	6
Thathera	Brass and copper smith	730
Túri	Basket maker, coolie	75
Unspecified	... ...	9,006
	Total ...	121,868

[1] *Vide* separate list *infra*.

[2] In the vernacular list this name apparently stood originally 'Gaharwár,' but the mark distinguishing *g* from *k* (Urdú) has been erased, and the name clearly reads now 'Kharwár.'

The above list offers some temptation to lengthy disquisitions on many of the names it contains; but as in the case of other similar lists, space forbids yielding to the temptation, and, besides, the materials are hardly such as to permit of accuracy in the description of many of them, if it were attempted. The large proportion of names that are usually regarded as those of aboriginal tribes, the Bhíls, Cherús, Kols, Rajbhars, Soirís, &c., is connected with the physical features of the district. Some account of all these tribes has been given in the statistical account of Bengal in the volumes dealing with the Lohárdagá, Sháhabad, Gayá, and the Tirhút districts. Some Cherús and Kharwárs, as mentioned above, appear to have returned themselves as Rájputs; but in the statistical account of the Sháhabad district (Bengal), they are both classed as aboriginals.

Cherús and Soírís.

Tradition is said to assert that the whole of Shahabad was formerly in the possession of the Cherús, who are supposed by Dr. Buchanan Hamilton to have been princes of the Sunak family, who flourished in the time of Gautama (Buddha) about 500-600 B.C. They were expelled from that district by the Soírís, (Súrís or Suars) according to one set of traditions, and according to others by the Harihas. Whatever their position in the past may have been, they are now found (in Sháhabad) in the meanest offices, lurking in the jungles with their cousins, the Kharwárs. They are described also as subsisting on the sale of honey and firewood, and as possessing a secret language. The statement that they do not cultivate would seem not to apply to those found in Mirzapur, whose occupation is returned as cultivation. The Soírís have been by some writers identified with the Cherús. They number only 95 in this district, but are more numerous in Benares, where something may be said about them.

Kharwárs.

The Kharwárs of the Bhabhúa sub-division[1] cannot be very different from those of the Mirzapur district which adjoins that tract. Those of Bhabhúa assert that Rohtás (so named from its having been the abode of Rohitáswa, son of king Harischandra, of the family of the Sun) was their original seat; they call themselves Surjyá-bansi, and wear the *paitá* or caste string. Another tradition makes them of mixed descent, originating from an order of Rájá Bena (or Vena) that all men might wed women of any caste or country: the Kharwárs are the offspring, by this account, of a Kshatriá father and Bharni (aboriginal) woman. Colonel Dalton considered them as not improbably connected with the Kirátís, who call themselves by a somewhat similar name, Kerawa, and

[1] Of the Sháhabad district.

have a sub-division called Máryhí, found also among the Kharwárs. The latter are said to be divided into four tribes, Bhogtá, Mánjhi, Ránt, and Maháto, and the lower members are said to be extremely similar in aspect to the Santáls.[1] The resemblance of the word Kharwár to Gaharwár, noticed in the footnote to page 71, may have caused some confusion in the enumeration of these classes, especially as some of the Kharwárs have claimed to be Rájputs. A full account of the Kharwárs will be found in Mr. Sherring's work (I., 382), and in Mr. Conybeare's *Note on pargana Dudhí*. They will be mentioned again in this notice in connection with the architectural remains that are referred to them, such as the forts of Bijaigarh and Bardi, and the large tanks at Púr and Korádi.

Rajbhars.

There was no apparent reason why the seven Rajbhars in this list should not have been included among the Bhars of the printed census list. The names Bhar, Rajbhar, Bharat, and Bharativa, are used apparently as synonymous appellations for the same aboriginal caste. In Sháhabad it is recorded that in former times they claimed to be Parihár Rájputs, a claim little consorting with the profession (pig-keeping) their descendants now follow; although the remains of large forts and other works attest that they were not always in their present degraded condition.[2]

Kols.

It is generally held that the Kols were the subjects of the Cherús in the distant times when the latter ruled the country. It has been asserted that while the Cherús accepted Buddha's doctrines, the Kols rejected them, and adhered to the life of freedom and impurity which they still enjoy. Mr. Duthoit thought that the Kols were the aborigines and were succeeded by the Bhars, at least in Bhadohí; and he questions the opinion which makes the latter aborigines.

Semi-Hinduized aborigines.

The Sháhabad account classes as semi-Hinduized aborigines the Bahelias,[3] Báris, Binds, and Gandharps in the above list, together with many of the names in the printed census list, such as Doms, Pásís, Dosádhs, Chamárs, &c. The Turís appear in the account of the Hazáríbágh district as a branch of the Doms, and are there said to be fishermen as well as bucket-makers. The Bhuniáns may be the Bhoyas of the *Supplemental Glossary*.

[1] See further in Statistical Account of Bengal, XII. (Sháhabad), p. 190. A different division of the caste is quoted from Mr. Forbes' Settlement Report of Palámau, in XVI. (Lohárdaga), p. 314. Mr. Conybeare, in his *Note on pargana Dudhí*, writes that the Maháto and Mánjhí are the chief clans. Mánjhí is also a Kunbí clan. [2] See Sherring (I., 358 *et seq.*) for a very full account of these remains and of the Bhar traditions generally. [3] Said to be the same as Arakhs.

Loks and Bawaryás.

But there is one omission in the list given above that will not fail to strike the reader of Mr. Duncan's 'proceedings.' We find no trace in the census schedules of the two classes called by him 'Loks' and 'Bonwurrias'; the former described as "bondsmen or slaves," dwelling as cultivators in Agorí-Barhar, and the latter as "a jungle-tribe," inhabiting the hill country of the neighbouring parganah of Bijaigarh, in a condition of almost primitive barbarism. Of the Bawaryás, identical apparently with the Benares Resident's "Bonwurrias," Mr. Sherring gives some account.[1] He derives the name from *bawanra*, the term given to the peculiar mode of cultivation they pursue. Mr. Roberts, writing in 1847, had little doubt that the Bewaris or Bauris whom he found in tappa Pahár of parganah Bijaigarh were those referred to by Mr. Duncan.

Of most of these aboriginal tribes and semi-Hinduized aborigines, their traditions, customs, and religions, a very full statement will be found in the statistical account of Lohárdagá district, and in Mr. Sherring's Hindu Tribes and Castes, to which the reader must be referred. Something further will also, of necessity, have to be said regarding the aboriginal races in the sketch of the district history given later on.

Devotees.

From the vernacular lists compiled in the census office is derived the following list of devotees and religious mendicants, the general classification in the second column (which has been taken from Professor Wilson's *Essays* and other works) excepted :—

Name of sect.	Classified as Vishnuite (V)., Sivaite (S.), Shákta (Sh.), Jain (J), &c., &c.	Total population.	Females.
Aghorí	Sh.	16	4
Atíth	S., Sh., V.	103	33
Bairágí	V.	217	91
Dandí	V., S.	2	...
Gosáin	S., V.	2	1
Jogí	S.	20	7
Kabírpanthí	V.	9	1
Rámánandí	V.	3	...
Sádhu	S., J.	79	39
Sannyásí...	S., V.	7	2
Udásí	Sikh	13	1
Vaishnava	V.	2	...
Unspecified	... ...	27	8
	Total ...	500	187

The descriptions of Hindu sects given in the Benares notice will suffice for this district, it being borne in mind that the census of 1881 did not

[1] Hindu Castes and Tribes, I., 385.

pretend to a scientific enumeration of them. Many of the terms in the above list are of general application to a great number of very different sects. The only one that need be especially mentioned here is the Sádh or Sádhu community, of which some account is given further on under the head 'Religion.'

Muhammadans.

The Muhammadans (75,507) are almost entirely of the Sunni or orthodox sect. Only 1,090 are returned as Shías (followers of 'Ali), and there are no representatives of other sects.

Muhammadan Rájputs.

The Muhammadans Rájputs have already been mentioned. They are only 349 (176 females) in number, and are all of the Gaharwár family in parganah Kera Mangraur.

Occupations.

The inhabitants of Mirzapur may be divided according to occupation into two primary classes—those who as landholders and husbandmen derive their living from the soil, and those who do not. To the former the census of 1881 allots 780,549[1] persons or 68·66 per cent. of the total population, and to the latter 356,247 or 31·34 per cent. Excluding the *families* of the persons so classified, the number alloted to the former class is reduced to 385,013[2] members *actually* possessing or working the land. The details may be thus tabulated :—

	Male.	Female.	Total.
Landholders	7,549	594	8,143
Cultivators	169,507	54,480	223,987
Agricultural laborers	75,230	76,507	151,737
Estate office service[3]	1,146	...	1,146
Total agriculturists ...	253,432	131,581	385,013

Classification according to census returns.

Following the example of English population statements, the census distributes the inhabitants amongst six great classes —(1) the professional, (2) the domestic, (3) the commercial, (4) the agricultural, (5) the industrial, and (6) the indefinite. The first or professional class numbered 8,884 males, amongst whom are included 5,102 persons engaged in the general or local government of the country, 222 engaged in the defence of the country, and 3,560 in the learned professions or in literature, art, and science. The second or domestic class numbered 2,183

[1] Census form XXI. This number has been arrived at by assuming that the ratio of the agricultural to the total population is the same as that between the number of males with agricultural occupations and the number of males of all occupations. [2] Census form XII., table 6. [3] That is agents (*háringa*), orderlies and messengers (*chaprási*), and others employed by land-holders in the management of their estates.

members, and comprised all males employed as private servants, washermen, water-carriers, barbers, sweepers, inn-keepers and the like. The third or commercial class numbered 15,716 males; and amongst these are all persons who buy or sell, keep or lend money or goods of various kinds, such as shop-keepers, money-lenders, bankers, brokers, &c., (4,823); and persons engaged in the conveyance of men, animals, goods and messages, such as pack-carriers, cart-drivers, &c. (10,893). Of the fourth or agricultural class something has already been said; but besides the 253,432 males engaged in agriculture, arboriculture and horticulture, as shown in the preceding table, the census returns include in this class 3,321 persons engaged about animals,[1] making a total of 256,753. The fifth or industrial class contains 50,811 members, including all persons engaged in the industrial arts, and mechanics, such as dyers, masons, carpenters, perfumers, &c. (1,841); those engaged in the manufacture of textile fabrics, such as weavers, tailors, cotton-cleaners, &c., (17,243); those engaged in preparing articles of food, such as grain-parchers, confectioners, &c., (10,397); and lastly dealers in all animal (1,117), vegetable (7,415), and mineral (12,798) substances. The sixth or indefinite class contains 232,957 members, including labourers (29,915) and persons of no specified occupation (203,042).

Emigration.

Emigration has made little progress in Mirzapur. The district is far from over-populated, except over limited areas of the Gangetic valley. During the last eleven years (1872-82) only 2,403 emigrants have been registered; of whom 1,034 went to Jamaica, 110 to Mauritius, 438 to Demerara, 232 to Natal, 78 to Trinidad, 5 to St. Lucia, 400 to the French colonies, 69 to Surinam, and 37 to Assam. The emigration to Assam is a new feature in the movement of the population, the recruitment having only commenced in the present year (1882).

Towns and villages.

The number of villages and towns is given as 4,355, or something less than one per square mile. Of these, 2,597 are hamlets of less than 200 inhabitants; 1,253 have a population between that number and 500; 395 contain between 500 and 1,000 people; 88 have between 1,000 and 2,000; 12 between 2,000 and 3,000; while 10 are above that population, among which three, Mirzapur (56,378)[2], Ahraura (11,332) and Chunár (9,148) are the only places which can properly be called towns.

Public and religious buildings.

The public and religious buildings of Mirzapur are not remarkable. The sombre fortresses of Chunár and Bijaigarh and the smaller castles at Latífpur, Agori, and elsewhere owe

[1] Class IV., Order IX.

[2] Or 85,362 if the population within municipal limits is taken.

most of their effect to their situation and surroundings; and interest more from the legends they enshrine, the history they commemorate, the lawless or daring deeds they recall, than from any intrinsic excellence of architecture or grandeur of design. Nor have the numerous village strongholds, mostly now reduced to half-effaced rectangles of mud—enclosing nothing more formidable than a field of barley or rice, or perchance a few goats—more than an antiquarian interest.

Fortresses.

The temples of the gods are usually of stone, and many are carved and ornamented with toilsome elaboration. But the architectural merit of a temple seems usually to be in the inverse ratio to its sanctity. The 'holy of holies' at Bindháchal, one of the most noted shrines of northern India, is an ugly square building with no attempt at embellishment of any kind; and a similar scale of things is found elsewhere. With the exception, in fact, of a very few cases in Mirzapur city, and here and there elsewhere, where devotion and wealth have been found combined, the temples are rather picturesque than imposing, and their adornment more nearly approaches, where sculpture is attempted, the grotesque than the artistic.

Temples.

The Musalmán population is in too great a minority to assert itself much in architecture. The mosques and *imámbárás*, though one or two of the former in Mirzapur city are large enough to be conspicuous at a distance, are of the most ordinary and commonplace description. The dargáh of Sháh Kásim Sulaimání at Chunár is a far more remarkable building, and some notice of it will be found in its place in the account of Chunár. But, with this exception, the holy men of old—and the local hagiology is tolerably copious—lie in very humble and unobtrusive resting-places.

Mosques, etc.

Christianity is represented by churches and schools at Mirzapur, Chunár, Ahraura, Dudhí, and in one or two other villages; but, as buildings, little can be said about any of these, except that they serve the purpose for which they were erected. The same remark, with perhaps some limitation, applies to the public offices of government, provincial and local, the only edifice of architectural pretensions being the newly-erected town hall of Mirzapur.

Christian buildings.

Public offices.

Stone enters far less largely than might be expected into the domestic architecture of the district. Houses built entirely of stone are met with at Bindháchal, and there are one or two instances in Mirzapur and Chunár; but, as a rule, the small thin bricks

Dwellings of the people.

known as *lakhori* are the prevailing material for the better class of houses; while those of less pretence are constructed in the ordinary manner of sun-dried bricks, or of mud. But though ashlar is seldom the material of the walls, stone is used wherever procurable in the form of pillars, jambs, lintels, copings and roofing-slabs. Even in the poorest houses slabs of stone, as the cheaper material, often replace the wooden door-frames of other parts; while the houses of the rich have not unfrequently their whole façade encrusted with elaborately carved slabs. The Mirzapur workmen have long excelled in the stone-cutter's art; and some of their work, and especially the more ancient, is good and pure in style, as well as delicate and conscientious in execution. But there is much also which exhibits that pretentious vulgarity and tasteless admixture of European or bastard-classic ideas which, elsewhere as well as here, are the besetting sins of the modern Indian artificer. Many of the stone façades are coloured wholly or partially a deep Indian red, with an effect not on the whole unpleasing. A much more objectionable habit is the constant use of whitewash, which is frequently laid on with so little discrimination as to entirely obliterate the finer lines of the carvings it is supposed to adorn.

Turning from the materials to the design, we find little departure from what may be called the standard plan of oriental domestic architecture. The poor man's house is a simple rectangle of mud, with a thatched or tiled roof, and a single aperture by way of door, closed at night with a rough hurdle of bamboo. But even this class of hovel will have some kind of an enclosure, if possible, in front, if it be only composed of a rough screen of grass, or the stalks of *arhar* or *joár*. Or, where the family is large, two such huts may be fenced face to face and connected by mud walls, so as to form the courtyard (*ángan*), which is so essential a part of a native house. In the case of a still larger joint family, four or five such huts are run together, and arranged in a hollow square, with the common courtyard in the centre. This is in fact the type on which even the most elaborate houses are constructed. As we go upwards in the scale of wealth, we find that an open verandah (*dálán, usárá*) is added in front, often supported on handsome carved pillars of stone or wood. Between this and the *ángan* is a long narrow common room, and on the other three sides the private rooms of the family. Another addition may be a second court beyond the first, with similar rooms surrounding it, for the special use of the women. This is, however, seldom found except in the very highest class of houses. A second story may also be added. In rural dwellings this is generally a low chamber, such as by English analogy would be called a garret; but in the towns houses of two or three stories are the rule, and the best rooms are usually upon

the second floor, the lower being devoted to shops, store-rooms, cooking-places, and often to the accommodation of one or two cows and such horses and vehicles as the family may possess. But these are after all differences of detail; the main plan is always, except in the very poorest of huts, the same. The front verandah and the courtyard, with more or less of rooms round it looking inwards, are the constant features of every house.

Dwellings in the south of Mirzapur district.

In the south of the district architecture, like most other things, is in a very primitive condition. The agricultural dwellings there are almost universally constructed in the manner familiarly known as "wattle and daub," and not unfrequently seem to owe the greater part of their stability to the dense mass of climbing vegetables with which they are overgrown. This flimsiness of construction is doubtless a survival of the still only partially-abandoned nomadic habits of the people.

Archæology.

There is considerable scope for the labours of the archæologist in this district. The hills furnish numerous specimens of primitive stone implements[1], and probably-coæval cave dwellings. The plains abound in mounds that were once forts and ancient tanks, which tradition identifies with aboriginal races. The sites of the ancient Pompápura,[2] and the Báland city in the south, would probably repay further investigation than they have obtained. The fortresses of Chunár and Bijaigarh, and many lesser castles—either of extreme antiquity (as at the Adaisar hill), or of later date—deserve more attention than they (with the exception perhaps of Chunár) have hitherto received. General Cunningham[3] has noticed inscriptions of the Gupta period at Durga-Koh, near Chunár; an interesting pillar at Belkhara near Ahraurá, with an inscription recording its erection in A.D. 1196, or just three years after the Musalmán capture of Kanauj; a cave with inscriptions at Bhúílí; and a number of obelisks, apparently the work of aboriginal sculptors, at Hetunpur, nine miles from Ahraurá. For the rest, the sources of information are at present scanty. Detailed notices of the more interesting localities will be found in the gazetteer portion of this notice.

Food.

The diet of the great mass of the labouring and cultivating classes, between whom and starvation—partial or complete—there stand but the accidents of a single season, is as simple in its composition as it is limited in quantity. It may, in fact, be concisely defined as the quantity the family can afford of whatever of the coarser grains happens at the time to be cheapest. It may be *sáwan*, *manrua* or *kákun*, maize or

[1] *Infra* 'History.'

[2] See separate notice *post*.

[3] Archæological Survey Reports, XI., 126, *et seqq*.

jodr, *kodon*, *bájra* or other millets, peas, gram, lentils or *arhar*, or, when things go well, barley. Whatever it be, the only variety in cooking is to boil the grain, like rice, or to grind it and bake the flour into *chapátis*. For condiments there will be a little salt, and possibly chillies from a plant or two grown hard by the door, and a *ság* or mess of vegetables, to which the leaves of many wild plants are made to contribute, is added when available. Such a family has but one meal a day, and that in the evening. The leavings of this, if there are any, or, if not, a handful of parched gram, are eaten as a sort of lunch about noon. A family with more means—where, for instance, there is an available income of from ten to fifteen rupees a month—will have, as a rule, two meals a day: one in the middle of the day and another in the evening, both consisting of boiled rice, some sort of vegetable curry, pulse, and *chapátis*. There will also be a daily consumption of perhaps half-an-ána's worth of *ghí* and half a ser of milk. This is in the towns: a villager in the same circumstances uses coarser grain, but generally is able to obtain more milk and *ghí*.

Turning to the well-to-do classes—the rich tradesmen and the landed gentry—we find a much better style of living and a much more elaborate *ménu*. A list compiled by a well-informed native official[1] gives more than a hundred different preparations as in common use, in which, however, the variety is rather in the materials than in the cookery. A rich man has food served as often as four times a day. Early in the morning he takes a light breakfast, usually consisting of sweetmeats or fruit, and a glass of milk or sherbet according to the season of the year. About 10 is served the *kachchí rasoi*, or breakfast proper, which consists of boiled rice and *chapátis* with some one or more of the numerous preparations already alluded to,—among which the most popular are said to be the following: *phulauri*, a dish of cakes of gram-flour, flavoured with turmeric (or other spice), pepper, and salt, and fried in *ghí*; a *karhí* (curry) of gram-flour and curds strained in a cloth, spiced to taste and cooked in oil or *ghí*; *seb*, *bachka*, and *chímí*, which are all compounds of gram-flour cooked in *ghí*; *baríl*, a dish of *urd*-flour made into balls, fried with *ghí*, and served with syrup; and *rasáú*, which is rice boiled with *gúr*. Towards evening comes the *jalpán*, literally the drinking of water, but usually a light tiffin of sweetmeats and sherbet. Dinner, or (as it is called by those who consume it) *pakkí rasoi*, is eaten as late as nine or ten at night. This meal much resembles the breakfast, but is on a larger scale. *Púrís* of various sorts, that is, cakes of wheaten flour fried in *ghí*; *kachauris*, which are similar cakes with the

[1] Munshi Ganga Parshád, formerly Principal Sadr Amín at Konrh, whose notes have been of much use in other parts of this compilation.

addition of the flour of some kind of pulse; *halwa*, a sweetmeat of flour, *ghí* and sugar; *gulgula*, a sort of pudding of flour fried in *ghí* or oil; *pápar*, a crisp wafer cake of *urd*-flour spiced; and *dál-mot*, which is gram fried in *ghí* with pepper and salt; with the usual accompaniments of milk, sugar, and sweets, and pickles and other condiments to taste;—these are the most usual constituents of this meal.

The foregoing is essentially a Hindu dietary. Among the Musalmáns the poorest are perforce vegetarians, and their diet is very similar to that of the labouring Hindu. The middle and wealthy classes are large consumers of meat, goat's flesh being the usual staple.

Water is the only beverage of the masses and the twice-born castes of Hindus. Of course the Musalmáns are debarred by the precepts of the Prophet from any fermented liquor, and the inhibition is generally well observed, except among such castes of nominal Muslims as the Juláhás, Dhúnías, and the like. Most of the mixed castes, from the would-be regenerate Káyath (who is a specially notorious sinner in this respect) to the lizard-and-snake-eating Musahár, use ardent spirits, especially on festive occasions. At such times—when a *panchávat* meets, or a wedding or other family ceremony is to be gone through—a feast is essential. The poor merely provide large quantities of ordinary food, or perhaps strive to supply the finer sorts of grain. The higher classes serve the *kachchí rasoi* to a small circle of their nearest relatives, and afterwards the *pakkí rasoi* to the whole assembly. The number of dishes is purely a matter of taste. Not unfrequently very large sums are spent on such occasions. The essential dishes are, for *kachchí rasoi*, rice, *dál*, and a curry; and for *pakkí rasoi*, *púrís*, *kachauris*, and a curry again.

Religion.

There is little specially to be said of the religion of the district. The population is essentially Hindu, and some intensity is added to its religious views by the proximity of Benares and the presence of the shrine of Bindháchal. Every orthodox Hindu is bound to worship the Bindháchal Kálí as the *gráma-devatá*, or tutelary deity of the place. What his *kul-devatá* or family god may be is a matter of accident; and each man is free to select his *isht-devatá* or personal patron among the gods as he chooses. As a matter of fact, the Brahmans and Rájputs of the district are almost exclusively worshippers of Siva; Banias of Vishnu, or one of his incarnations, Ráma, Krishna, &c.; while Káyaths generally devote themselves more exclusively to Kálí. To enter into the peculiar religious observances of the lower castes and the rural population would demand more space than can be given here. The rustic, while acknowledging Ráma or Mahádeo (as

Siva is *par excellence* called), thinks a good deal more of his particular local demi-god or deified hero, and is specially anxious to propitiate the *dihwár*, or spirit that haunts the place. The Muhammadan cult of Gházi Mián is very popular, and large concourses are held in honor of the saint at the town of Bhadohi and at Rudauli in the Chunár tahsíl. The principal sects of Hindus have been described in some detail in the notices of Benares and Muttra.[1] There is one sect, a few members of which are found in this district, not alluded to in those notices. This is the community of Sádhs or Sádhus, who are called by Professor Wilson "Hindu unitarians." He states that they are distinguished from other Hindus by professing the adoration of one Creator, and by personal and moral observances which entitle them, in their own estimation, to the appellation of *Sádhs, Sádhus* (Pure or Puritans). According to Professor Wilson they are chiefly found in the Upper Doáb, from Farukhabad to about Dehlí. Some account of them has been given in the Cawnpore notice.[2]

Language.

The language of the people, as is usual over any considerable area in India, exhibits much minor dialectic diversity. The patois of a peasant from the south of the Son—to take an extreme instance—differs considerably in inflection, and still more widely in vocabulary, from that of a Bhadohi rustic. A collection of the peculiar words in use among the southern hills would probably reveal many affinities with the languages of the hill-tribes of Central India. The educated and semi-educated classes affect, with more or less success, the literary Urdu, or an artificial and pedantic Hindi. The peculiar accent which marks the Márwárí is often heard in the bázárs. But the vernacular of the people in their homes and fields is the eastern Hindi, in that particular dialect known as "Bhojpurí," so called from the ancient town of Bhojpur, now a small village, near Baxár and a few miles south of the Ganges. "This," writes Mr. Beames,[3] "was formerly a place of great importance, as the head-quarters of the large and powerful clan of Rájputs whose head is the present Mahárája of Dumráon, and who rallied round the standard of Kunwár Sinh in the mutiny of 1857. Readers of the entertaining '*Siyar-ul-Mutákharín*' will remember how often the Muhammadan súbadárs of Azímábád (Patna) found it necessary to chastise the turbulent zamíndárs of Bhojpur, and how little the latter seemed to profit by the lesson. It is remarkable that throughout the area of the Bhojpurí language a spirit of bigoted devotion to the old Hindu faith still exists, and that the proportion of Muhammadans to Hindus is very small."

See the very imperfect enumeration by the recent census for this district, *supra* p. 74.
[2] Gaz., VI., 73-74. [3] Journal Royal Asiatic Society, new series, Vol. III, p. 484, *v.*; also Hoernle's *Comparative Grammar of the Gaudian Languages*, pp. *v. et seqq.*, from which this notice is chiefly derived.

The dialect is, like its eastern and western neighbours, a result of phonetic decay of the old Aryan vernacular known generally as Prákrit. Dr. Hoernle shows that it probably coincides geographically and philologically with the Ardhamágadhi dialect of the Mágadhi Apabhramsa, or vernacular of the Prákrit grammarians. A detailed examination of the dialect is impossible here: but a note of some of the leading peculiarities, which differentiate the Eastern Hindí (of which the Bhojpurí may be taken as the principal dialect) from the vernaculars of Rájputána and the Doáb, may be found interesting.[1]

Firstly, as to pronunciation: (1) E. H. has a tendency to dentalise cerebral semi-vowels; thus E. H. often has *r* and *rh* for W. H. *ṛ* or *ṛh*; it has also *r* and sometimes *n* for W. H. *l*. (2) While sometimes W. H. omits medial *h*, E. H. inserts an euphonic *h*.[2] (3) While E. H. never tolerates, W. H. sometimes adds euphonically an initial *y* or *v*.[3] (4) E. H. has the short vowels *ĕ, aĭ, ŏ, aŭ*, which are unknown to W. H. (5) E. H. generally prefers to retain the hiatus *aï* and *aü*, while W. H. always contracts them to *ai* and *au*.[4]

Secondly, as to derivation: (1) The strong form of masculine nouns of the *a*-base has in E. H. a final *á*, and the short form of pronouns a final *e*, but in W. H. a final *au* or *o*.[5] (2) The singular possessive pronoun has in E. H. a medial *o*, but in W. H. *e* or *á*.[6] (3) E. H. prefers the weak form in (quiescent) *a* of masculine nouns with an *a*-base, W. H. the strong form in *au* or *o*.[7]

Thirdly, as to inflexion; and here both as regards declension and conjugation. As to declension: (1) E. H. does not possess the active case of the W. H. formed with the affix *ne*.[8] (2) The oblique form singular of strong masculine nouns in *á* has in E. H. a final *á*, but in W. H. *e*.[9] Next as to conjugation: (1) The present tense is made in E. H. by adding the auxiliary particle *lá* to the ancient (Sanskrit) present; in the W. H. by adding *gá* or *hai* or *chhai*.[10] (2) The past tense is formed in E. H. by means of the suffix *al* or *il*, in W. H. by the suffix *yau* or *yo*.[11] (3) The future tense is made in E. H. by means of the suffix *ab* or *ib*, in W. H. by the suffixes *ih* or *as* or by adding the auxiliary participle *go* or *gau* to the ancient present[12]. (4) While E. H. possesses the infinitive in *ab* or *ib* in common with W. H., it does not share with it that in *an*.[13]

[1] Hoernle, *Grammar of the Gaudian Languages*, p. *ix*. [2] *e.g.*, E. H. *dihal*, he gave; but W. H. *diá* or *diyá*. [3] *e.g.*, E. H., *e me* in this, *o me* in that; but W. H *yá mén, vá men*. [4] *e.g.*, E. H. *baïthai*, he sits; W. H. *baiṭhe*; E. H. *aür* and, W. H. *aur*. [5] e. g., E. H. *bhalá*, good, W. H. *bhalau* or *bhalo*; E. H *je* which, W. H. *jau* or *jo*. [6] E. H. *morí* (fem.) mine; but W. H. *merí* or *márí*. [7] E. H. *baṛ*, great, W. H. *baṛau*; E. H. *mor*, mine, W. H. *merau*; E. H. *paṛhal*, read. W. H. *paṛhyau*. [8] *e.g.*, E. H. *ú kaïlĕs*, he did; W. H. *vá ne kiyau*. [9] *e.g.*, E. H gen. *ghoṛe kaw* W. H. *ghoṛe kau* of nom.: *ghoṛá*, horse. [10] *e g.*, E. H. *hola*, *he* becomes; W. H. *haigá* or *hvaihai* or *hvaichhai*. [11] *e.g.*, E. H. *rahal*, he remained; W. H. *rahyau*. [12] *e.g*, E. H. *karabom*, I shall do; W. H. *karihaum* or *karasum* or *karaumgau*. [13] *e. g*, E. H. *karab*, doing; W. H. *karabaum*, or *karanaum*.

Fourthly, as regards construction there is one great difference, that in the case of the past tense of transitive verbs E. H. possesses a regular active construction, with a proper active past tense; whereas W. H. uses a passive construction with the help of the active case (in *ne*) of the subject.

Fifthly, as regards the vocabulary, some of the commonest and most important vocables differ. Instances of this will doubtless occur to the reader familiar with both dialects, and need not be multiplied here.

Literature.

Of local literature there is none. Though the district possesses two printing and several lithographic presses, no local newspaper or periodical is issued, and no books are locally published. The songs, proverbs, traditions, and folklore of the people would doubtless afford material for a compilation of interest in many directions; but that work yet remains to be done. Libraries or even moderate collections of books are rare; that of the pandits of Dabka in Bhadohi being the only one worthy of mention.

Education: high schools.

Schools in this district, as elsewhere, are classified as "high," "middle" and "primary." Of high schools there are two, both in the city of Mirzapur, one entirely supported and the other partially aided by government. The latter is under the management of the London Missionary Society. Both give instruction ranging from the most elementary subjects to the standard of the entrance examination of the Calcutta University. Both schools have consequently three departments,—primary, middle and high. The following table will show the number of boys on the rolls, the average daily attendance, and the cost of the two schools at the present time (1882) :—

Name and class of school.	Number of boys on rolls.	Average daily attendance.	Cost to government.	Expenditure from other sources.	Total average cost per head.	Cost per head to government.
Government High School.			Rs.	Rs.	Rs.	Rs.
(*a*) High ...	24	16·84	3,902	68	235·75	231·71
(*b*) Middle ...	63	52·24	2,007	136	41·02	38·42
(*c*) Primary ...	86	64·56	1,473	496	30·49	22·82
Total ...	173	133·64	7,382	760	...	...
Aided High School.						
(*a*) High ...	9	8·15	400	778	116·15	39·5
(*b*) Middle ...	41	25·53	400	779	46·17	15·66
(*c*) Primary ...	177	132·65	1,600	1,600	24·	12·0
Total ...	227	166·33	2,400	3,157	...	...

The government school has an oriental department attached to it, giving instruction in Sanskrit, Arabic, Persian, Urdu, and Hindí to 191 scholars. To this department government contributes Rs. 426 per annum, the balance of about Rs. 1,400 being met from endowments and other sources.

Middle schools.

In addition to the above schools, there is an Anglo-vernacular school at Gyanpur (an *alias* of a part of the town of Konrh in Bhadohi), which gives instruction up to the standard of the middle class examinations. This school has 42 boys on the rolls, and an average attendance of 39·58. The cost is met solely from private sources; but an oriental department under the same management, with about 100 pupils, is aided to the extent of Rs. 204 annually by government. Five other schools are rated as "middle;" but with the exception of those at Gopíganj, Ahraurá, and Chunár, they are simply village schools in which education is attempted, with more or less success, to be carried higher than usual. The most recent reports speak of the upper classes of these schools as small in number and poor in instruction.

Primary schools.

Of vernacular primary there are 116 established by government and five aided. The total recorded number of scholars was, according to the latest reports, 4,083; and the annual charges amounted to Rs. 13,032, or Rs. 3-12-9 per head. Of the primary schools seven are free schools, the total cost of which is defrayed by the municipalities of Mirzapur and Chunár: the former town has six such schools, and the latter one. There are eight primary schools for girls,—three established by government and five aided. The attendance registers show a total of 185 scholars, costing Rs. 10-6-6 a head, of which sum government pays Rs. 6-0-4. The high average is due to the expensiveness of the aided schools, where each scholar costs Rs. 12-13-7 as against Rs. 6-2-6 in government schools. The teaching agency in aided schools is, however, superior.

Free schools.

Female education.

Position and prospects of education.

The above figures corroborate and partly explain the dense ignorance of the mass of the people shown in the educational returns of the census.[1] The machinery of primary education is still inadequate. It is hardly possible to bring education home to every man's door, especially in the case of a population thinly scattered over a wild and roadless country. The customs of the country prevent children being sent to any distance more than a mile or so from home; and the poverty of the people, involving as it does universal labour from the earliest possible age, is

[1] *Supra*, p. 63.

another and a most serious impediment. But these are of small account beside the absolute indifference of the agricultural masses to the uses and benefits of the elements of knowledge. The school population is almost invariably recruited from the priestly, landowning, trading and writer castes. A large percentage of the children instructed would probably have learned to read and write by their own primeval methods, if government had not brought its own system to their doors. Beyond these classes the spread of educational influences is imperceptibly slow.

Postal.

Besides the head-office at Mirzapur, there are 22 sub-offices (imperial) and 10 district post-offices. The sub-offices, exclusive of three in the city, are at Ahraurá, Bárah, Bhadohi, Bijaipur, Bindháchal, Chakia, Chunár, Chunár railway station, Díg, Dúdhí, Gopíganj, Kachhwa, Katka, Khairwa, Kon, Pahárí, Robertsganj, Sháhganj and Suriánwán. The district offices are at Chopan, Chhotá Mirzapur, Drummondganj, Ghoráwal, Hallia, Konrh, Lálganj, Marihán, Pannúganj and Rájgarh. The following table gives the number of letters, parcels, and other missives received at these offices during 1880-81, and also during the last year of three preceding quinquennial periods :—

	1865-66.				1870-71.				1875-76.				1880-81.			
	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.
Received ...	177,115	8,286	1,277	643	363,864	20,091	1,488	3,054	459,576	20,254	2,912	3,484	513,812	23,842	5,642	3,978

Police.

According to the latest allocation statement, Mirzapur contains 44 police-stations, whereof 8 belong to the first class, 2 to the second, 13 to the third, and 21 to the fourth. The first-class stations,[1] which have usually a sub-inspector, two head and a dozen foot constables, are at Mirzapur, Chunár, Bindháchal, Gopíganj, Bhadohi, Lálganj, Robertsganj and Ahraurá. The complement of the second-class stations at Ghoráwal and Chopan is, as a rule, a sub-inspector, two head and nine foot constables. The third-class stations, at which are generally quartered two head and six foot constables, are at Suriánwán, Katka, Kachhwa, Drummondganj, Marihán, Khairwa, Kon, Sháhganj, Pannúganj, Halliá, Díg, Chakia and Dúdhí.

[1] This is the present allocation, but it is under contemplation to remove the Katka *thána* to Aurai, and raise it to first the class; to locate third class stations at Gaipura and Pahárí on the railway, and at Amdaha, Mirzapur Khurd and Rájgarh; doing away in consequence with the outposts at Akori, Adalpura, Mádho Sinh, Pandri and Durgáganj.

The fourth-class stations or outposts, whose quota consists of but one head and three foot constables, are at Rájgarh, Mirzapur Khurd, Amdahá, Sukrit, Konrh, Mádho Sinh, Uj, Harrai, Bhaisaundh, Aurai, Pandri, Adalpúra, Kotwa, Akori, Mánchi, Parsoi, Durgáganj, Úgapúr, Chaitganj, Bárah, and Baraundha.

All stations, of whatever class, are manned by the regular police enrolled under Act V. of 1861. This force is assisted by the municipal and town police, recruited under Acts XV. of 1873 and XX. of 1856 respectively. In 1880, the three forces mustered together 824 men of all grades, including 16 mounted constables. There was thus one policeman to every 6·33 square miles and 1,384 inhabitants. The cost of the force was Rs. 88,424, of which Rs. 70,346 were debited to provincial revenues and the remainder defrayed from municipal and other funds. The following statement shows for a series of years the principal offences committed and the results of police action therein :—

Year.	*Cases cognizable by the police.*					*Value of property.*		*Cases.*			*Persons.*			
	Murder.	Dacoity.	Robbery.	Burglary.	Theft.	Stolen.	Recovered.	Total cognizable.	Under inquiry.	Prosecuted to conviction.	Brought to trial.	Convicted and committed.	Acquitted.	Percentage of convictions to persons tried.
						Rs.	Rs.							
1876 ...	9	1	10	575	875	32,873	7,935	1,461	1,158	291	471	384	78	81·52
1877 ...	9	2	10	523	1,197	20,292	7,812	1,732	1,327	392	661	529	103	80·30
1878 ...	7	2	12	667	2,113	30,861	10,557	2,794	2,090	813	1,243	1,062	165	85·43
1879 ...	3	2	8	469	1,409	29,768	8,736	1,888	1,376	486	794	670	119	84·34
1880 ...	6	3	6	326	1,048	13,671	5,416	1,383	1,023	303	406	379	90	93·36
1881	...	...	5	417	1,107	16,934	6,435	1,529	1,140	297	469	384	85	81·82

Village police.

Besides the regular and town police, there were, in 1881, 1,362 village and road watchmen, organized under Act XVI. of 1873. These were distributed amongst the 5,160 inhabited villages of the district, at the rate of one to every 666 inhabitants. Their sanctioned cost, Rs. 49,416, was met out of the 10 per cent. cess. But in a large proportion of the southern uplands the guardian of the peace is still the primitive *goraít*, who is paid by the zamíndárs, and deems himself to owe his first obedience to them.

Infanticide.

There are fifteen villages in which the special regulations for the repression of infanticide are in force. Of these, two are in the Gopíganj police circle, three in Bhadohi, one in Aurai (Katka), one in Díg, and the remaining eight in Suriánwán. The suspected tribe in every case, except in the village of Kohi in Gopíganj circle (where the Gaharwárs are proclaimed), is the Monas clan of Rájputs. The total population affected by the rules is very small, being only 1,860 of all ages and both sexes; and, the percentage of girls to the whole minor population being (according to the latest returns) 43·2, it would appear that the practice is under the pressure of circumstances dying out.

Jail.

The district jail is, owing to its situation within a short and easy railway journey of the central prisons both at Allahabad and Benares, smaller and less important than similar institutions in less accessible districts. The fact that the building is somewhat behind the times in construction and arrangement, and in many respects inconveniently situated, is thus of less importance. The principal statistics for 1880-81 may be thus tabulated:—

Total number of prisoners during the year.	*Hindus.*		*Musalmáns.*		Christians.	Average daily number of prisoners.	Admitted during year.	Transferred during year.	Discharged during year.	Admitted to hospital during year.	Deaths.	Total yearly cost per head of average strength.			Net yearly cost per head of average strength, after deducting profits of manufactures.		
	Males.	Females.	Males.	Females.								Rs.	a.	p.	Rs.	a.	p.
1,272	1,009	121	120	19	3	260·93	1,257	125	858	291	11	53	3	10	42	13	8

Of the total number of prisoners, 124 were imprisoned by order of the civil courts. Of the admissions during the year, 19 are entered as juvenile offenders, or persons under 16 years of age; 988 as between 16 and 40; 247 as between 40 and 60; and 18 as above the latter age. The largest item in the average expenditure on each prisoner was the cost of his rations (Rs. 13-15-7). The remainder was made up of his shares of establishment (Rs. 10-13-0), clothing (Rs. 1-7-10), police guards (Rs. 4-2-2), building and repairs (Rs. 3-5-9), hospital charges (Re. 1-9-3), and contingencies (Re. 1-13-0). The average number of effective workers was 168·79. Apart from the more

strictly penal employments of grinding corn, pounding *surkí* and so forth, and the menial work of the jail, the principal industry was the weaving of rugs, carpets, and *dharís*, there being in fact no other important manufacture. The net annual profit from manufactures is given at Rs. 2,708. Classified according to occupations, the jail population consisted of 492 agriculturalists, 741 non-agriculturalists, while of 39 the occupation was not specified

Lock-up.

The lock-up for under-trial prisoners is entirely unconnected with the jail. The number of persons detained during 1881 was 1,210, of whom 908, or almost exactly three-fourths, were subsequently sent to jail.

Present area, revenue and rent.

Before entering upon the next head—fiscal history—the following brief statement of present area, revenue and rent may be given, but it must be borne in mind that the areas are only approximate estimates. The total area according to the latest official statement (1881) was 5,223·3 square miles, of which 1,576·1 were cultivated, 817·2 cultivable and 2,830·0 barren. The area paying government revenue or quit rent was 2,942·8 square miles (1,264·4 cultivated, 409·0 cultivable, 1,269·4 barren). The amount of payment to government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 8,43,358;[1] or, with local-rates and cesses, Rs. 9,62,565. The amount of rent, including local cesses, paid by cultivators was Rs. 29,19,192.

Fiscal history.

The district of Mirzapur, with the exception of a few villages received from Allahabad in recent years, falls entirely within the tract of country once known as the Province of Benares, in which the settlement of land-revenue was made permanent by Regulation I. of 1795. We have thus no long record of successive and increasingly scientific adjustments of the land-revenue demand to deal with here; but in almost every department, which the researches incident to modern settlements in western districts have done so much to elucidate, there is a corresponding absence of accurate, and often even of approximate, information. The field is further narrowed in Mirzapur by the lateness of the date (1830) at which this district was severed from the Benares collectorate, from which the districts of Gházipur (including Ballia) and Jaunpur had already successively been carved out. The permanent settlement had thus been current for nearly forty years when this district first attained to a separate fiscal existence. The events which led to the passing of Regulation I. of 1795, and the methods upon

[1] In census form XXI. the land revenue is Rs. 8,43,388, or Rs. 30 more than is given here. The figures in the text are those supplied in a later return from the district.

which Mr. Duncan's settlement was formed, need not be treated of in this notice at any length. A brief resumé of the course of events from the accession of Rája Mahípnarain is all that need here be given, reserving for the parganah notices at the end of this memoir further details of fiscal history for the various subdivisions of the district.

Conditions precedent to the permanent settlement.

Before the permanent settlement the internal administration was framed on the time-honoured native model. The government had contented itself with the regular realisation of the stipulated tribute from the rája, and abstained from any interference with the internal affairs of the province. The collection of the land revenue was farmed out to a host of *ámils*, who were permitted to do very much as they pleased, so that they maintained some semblance of order, and punctually met their engagments to the rája. In some parganahs the *ámils* were the leading men within their respective charges, and in these cases the system worked with a less degree of harshness; but many were simply rapacious publicans, whose sole principle of fiscal administration was to grind the last possible farthing out of the holders of the soil. The administration of Balwant Sinh had possessed at least the merit of vigour; and even under his successor the rapacity of public officers seems, as far as the revenue was concerned, to have been kept in partial check; but during the first six years of Mahípnarain's government, the unprincipled corruption of the rája's agents reached such a pitch that when Mr. Duncan arrived in 1787,[1] he found the country becoming literally a waste, and the revenue yearly decreasing.

Mr Duncan.

A very short time convinced Mr. Duncan that it would be useless to expect the rája to exert himself in the direction of reform. Even so simple a measure as the issue of an improved and uniform lease and counterpart for engagement with the land-holders was met with the most strenuous opposition, and, in the end, unwillingly and perfunctorily carried out. Mr. Duncan, therefore, sought and obtained the sanction of the governor-general in council to his making the settlement of the revenue for the *fasli* year 1196, under his own immediate control. This settlement was made, not upon actual measurement, but "upon

Settlement of 1196 fasli, (1788-89 A. D.),

[1] Mr. Jonathan Duncan assumed charge as Resident at Benares on the 31st August, 1787; he remained till October, 1792, when he was deputed to the Malabar coast on a commission from which he returned to Benares only in March, 1794. He was occupied till October, 1795, in drafting the Regulations that were to introduce the system of internal administration which had already been adopted in Bengal and Behár. On his departure at the end of 1795, the post of Resident was abolished and his functions divided among the new officials constituted by the Regulations. Subsequently Mr. Duncan held the appointment of Governor of Bombay for 16 years and died 'in harness' on the 11th August, 1811, after an uninterrupted service (*pace* his monument in the Bombay cathedral) of 39 years.

the kánúngos' reports and estimates of the state of the actual produce, compared with their former accounts, and corroborated by the Resident's own judgment, aided by that of the most experienced native officers, and tried, in some instances, by the examinations on oath of the kánúngos in those parganahs in which the apparent defalcation of the funds was most alarming." The settlement was, as has been said, for one year only, but, "owing to the insufficiency of this, and with a view of promoting the improvement of the country," the greater part of the leases were afterwards extended to terms of five years. Government, in confirming the arrangements then made, introduced for the first time the question of a permanent settlement, and "the great and lasting benefits" which would accrue from its introduction. The Resident was asked to report whether such a policy was in his opinion practicable and desirable, and whether any and what modifications of the system followed in Behár would be necessary.

extended for five years.

The details of subsequent arrangements and negotiations need not be here repeated. After considering the Resident's recommendations, the Board resolved that a settlement of the province for ten years should be made, commencing with the year 1196 *fasli*, and that those ámils who were then holding under five years' leases (of which four remained unexpired) might be, at the discretion of the Resident, continued as collectors of revenue for the five years which would remain after the expiry of their leases. This settlement was made by the Resident and his assistants, and confirmed by the governor-general in council on the 11th February, 1791. It was a settlement, as far as possible, with the actual proprietors of the land; but with the important exception that, in (deference) to the wishes of the rája, all landholders who had been dispossessed and reduced to the condition of cultivators before the 1st of July, 1775 (1182 *fasli*), the date of the final transfer of the sovereignty of Benares to the Company, were excluded from its benefits. The rája, however, subsequently withdrew his objections, and when by Regulation I. of 1795 the settlement was declared permanent, it was provided that such zamíndárs should be restored to their estates on the avoidance of the leases which might have been granted to farmers.[1] At the same time it was decided that the rája's claim to the surplus revenue should be commuted for an annual payment of one lákh of rupees, and from

A ten years' settlement ordered

and confirmed.

Declared permanent.

[1] The special arrangement made with the rajás of Kantit, Agori-Barhar and Singrauli will be found noticed in their place in the historical portion of this notice.

this time he ceased to have any concern in the administration of the province outside his own family domains and *jágírs*.

The following statement exhibits the revenue shown in the *Ain-i-Akbari*,[1] the total demand assessed by Mr. Duncan upon each parganah, and the land revenue at the present time:—

Revenue-demand at three periods.

	Parganahs, (P.), Tappa, (T.), or Taluka, (Tal.)	Revenue in the *Ain-i-Akbari*.	Demand at permanent settlement.	Present demand.
		Rs. a. p.	Rs. a. p.	Rs. a. p.
P.	Síkhar	21,134 4 5	53,523 0 0	57,484 9 4
P.	Ahraura	2,726 13 2	14,252 4 3	16,949 6 6
P.	Bhagwat	Rent-free.	29,481 15 3	38,282 2 9
P.	Chunár	21,327 7 2	41,302 2 6	54,219 1 6
P.	Bhúili	25,316 6 5	90,890 8 0	105,553 8 0
Tal.	Saktísgarh	21,413 14 0[2]	15,580 0 0	13,918 0 0
T.	Upraudh		45,278 10 0	55,924 15 9
T.	Chaurási		90,961 0 3	97,629 14 6
T.	Chhiánave		100,572 14 0	78,897 0 6
Tal.	Majhwá	A taluka included in Akbar's time in Kaswár (now in the Benares district).	57,443 7 0	48,971 1 6
T.	Kon	91,523 15 2	39,628 11 6	38,775 0 4
P.	Bhadohi		1,79,659 0 0[4]	1,73,199 0 0
P.	Kera Mangraur ...	23,125 0 0	Not assessed to	government revenue.
P.	Agori-Barhar	Not included in the *Ain-i-Akbari* (*vide supra* p. 5)	53,281 13 6	49,306 5 0
P.	Bijaigarh		1,196 0 0	14,348 5 0
P.	Singrauli		Not assessed to	government revenue.
	Total ...	2,26,567 12 4	8,13,051 6 3	8,43,358 6 8

The column showing what Akbar's revenue demand was is of no practical utility, but it may be of interest from an antiquarian point of view. It will be seen that there is considerable discrepancy between the last two columns. This is due to the re-settlement of lapsed farms, the annexation of lapsed *jágírs*, the remissions made from time to time on account of land taken up for roads and other public purposes with other contingencies; and, further, to the change of system by which commission ceased to be paid to tahsíldárs, and the sum so saved was annexed to the land revenue.

[1] Gladwin's *Ain-i-Akbari*, II., pp. 200-5. [2] The small revenue derived by Akbar from parganah Kantit has been remarked upon already. (*Vide supra* p. 6). [3] This was the moiety received into the Company's treasury.—Shakespear's *Duncan Records*, I., p. 141.

The mention of tahsíldárs leads to the next great step in fiscal reform. The government demand had indeed been fixed, but the pernicious system of entrusting the collections to contract-tahsíldárs, who were personally responsible for the demand and remunerated by a percentage (usually one-tenth) of the collections, had, from sheer necessity, been continued. The result was the accumulation of great wealth and enormous estates by many of those officials. These estates were usually obtained by the simple process of nominating their relatives and dependents as managers of alleged defaulters' property, and afterwards, when it was found that fraud went unpunished, putting them forward as the actual zamíndárs. There appear to have been twelve or thirteen such tahsíldárs in the parganahs now forming the Mirzapur district in 1801. In 1804, in consequence of the abuses which had arisen, government took into consideration the total abolition of the office of tahsíldár; but the final arrangement made, which took effect from 1809, was that which subsists in principle to the present day, by which the tahsíldars are the paid servants of government with no personal or pecuniary interest in the revenue they collect. The number of tahsíldárs was at the same time largely reduced. In this district only two were appointed, one for parganahs Chaurási, Upraudh, Chhiánave, Saktísgarh and Bhagwat, and another for parganahs Agori, Barhar and Bijaigarh. The rest of the district was left *huzúr tahsíl*[1] (*vide supra*, p. 10). This was, in brief, the state of things when the Mirzapur collectorate was formed in 1830. The present Chunár tahsíl was formed, as one of the consequences of the change of jurisdiction, in 1845.

The contract-tahsíldár system.

Consequent abuses.

Reform of the system.

There remained still one great obstacle to successful revenue administration. The district had never been surveyed, and in great part hardly explored. No maps of any pretence to accuracy existed; nor had any approach to a trustworthy record of rights ever been made. A survey of the whole province was ordered by the Government of the North-Western Provinces in 1839. The Board of Revenue, taking advantage of the opportunity, ordered a simultaneous revision of settlement, and the preparation of village papers in accordance with the provisions of Regulation IX. of 1833. The survey, which was undertaken and carried out by Captain Wroughton in 1839-40-41, may be described as a boundary survey for revenue purposes of the country north of the Kaimúr range of hills. The resulting maps are—(1) village maps, generally on a scale of four inches to the mile; but as the tri-junctions even of villages were not marked, it is exceedingly

Survey and revision of settlement, 1840-47.

difficult to settle boundary disputes or restore the village boundaries from these maps: (2) parganah maps on a scale of two inches to the mile, roughly drawn, with village boundaries very imperfectly shown, and topography incorrectly and very inartistically delineated. South of the Kaimúrs, a still more rudely-executed and incorrectly-drawn map on the two-inch scale was all that was prepared, no maps showing village boundaries being attempted.

The record of rights.

The record of rights, which was compiled *pari passu* with the survey, was perhaps not more imperfect than the first attempt at a task of such magnitude might be expected to be. It must be remembered that the permanent settlement had simply been an assessment, and not a settlement at all as the term is at present understood. For half a century afterwards there had been no survey and no attempt to frame a record of rights. When therefore, in 1841-47, this was finally undertaken, the magnitude of the task had naturally increased largely, owing to the absence of properly constructed records,

Its imperfection.

and the uncertainty and inexactness which inevitably resulted from fifty years of chaos. Indeed, so intricate and conflicting appear to have been the *pattídári* tenures in many instances, that the record of them was not attempted. The maps with the village records are rough sketches only, and although attested by the revenue survey officer, were apparently drawn to no specified scale. The original imperfections of the record were perpetuated and exaggerated through ninety years more, by the almost complete neglect of supervision or testing of the patwáris' work; a neglect which was almost unavoidable with the utterly inadequate staff which was all that was provided, and the impracticable size of many of the patwáris' circles, especially in the upland tracts. The state of things was thus described by Mr. Stoker, writing in 1878, with special reference to the Mirzapur tahsíl:—

Condition of the papers in 1878.

"The inaccuracies and omissions of the records are so many that I have always hesitated to receive them as sufficient proof of anything either entered or omitted. In the Gangetic valley, with the exception of the alluvial lands annually submerged or subject to erosion, the field maps continue to correspond tolerably with the actual demarcations. They were drawn up after the land had been fully brought under cultivation. But above the hills the area and divisions of cultivated lands have altered so much that the maps no longer serve as a guide. Fields have been broken up or allowed to become waste, and new lands have been brought under the plough.

This is only to be expected where the cultivated area is small and fluctuating, the waste lands and jungles of great extent, and the fields frequently abandoned after one or two croppings. The record of holdings is generally imperfect, that of the forms and variations of cultivating tenures especially so. Under the permanent settlement all sub-tenures have assumed a fixity and value unknown elsewhere. A vast area is held by tenants at fixed rates and occupancy tenants who freely transfer their holdings by every form of conveyance. Such tenures really approximate very closely to sub-proprietorship. It is sometimes difficult to distinguish between the two. They possess a high and recognised money value. It would be natural to expect a very exact and discriminating record of the holdings and status of such cultivators. And yet this is one of the weakest portions of the *jamabandís* (rent-rolls). They rarely contain any specification or classification of tenants according to their status. The courts are left to determine the issue from extrinsic evidence. "An analogous defect is the failure to define or specify the *sír* lands of the zamíndárs. Or, again, it happens that an entirely fictitious rent or rent-rate is recorded, that actually paid being something very different. The registration of alienations and transfer of cultivating tenures has been habitually neglected. The papers swarm with names of men long since dead or dispossessed. The condition of the record of proprietary right is even worse. The *khewats* (registers of shares) are entirely untrustworthy. From the neglect of a long series of years, they have fallen into such disorder that it is impossible to accept any one implicitly."

These remarks referred chiefly to the fully cultivated Gangetic valley. The state of things in such a country as the south of Upraudh was infinitely worse. It is, however, pleasant to add that the confusion described is already, in great part, a thing of the past. A new cadastral professional survey, based upon scientific projection under the superintendence of Colonel Anderson, has for some years been in progress and will be completed in 1882-83. The survey operations embrace the whole area of the district down to the Kaimúr range, with the exception of the Family Domains of the Mahárája of Benares and the hilly portion of the Bijaigarh parganah. The results are:—(1) Village maps compiled on a 16-inch scale, and in a very superior style, showing the limits of every field; these are re-produced by photozincography, so that copies are available in any number: (2) two-inch scale maps for each parganah, reduced from the 16 inch village maps.

Cadastral survey and second revision of settlement.

The village tri-junctions have been permanently marked by square stone pillars imbedded in masonry, and theodolite stations along the boundaries by

smaller pillars, having, as a distinctive mark, a prism cut on the top. Consequently with the survey new village papers are being compiled on the basis of the 16-inch maps. The district will thus be raised to an equality in these matters with the best of the temporarily-settled tracts, and it will only remain to provide, by a sufficient establishment and competent supervision, for the constant maintenance and correction of the records.

Survey of hill tracts and Family Domains.

A topographical survey party commenced work during the cold weather of 1882-83, under the superintendence of Major Wilmer, for the compilation of maps on a two-inch scale of the area south of the Kaimúr range, the Family Domains, and other portions of the district beyond the range of the more elaborate survey.

Present fiscal condition of the district.

It remains now to speak of the present fiscal condition of the district, following, for convenience of reference, the arrangement adopted in other notices so far as the imperfection of the record will allow. The following statement shows the total demand, including cesses, for the first year of four successive decades :—

Total demand.

Year.	Land revenue.	Patwárí cess	Acreage cess.	Twelve per cent. cess.	Chaukidárí cess.	Road cess.	School cess.	District dák cess.	Total of land revenue and cesses.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1850-51...	8,39,211 13 4	...	...	...	...	...	...	...	8,39,211 13 4
1860-61...	8,39,326 0 0	38,601 15 0	...	...	...	6,858 12 6	...	...	8,84,786 11 6
1870-71...	8,45,127 0 0	38,601 15 0	...	741 8 7	...	6,829 15 6	2,753 5 6	2,689 15 10	8,96,743 12 5
1880-81...	8,43,398 0 0	51,825 2 10	43,965 8 0	622 0 9	26,529 15 1	6,840 9 1	325 2 3	732 8 9	9,74,228 14 0

Cesses.

The acreage cess was introduced by Act XVIII. of 1871, and was collected for the first time in 1871-72. The original proposal was for a uniform impost of 2 ánas on each acre of the cultivated area, but on representations made by Mr. Pollock the collector, a rate varying from the maximum down to one pie per acre, according to the fertility of the soil, was adopted. Some of the hilly parganahs, Upraudh, Agori, Singrauli, and Dúdhí were altogether exempted. In 1879-80, the incidence of the cess was raised 25 per cent., chiefly with a view to meet the cost of the re-survey of the district. The patwárí cess was first introduced in 1856, the *jágírs* which had previously been allotted to the patwárís, in lieu of salary, being at the same time resumed. The cess was, however, entirely abolished from the 10th March, 1882, the date on which Act

XIII. of 1882 came into force. The 12 per cent. cess is levied only upon the eight temporarily-settled villages which were transferred from Allahabad in 1861. These villages are exempt from the other cesses. The chaukidári cess is also a comparatively new institution, dating from 1871-72, when the *jágírs* of the village watchmen were resumed. But the system of salaried chaukidárs[1] has not been extended beyond the first range of hills. In the uplands, the chaukidár is still a useless person, receiving a pittance of Rs. 12 per annum from the zamíndár and sundry perquisites at harvest and other times. The road cess is not levied in the Benares Family Domains. Government allows, from the general revenues of the province, a sum of Rs. 1,732 annually for roads in Bhadohi and Rs. 500 for Kera Mangraur.[2] The school cess is now only levied (at 8 ánas per cent. on the land revenue) in those portions of the district to which the acreage cess has not been extended; and the same remark applies to the cess levied for the support of the district *dák*.

Revenue collections.

The following statement gives in detail the demand for a series of years with the account of the collections and balances. As a matter of course in a permanently-settled district, it is only during seasons of special scarcity and distress that any considerable sums remain outstanding at the close of the year :—

Year.	Demand.	Collections.	Balance.	Particulars of balance.				Percentage of balance on demand.
				Real.			Nominal.	
				In train of liquidation.	Doubtful.	Irrecoverable.		
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1871-72 ...	8,45,127	8,41,722	3,405	1,641	...	...	1,764	·19
1872-73 ...	8,45.096	8,36,643	8,453	6,699	...	...	1,754	·79
1873-74 ...	8,45,027	7,70,548	74,479	72,616	115	...	1,748	8·81
1874-75 ...	8,45,027	8,35,997	9,030	7,167	...	...	1,863	·84
1875-76 ...	8,45,043	8,40,430	4,613	2,750	...	...	1,863	·32
1876-77 ...	8,45 026	8,43,163	1,863	...	...	...	1,863	...
1877-78 ...	8,44,190	8,41,752	2,438	1,539	...	...	899	·18
1878-79 ...	8,43,395	8,43,388	7	...	...	...	7	...
1879-80 ...	8,43,388	8,43,376	12	12	...	...	...	...
1880-81 ...	8,43,388	8,43,388	...	...	...	...	...	...
1881-82 ...	8,43,358	8,43,358	...	...	...	...	...	...

Instalments of land revenue.

The instalments in which the revenue is collected vary considerably in the different parganahs of the district, in order to suit the differing conditions of agriculture. The following

[1] *Vide* G. O. No. 407, dated 20th April, 1871.

[2] G. O. No. 1290, dated 22nd July, 1854.

table gives a complete *kistbandí* or instalment statement (fractions of a rupee being omitted) for the district. The Family Domains do not appear separately, as the Bhadohi revenue is paid into Mirzapur tahsíl, while Kera Mangraur is revenue-free (*lákhiráj*). The revenue from parganah Agori is also nominal; Singrauli is entirely revenue-free; and Dúdhí being a government estate, its proceeds do not appear as land-revenue:—

Tahsíl.	Parganah, tappa, &c.	Extent of instalment in fractions of a rupee	November.	Extent of instalment in fractions of a rupee.	January.	Extent of instalment in fractions of a rupee.	May.	Extent of instalment in fractions of a rupee.	June.	Extent of instalment in fractions of a rupee.	August.
		a.	Rs.	a.	Rs.	a.	Rs.	a.	Rs.	a.	Rs.
Mirzapur.	Chaurási ...	2	12,201	4	24,407	5	30,507	5	30,514	...	...
	Majhwa ...	3	9,182	6	18,364	3	9,182	4	12,243	...	...
	Upraudh[1] ...	4	12,914	6	20,605	3	11,472	3	9,663	...	...
	Chhíánave ...	2	9,861	4	19,727	4	19,725	6	29,584	...	...
	Ken ...	2	4,848	4	9,163	4	10,223	6	14,541	...	...
	Bhadohi ...	2	22,067	3	34,288	5	53,317	...	...	6	63,527
	Total ...	...	71,073	...	126,554	...	134,426	...	96,545	...	63,527
Chunár.	Bhagwat ...	3	7,176	6	14,360	3	7,176	4	9,570	...	...
	Ahraura ...	3	3,178	6	6,356	3	3,178	4	4,237	...	...
	Bhúili ...	4	26,385	6	39,590	3	19,787	3	19,792	...	...
	Karyát Síkhar ...	2	7,177	4	14,426	4	14,353	6	21,528	...	...
	Haveli Chunár ...	4	10,172	5	16,914	4	13,566	4	18,566	...	...
	Saktísgarh ...	3	3,478	6	5,219	3	2,610	3	2,611	...	...
	Total ...	...	57,566	...	96,866	...	60,670	...	71,304	...	...
Robertsganj.	Agori ...	...	5	...	5	...	2	...	3	...	...
	Barhar ...	5	15,394	7	20,154	2	6,754	2	6,889	...	...
	Bijaigarh ...	5	4,532	5	4,815	3	2,458	3	2,543	...	...
	Total ...	...	19,931	...	24,974	...	9,214	...	9,435	...	...
	GRAND TOTAL ...	...	148,570	..	248,394	...	204,310	...	177,284	...	63,527

Tenures;

No accurate information from which an analysis of tenures can be compiled is available. Of the 4,352 villages included in the district, 1,485 are within the domains of the

[1]In addition to the amount shown as payable in November in Upraudh there is a sum of Rs. 1,271-4-0 payable as part of the same 4 ánas *kist* in Decr.

Mahárája of Benares. These are partly held by sub-proprietors, known as *manzúridárs*, who differ from zamíndárs under government in little else but the smaller proportion—usually about 20 per cent.—of the gross assets which they enjoy. The remaining, or *námanzúrí* villages are those in which no sub-proprietors have been recognized, or in which their rights have lapsed. These are usually farmed. The great estates of Kantit and Agori-Barhar account for 734 more villages, in only about 50 of which sub-proprietary tenures exist. For the rest of the district, it can only be said that the prevailing tenure is that known as imperfect *pattídárí*, or a tenure by which part of the land is held in common and part in severalty; government revenue and village expenses are paid from the common stock, and any deficiency is made up according to a rate which is drawn over the cultivation, (*sír*) of each member of the community. *Bhaiáchára* tenures are unknown. The prevailing form of rent-free holding is that known as *krishnárpan*, originally a grant to Brahmans in consideration of religious services. Etymologically the term indicates an offering (*arpan*) in propitiation of Krishna. *Shankalap* and *birt* are used to express similar tenures, but with some differences.[1]

in the Family Domains,

and in the rest of the district.

The leading families among the Brahmans have already been mentioned. Of Rájputs there are none but the great houses (whose history is in effect that of the district) and their connections.[2] It will suffice here to notice them very briefly. In the order in which they are given in the official Manual of Titles, North-Western Provinces (1881), the persons possessing titles are the following:—(1) Bed Sarn Kunwari, rání, of Agorí-Barhar, residence Rájpur, whose estates, in parganahs Agorí-Barhar, Singrauli and tappa Chaurási now under the management of the Court of Wards, are assessed with a government revenue of Rs. 32,297-11-7; (2) Udit Naráyan Sinh, rája, of Singrauli, who pays no revenue to government, but an annual sum of Rs. 701 to the Barhar estate; and (3) Pirthí Ráj Kunwari (widow of rája Rám Sáran Sáh), rání, residence Rámgarh, whose estates are assessed at Rs. 8,624-8-0 on account of government revenue. A few other houses of importance will be mentioned in the historical portion of this notice and in the parganah articles. No other families exist whose claim to distinction, either on account of lineage or wealth, is sufficiently great to raise them much above the dead level of monotonous and somewhat bucolic respectability which characterises the zamíndárs of the district generally.

Leading families.

1 See Carnegy's *Kach. Tech*, p. 309. 2 *e.g.* Kantit, Agori-Barhar, Bijaigarh, the Monas of Bhadohi, the Muhammadan Rájputs of Kera-Mangraur, etc., for which see the historical part of this notice.

Court of Wards.

From leading families to the care of their estates by the Court of Wards is unfortunately a very natural transition. For years past this district has been the scene of some of the most extensive operations of the Court. The Kantit estate, owing to a double minority, has been under management since 1850, with the result that a debt of over four lákhs of rupees has been changed to a surplus of more than the same amount, and an annual income of over two lákhs. The Agori-Barhar estate is managed by the court, owing to the fact that the present tenant-for-life is a widow. This property has an income of over a lákh per annum. Five[1] other estates, none however of any great importance, are also under management.

Alienation.

The alienation of ancestral property is again a kindred subject. But little of this appears to occur in Mirzapur, the field being limited by the large extent of the four or five great estates which make up so considerable a portion of the district. The following are the details as given in the Board's reports :—

Year.	ALIENATIONS.					
	By orders of Court.			By private arrangement or inheritance.		
	Sold.		Number of transfers by sale or otherwise.	*Sold.*		Number of transfers by sale, mortgage, succession or otherwise.
	Aggregate land tax on property transferred.	Price of property transferred.		Aggregate land tax.	Price.	
	Rs.	Rs.		Rs.	Rs.	
1871-72 ...	1,610	22,775	17	7,314	1,13,339	253
1872-73 ...	1,407	5,777	26	12,658	1,69,693	306
1873-74 ...	7,298	76,068	33	9,288	2,39,152	255
1874-75 ...	7,189	16,452	60	7,432	1,12,837	195
1875-76 ...	6,501	9,286	43	13,099	1,88,637	310
1876-77 ...	4,555	42,434	44	7,072	1,41,222	417
1877-78 ...	6,720	55,005	11	5,950	1,51,895	512
1878-79 ...	1,138	30,463	24	6,057	1,47,713	490
1879-80 ...	2,642	13,602	27	2,937	1,01,289	463
1880-81 ...	1,052	9,215	15	4,676	2,09,278	348
1881-82 ...	125	293	2	5,499	1,84,479	314

Castes of cultivators.

In a district so entirely agricultural every caste, except perhaps a few exclusively devolved to handicrafts and trade, numbers amongst its members tillers of the soil. The Brahman and the Rájput as often as not follow their own ploughs, though they greatly

[1] Aghwár, Gopálpur No. I., Gopálpur No. II., Tikori, and Bámgarh.

prefer to use 'hired' (often a euphemism for 'forced') labour. 'But of the higher castes, the Bhuinhár is at once the best farmer and the shrewdest hand at a bargain. Among the despised multitude, the Kurmís (67,000) and Káchhís (45,000) are here, as elsewhere, among the most industrious and prosperous of cultivators. The Ahírs (111,000) are chiefly found in villages which afford them, in addition to cultivation, pasture for herds of cattle. They are hence most numerous in the villages which are upon or on the skirts of the uplands. In Bhadohi, all of the 21,000 Pásis who are not professional thieves (and many who are) are either agricultural serfs or cultivators of the poorest and most thriftless kind. Finally, all over the district, though somewhat sparsely in the extreme south, is the ubiquitous Chamár (142,000).

Cultivating tenures.

The principal feature in cultivating tenures is the large area held at fixed rates. Statistics are not available, but the extent of land so held, especially in the south, is very great. Some of these holdings are let at merely nominal rents, four ánas a bígha being not at all uncommon in the south of Upraudh. They everywhere pay rentals far below the present rates for tenants-at-will; and form in fact valuable copy-hold estates, having many advantages over even zamíndári tenures. Many of these holdings are sub-let and the class of *shikmís* or sub-tenants is thus a large one. As an instance, and by no means an extreme one, of the value, as a property, of a fixed-rate tenure, the case of a small holding in tappa Chaurási may be mentioned, where the tenant-in-chief, an absentee, pays about Rs. 9 annually and receives Rs. 57 from his sub-tenants. Grain rents (*batái*) and plough-tenure (*halbandi*) are both common in the uplands. The proportions and rates vary; but of these, as well as of the cash rentals, there exist no trustworthy statistics.

Condition of the agricultural population.

The general condition of the cultivating classes is above the average, except in a few of the more densely peopled parts of the Gangetic plain. In the upland there is still much land waiting for hands to till it, and in these parts the demand for labour and the unlimited pasturage for cattle combine to add to the means of the poorer tillers of the soil. But there is little thrift, and with harvests almost entirely dependent on the rainfall, a bad season brings with it a good deal of distress,—though there has been, in the present century at least, but little of actual famine.

Wages.

The wages of labour other than agricultural depend largely upon the current price of food. Neither has varied greatly within the last thirty or forty years. The following

table exhibits the prevailing rates before the mutiny, in 1860, and at the present time:—

Class of artisan or labourer.	Average daily wages in		
	1856.	1860.	1880.
	Ánas.	Ánas.	Ánas.
Boatmen	3 to 4	3 to 4	3 to 4
Bricklayers	2½ to 3	2½ to 3	3 to 5
Stone-cutters	2½ to 3	2½ to 3	3 to 5
Carpenters	3 to 4	3 to 4	4 to 5
Blacksmiths	3 to 4	3 to 4	3 to 5
Carpet-weavers	1½ to 2	2 to 2½	3 to 4
Workers in brass and copper ...	4 to 5	4 to 5	4 to 5
Metal polishers	2 to 2½	2 to 2½	2 to 2½
Wood smoothers	3 to 4	3 to 4	3 to 4
Cotton pressmen	1 to 3	1 to 3	1 to 3
Sugar cleaners	2 to 4	2 to 4	2 to 4
Excavators (*belddr*)	2	2	2
Common day-labourers	1	1	1½
Confectioners	2 to 3	2 to 3	2 to 3
Lac-workers	Rs. 4 to 5 per mensem.	Rs. 4 to Rs. 5 per mensem.	Rs. 4 to Rs. 5 per mensem.
Litter-carriers...	Rs. 5 per mensem or 6 ánas per 10 kos.	Rs. 5 per mensem or 6 ánas per 10 kos.	Rs. 5 per mensem or 6 ánas per 10 kos.
	Ánas.	Ánas.	Ánas.
Scullion and torch-bearer (*mash'alchi*)	2 to 3	3 to 4	3 to 4
Potters	2 to 2½	2 to 2½	2 to 2½
Dyers	3 to 4	3 to 4	3 to 5
Tailors	2 to 3	2 to 3	3 to 4
Sawyers	2 to 3	2 to 3	3 to 4
Saddle makers...	3 to 4	3 to 4	4 to 5

These are in all cases the rates for adult male labourers. The rates for women and children in such trades as they can follow are proportionately less, women getting about two-thirds and boys half full rates. Much work is done on contract, the rate in this case being by the piece, and settled by mutual agreement.

Prices of food-stuffs.

The prices of the principal food-stuffs for the corresponding years were as follows:—

Grain.	Average number of sers purchasable for Re. 1 in		
	1857.	1860.	1880.
Wheat	19	21	17
Dál	23	25	18
Barley	26	31	28
Gram	24	23	21
Bájra millet	26	28	27
Joár do.	28	31	30
Rice (indigenous)	16	13	8 (best sort.) 16 (common.)
Rice (Patna)	18	15	8 to 9
Salt	7	5-4 ch.	1-10 ch.
Ghí	2-10 ch.	1-12 „	10
Gúr	Mds. 2-5	Mds. 3-0	

The only remarkable feature in this table is the great rise in the value of *gúr*, due almost entirely to the facilities for export which have arisen within the last twenty years, and the consequent competition of buyers.

The relation of wages to prices would seem to leave a narrow margin over bare subsistence to all but the very poorest. But the masses are not provident, and mouths are many to fill under a social system which makes the perpetuation of his family the first duty of man. The money-lender is consequently a social necessity, and his terms, while they vary with the character of the security, are not less onerous here than elsewhere. The usual rate of interest on current accounts between business houses is 6 per cent. annually. Temporary accommodation can be obtained by houses of good repute at similar rates and sometimes even less. Native bills of exchange (*hundís*) usually bear interest at from 6 to 12 per cent. per annum according to circumstances. Petty loans are only obtainable on much harder terms. Eighteen to thirty-six per cent. must be paid when no security is given, six to twelve per cent. when secured by mortgage of landed property, and six to nine per cent. when ornaments are deposited on pledge. Instalment bonds, a very common form of security, bear from 30 to 36 per cent. of annual interest. These are normal prices. But about the time instalments of rent are due, money gets very dear. At such times the needy tenant can never get money under from 24 to 36 per cent., and has to pay one ána in the rupee as *karua* or premium besides. Grain-lending is, however, the most lucrative form of usury. A man who borrows a maund of grain at seed-time contracts to pay a maund and a quarter at harvest, which is some thing over 50 per cent. per annum. If the season is bad, and the cultivator fails to pay, the debt is either turned into money at the highest rate of the year, or the

Money-lending and interest.

amount advanced, together with the *sawái* or one quarter more due as interest, stands as capital to be paid back with fresh interest next season. With openings like these for capital, it ceases to be a matter of wonder that so little finds its way into purely commercial speculations.

Trade and manufactures.

The city of Mirzapur is the centre of three important industries, shellac and lac dye, brass-ware and carpets. Each of these will receive more extended notice hereafter.[1] But the district at large is purely agricultural, and the only local manufactures which deserve even a passing mention are those of iron domestic utensils at Kachhwa, the goods known as "Benares toys" at Ahraura, and of pottery—somewhat above the rural standard both in material and design—at Chunár. Ahraura once possessed a community of *tasar* silk weavers, but this industry has died out; and the looms of the country cloth-weavers are everywhere fast giving way before the competition of the power-looms of Lancashire, Bombay and Cawnpore.

Sugar.

Sugar is largely grown in the Gangetic valley, but there are no refineries worked according to European methods, and although the production of the various forms of country sugar is a flourishing industry at Nái Bázár near Bhadohi, the greater part of the produce of the cane is exported in the form of *gúr*. Palm sugar is made to limited extent from the *khajúr* palm which is so abundant near Chunár. A good tree will produce a *chhiták* of *gúr* every third or fourth day, and this *gúr* fetches about three times the price of the corresponding produce of the cane.

Palm sugar.

Indigo.

Indigo has of late years taken a fresh start after a long period of depression. Two European "concerns," those of Khamaria[2] and Kachhwa, turn out between them some eight hundred maunds annually, and there are several native factories, thoughnone of any note.

Inland trade.

The importance of Mirzapur as an entrepôt of inland trade is a thing of the past. The zenith of its prosperity was reached some forty years ago, when its position at the head of the steam navigation of the Ganges attracted an enormous share of the cotton trade from the south. In 1847, the annual value of the transit trade in cotton alone was stated at nearly a million and a quarter sterling. But the development of the railway system has entirely revolutionized the carrying trade of the country. The steam traffic on the river has entirely ceased, and that by native boats is, with the single exception of stone, confined almost exclusively

[1] See the articles on Mirzapur, Ahraura, Mádho Sinh, &c, at the end of this notice. See also Mr. T. E. O'Conor's *Note on Lac.*, (Calcutta 1876). [2] Part of the cultivation of this factory is in Allahabad.

to local, as distinguished from through traffic. The cheapness of freight, as compared with the railway, is more than counterbalanced by the long duration of the voyage, the absolute uncertainty of the date of its completion, and the additional risk which the difficulties of navigation in the upper portion of the river involve. The most recent returns give ten wharves in this district besides those under the city. Four are above Mirzapur city with boats of a total maundage of 6,000. The maundage of the boats plying at the city wharves and at that opposite aggregates 30,000 maunds, and that of those plying at the Chunár wharves (Bahramghát and Balúaghát) 8,000 maunds. The remaining three wharves only number 16 boats between them.

Registration of internal trade.

The internal trade is registered at three stations, Robertsganj on the direct road to the south, Drummondganj on the great Dakhan road, and Chakiá on the principal route into Sháhábád. The returns for the three years 1876-77, 1877-78 and 1878-79 show a considerable import of grains and oil-seeds into Mirzapur, which was largely increased during 1877-78, when the pressure of the scarcity that then visited these provinces was most felt. The total of all goods imported in that year by the two posts first-mentioned was a little more than 6½ lákhs of rupees in value, being double that of the previous and treble that of the succeeding year. The traffic on the Chunár road towards Sháhabad is chiefly export and the value of goods of all kinds did not exceed Rs. 23,000 in any one of the years mentioned. The traffic thus dealt with is—with the exception of the firewood imports on the Dakhan road, in which numbers of large and heavy carts, fitted with peculiar wheel-skidding arrangements for descending the passes are used—entirely a pack-bullock trade. The want of good roads makes this laborious and expensive means of transit a necessity. At certain times of the year the more frequented routes can be traced for miles by the dust of an almost unbroken string of pack cattle. These are at times hired by town traders, but more often are the property of their drivers, who trade on commission or on their own account, taking from the bázárs of Mirzapur, Ahraura and Chunár such goods as are in demand in the villages of the south of the district and far into Rewah and Sargúja, and returning with cotton, grain, oil-seeds, poles and small timber from the forests, gums, *bagdi*-grass, cutch and other jungle products, and *ghí*.

Markets.

It is from these traders chiefly that the rural bázárs, of which there are many held on some patch of ground near the larger villages, draw their supplies of imported goods. Not that there is much: a roll or two of coarse long-cloth, a dozen or so of *dhotís*,

a few yards of red or blue cotton (such as the women rejoice in for holiday attire) comprise nearly all the rural draper's store. Then there will be a stall with such simple articles of haberdashery as find a sale; some few specimens of the commonest cutlery; a dealer in salt and spices; and possibly a pedlar with a collection of uncouthly-illustrated books, chiefly of a devotional character. Beyond these, there will generally be nothing but sellers and barterers of vegetables and grain. And barter is quite as frequent in some bázárs as sale. A bundle of gigantic radishes is often the only currency with which a poor man's wife comes to market to purchase her week's modicum of condiments and salt.

Fairs.

The deficiencies of the weekly bázárs are supplemented by the periodical gatherings of worshippers at the various favourite shrines, which always have an important commercial aspect. Some of the principal assemblage of this sort are the two *Naurardt* fairs at Bindháchal, in March and October; the *Kajli* in August and the *Dasmí* in September in Mirzapur; the *Ghází Mián* festival at Bhadohi in May; the Ashtbhujá *mela* in July; the various gatherings at Chunár in March at the mausoleum of Sháh Kásim Sulaimáni, and three times a year (in March, July and October) at the Durga temple on the hills to the south of the town; the popular pilgrimage to Bardía, in parganah Barhar, to the temple of Gauri Shankar Mahádeo, in February; a similar function, about the same time, at the shrine of Jageshwarnáth, near Muzaffarpur, in parganah Ahraura; another, in March, at Bijaipur, where Sítala Devi is the object of special worship; with minor gatherings at the tomb of Latíf Sháh in Chakiá, Rámgayá near Bindháchal the confluence of the Ujhra and the Ganges, Sobhnáth in Agori, Kunderi in the same parganah, Kotar in Upraudh, and Satdnári in Barhar. None of these gatherings, with the exception of the *Kajli* at Mirzapur and the March fair at Bindháchal, attracts any large number of visitors from localities beyond the boundaries of the district.

Railway-borne traffic.

It remains to notice the railway-borne traffic. Returns obtained from the East Indian Railway give the total traffic inwards and outwards at the three principal stations of the district as follows:—

Station.		1879.	1880.	1881.
		Mds.	Mds.	Mds.
Ahraura road,	Outwards	87,941	1,81,493	1,94,469
	Inwards	46,057	66,493	1,36,795
Chunár ...	Outwards	47,477	62,648	98,219
	Inwards	24,362	35,641	73,671
Mirzapur ...	Outwards	7,22,878	8,04,288	8,20,661
	Inwards	5,29,402	5,94,351	7,79,588

The traffic was stated to consist of the following staples: betel-nuts and leaves; brass and brass-ware; copper and copper-ware; cotton; dyewoods; fruits, dried and fresh; *ghí*; hemp and jute; rice; wheat; other grains; gunny-bags; hides; iron; jaggery;[1] lac-dye and shellac; lac refuse and stick-lac; potatoes; piece goods; roots and dry ginger; salt; saltpetre; oil-seeds; stone; carpets; sugar; tobacco; turmeric; and other articles. Stone is the most bulky if not the most important export, the figures being for the three years quoted above—

	1879.	1880	1881.
	Mds.	Mds.	Mds.
Chunár	17,155	16,871	24,079
Mirzapur	163,831	140,714	227,254

The stone-traffic is confined to these two stations.

Weight and measures.

Almost every trade has its own particular standard of weight and measure. The *ser* is as variable as the *gaz* and the local *bígha* perhaps less constant than either The use of metal weights, though universal in the town except for very heavy weighments, is the exception in the remote parganahs, where an assortment of lumps of stone (and not unfrequently two assortments, one to buy with and one to sell with) is made to serve all purposes. In the city itself, the unit of weight most largely used by the dealers in sugar, salt and lime is the *lagauri* of 3 maunds 8 sers, while the traders in turmeric and betel count 3 maunds only to the same weight. Iron merchants reckon by the *khant* which should be equal to 3 maunds 24 sers. The maund and ser mentioned are, it will be understood, those of the government standard. The bázár knows two kinds of maund, one of 48 sers used in weighing firewood, metals, spices, dried fruits and the like, and another of 40 sers which is usually the measure of sugar and grains. There are also two recognised *sers*, the government standard weight of 80 *tolas* and another, known as the *anjái ser*, chiefly used by the dealers in oil-seeds. In the interior of the district, and especially at the bázárs of Sháhganj, Gopiganj, and Ahraura, a third *ser* of 96 *tolas* is often met with, and in the extreme south a *kachcha ser* is much used which is only half the government standard. The following is a very common measure of capacity in the upland portions of the district :—

1 *kurwá*=24 *tolas*;	4 *kurwás*=1 *pailá* (96 *tolas*).
4 *pails*=1 *kurái* (or *dhara*)	20 *kuráis*=1 *khandí*.

[1] Raw sugar in various forms.

It will thus be seen that the *pailá* corresponds to the greater *ser* used in the same localities. The village *bígha*, it has already been said, is very variable, but the most general approximate ratio to the government or *paimáishí bígha* is as 2·25 to 1. A standard *latha* is 8 feet 3 inches long; while the village measuring rod of the same name is 3½ *háths*, the *háth* being the varying "cubit of a man," which has from time immemorial been the unit of linear measurement in all oriental countries.

District receipts and expenditure.

Annexed is a statement of the district receipts and expenditure for the first years of the present and past decades:—

Receipts.	1870-71			1880-81.			Expenditure.	1870-71.			1880-81.		
	Rs.	a.	p.	Rs.	a.	p.		Rs.	a.	p.	Rs.	a.	p.
Land revenue ...	6,71,080	0	0	8,97,800	0	0	Revenue charges,	60,148	0	0	32,456	0	0
Stamps ...	58,500	0	0	1,19,500	0	0	Excise (including opium.)	2,872	0	0	2,442	0	0
Law and justice ...	76,800	0	0	22,000	0	0	Assessed taxes ...	494	0	0	150	0	0
Police... ...	16,200	0	0	6,100	0	0	Stamps ...	5,021	0	0	1,741	0	0
Public works ...	1,20,000	0	0	800	0	0	Judicial charges,	66,347	0	0	66,229	0	0
Income and license taxes.	90,000	0	0	29,000	0	0	Police, district and rural.	86,100	0	0	1,02,200	0	0
Local funds ...	26,642	0	0	8,000	0	0	Public works ...	86,000	0	0	70,000	0	0
Post-office ...	23,000	0	0	33,300	0	0	Provincial and local funds.	48,651	9	2	1,10,500	0	0
Medical ...	1,505	2	6	...			Post-office ...	7,200	0	0	1,61,500	0	0
Educational ...	2,451	14	11	1,300	0	0	Medical ...	2,206	11	6	2,500	0	0
Excise ...	1,02,000	0	0	1,96,600	0	0	Educational	5,421	7	0	6,937	0	0
Cash and transfer remittances.	...			98,500	0	0	Cash and transfer remittances	36,500	0	0	15,000	0	0
Transfer receipts ...	1,05,900	0	0	15,000	0	0	Transfer receipts and money order.	10,48,000	0	0	9,84,000	0	0
Money orders ...	1,51,000	0	0	...			Municipal funds,	93,840	5	4	70,628	0	0
Municipal funds ...	90,530	2	3	72,000	0	0	Advances recoverable.	9,000	0	0	11,000	0	0
Recoveries ...	5,930	0	0	6,000	0	0	Pension ...	10,900	0	0	11,000	0	0
Rates and taxes ...	...			1,53,700	0	0	Ledger and savings bank deposits.	...			4,87,500	0	0
Salt	1,200	0	0	1,88,900	0	0	Miscellaneous ...	...			2,500	0	0
Ledger and savings bank deposits.	3,54,000	0	0	4,93,500	0	0	Jail ...	...			11,481	0	0
Miscellaneous ...	...			45,000	0	0	Registration ...	...			3,120	0	0
Jail	2,700	0	0	6,000	0	0	Deposits ...	1,09,800	0	0	1,02,922	0	0
Registration ...	5,400	0	0	6,900	0	0	Málikána ...	...			1,574	10	2
Deposits ...	1,72,871	0	0	1,06,300	0	0	Military ...	79,000	0	0	55,000	0	0
Telegraph ...	3,600	0	0	...			Interest and refund, famine	3,800	0	0	10,400	0	0
Military ...	...			1,800	0	0	Relief works (famine charges).	...			...		
	20,79,830	3	8	24,08,000	0	0		17,76,302	1	6	19,22,780	10	9

Many of the heads of account have already received attention, but a short notice of some others may here be inserted. The land revenue in the table includes, not only the land-tax proper, but also the various items of *sayar* or miscellaneous revenue connected with the land. Among these there is one which, as peculiar to Mirzapur, requires a more extended explanation. This is the *sang mahál* or royalty upon stone. There are also quarries in the districts of Allahabad, Agra, and Bánda, but no corresponding impost is collected there. The exact origin of this source of revenue, which has now reached an annual total of nearly sixty thousand rupees, is not known. The dues seem originally to have been levied and enjoyed by the governors of the fort of Chunár. In 1769 we find that they were divided between the governor (*kila'dár*) of Chunár and Rája Balwant Sinh. It should be noted that in those times royalties were only collected in what is now the Chunár circle of the stone mahál, or on cargoes of stone passing Chunár, and that the Mirzapur quarries, which were little worked, were free. After the expulsion of Rája Chait Sinh, the *kila'dár* of Chunár for some time enjoyed the stone royalties. In 1781 this, with other heads of revenue, came under the control of the British government. For some time the commanding officer at Chunár enjoyed a moiety of the proceeds as a personal allowance, but eventually the whole was included in the military fund of Chunár. In 1788, in consequence of disagreement between the military authorities, the customs officer at Mirzapur and the leading merchants, Mr. Duncan rearranged the stone imposts, and the rules laid down by him were afterwards incorporated (as sections 81 and 82) with Regulation XXII. of 1795, which also contains an interesting table of the prices then ruling. The receipts continued to be credited to the Chunár military fund. The exact annual amount cannot now be ascertained, but it seems never to have exceeded Rs. 12,000.

Stone royalties.

The next change was that embodied in Regulation II. of 1800. Up to this time the quarries had been worked on the part of government, and the stone sold at fixed prices. Under this regulation the right to quarry stone was thrown open to the public, government levying a duty upon the stone, as it left the quarries, and leaving the market price to be fixed by the conditions of supply and demand. At the same time the revenues were credited to the civil department, and this arrangement has subsisted to the present time. From 1800 to 1820 the stone royalties were under direct management, with an average income of about Rs. 34,500, on which the cost of management amounted to about ten per cent. For the next ten years the revenues were farmed, bringing in from Rs. 47,000 to Rs. 51,000 per annum. From 1830, when the

district of Mirzapur was separated from Benares, direct management was tried again for a few years. The results were not encouraging, the proceeds falling to Rs. 24,500 annually, and farming leases were again resorted to, with the exception of one year, till 1850, when the present system of direct management was finally established.[1].

The "stone mahál" is divided for administrative purposes into the two circles of Mirzapur and Chunár. Mirzapur comprises the quarries in tappás Chhiánave and Chaurási, of which there are 416 in 45 villages. Only 156 of these, however, are at present worked. The Chunár circle extends over parganahs Chunár, Bhúili, Bhagwat, Ahraura, Kera Mangraur and Saktísgarh. There are 496 quarries in 30 villages, but only 109 are now open. The outposts are at Pahári, Bindháchal and Rámpur in the Mirzapur circle, and at Ahraura and Chirkatha under Chunár. There are also large depôts at Mirzapur and Bindháchal, and on the river at Rámgayá, Kanaura, Sindhaura and Bahrámghát, where stone is collected for the inland and export trade. All royalties are paid at the head office before the removal of stone from the depôts. The total income for the year 1880-81 was Rs. 59,905, and the expenditure, including that upon quarry roads, about Rs. 5,360. The royalty covers all demands other than working and carrying expenses. The zamíndárs have no control over the quarries, although (these) are nominally included in their estates. Quarries may be opened by any person in any uncultivated land to which a public right of way exists or can be obtained, and a quarry continues to be the property of the person opening it until he abandons it, or alienates his right. No zamíndár is exempted from the payment of royalty even on stone taken for his own use, except the Mahárája of Benares with respect to quarries within the limits of his revenue-free estate of Kera Mangraur.

Local rates and self-government.

A full account of the system of local self-government introduced since the 1st April, 1882, cannot be given here. It may be noted, however, that, according to the statement published in the series of Resolutions[2] on decentralisation, the balance of local cess available for local expenditure (after deducting further rate and percentage for canals and railways) is Rs. 63,450. When from this is deducted the charges for district dák (Rs. 2,420), lunatic asylum (Rs. 790), inspection of schools (Rs. 1,770), training schools (Rs. 420), district sanitation (Rs. 160), and the

[1] Detailed information on the subject of stone royalties will be found in Thomason's *Despatches I.*, 146, and in Mr. Money's report printed in the *Selections from the Records of Government, North-Western Provinces Vol. I., p.* 94. Further legislation, and a revised scale of duties (published in the *North-Western Provinces Gazette, 3rd August*, 1878), are now under contemplation.

[2] Bearing date 4th March to 29th May, 1882.

district contribution to the cost of the Department of Agriculture and Commerce (Rs. 640), total Rs. 6,200, there remains available for expenditure under local control Rs. 57,250. The normal expenditure, however, on the various heads made over to local control (that is, education, hospital and dispensaries, vaccination and village watchmen), excluding public works, amounts to Rs. 81,680, showing a deficit of Rs. 24,430. When again to this is added the normal charge for the public works relegated to the control of the district committee (Rs. 45,140), the deficit is swollen to Rs. 69,570.[1]

Municipalities and house-tax towns.

The only two municipalities are those of Mirzapur and Chunár; of these the receipts and expenditure were in 1880-81 :—

Municipality.	Receipts.	Expenditure.	Incidence of taxation per head.
	Rs. a. p.	Rs. a. p.	Rs. a. p.
Mirzapur	65,243 14 4	63,002 13 6	0 12 2
Chunár	7,100 10 4	5,793 7 11	0 8 11

There are five house-tax towns, Ahraura, Kon, Ghoráwal Kachhwa and Gopíganj. The total number of houses in the five towns is 4,163, of which 2,802 are taxed. The total population is 21,761. The tax collections amounted, in 1880-81, to Rs. 3,551-7-0, the average incidence per house taxed varying from 9 ánas 1 pie in Gopíganj to Rs. 1-14-0 in Ahraura. The total charges were Rs. 3,256-13-10, of which Rs. 1,948-8-4 are debited to police charges, Rs. 234 to cost of collection, Rs. 935-7-6 to conservancy, and Rs. 408-14-0 to local improvements.

Income and license taxes.

The income tax was abolished in 1872. It may, however, be interesting to recall the statistics for the last full year of its incidence for the purpose of comparison with the cognate impost at present in force. The actual assessment of the income of the district at six pies in the rupee calculated upon profits exceeding 500 rupees was Rs. 1,21,292. There were 1,575 incomes between Rs. 500 and Rs. 750 per annum; 332 between Rs. 750 and Rs. 1,000; 211 between Rs. 1,000 and Rs. 1,500; 111 between Rs. 1,500 and Rs. 2,000; 181 between Rs. 2,000 and Rs. 10,000; 53 between Rs. 10,000 and Rs. 1,00,000 (none being above that

[1] The remedy for this state of things is indicated in para. 7 of Resolution No. 36, dated 13th April, 1882. "The local Government will step in and subsidize the defaulting districts, making grants to them from other funds at its disposal."

amount). The total number of persons assessed was 2,463. The license tax imposed under Act VIII. of 1877 yielded in 1879-80 Rs. 34,897 from 5,055 persons, while in 1880-81, under the revised and contracted area of assessment, only 833 persons, paying Rs. 27,065, came under its operation.

Excise duties are levied under Act I. of 1878 and Act XXII. of 1881.

Excise.

Previous to 1863 the out-still system was the rule for the whole of the district. In that year a change was made, somewhat too sweepingly as it afterwards turned out. The out-stills were abolished throughout the district, and four distilleries established at Mirzapur, Konrh, Chunár and Robertsganj. But the new arrangements were soon found to be unworkable in the south. The remote and hilly nature of the country, and the proximity of native states, combined with the greater cost of the distillery liquor to encourage wholesale smuggling and illicit distilling. The receipts from excise in the Robertsganj tahsíl fell from Rs. 3,421 to Rs. 311. The out-still system was, therefore, again resorted to them, and subsequently all similar portions of the district, including Upraudh, parts of Chaurási and Saktísgarh and the whole of taluka Naugarh, were added to the tract so provided for. There are now 150 out-stills paying Rs. 13,333-5-4 annually to government. The Konrh distillery was closed in 1878, the wants of the Bhadohi people being supplied from Mirzapur. There are thus only two distilleries remaining, that at Mirzapur, which supplies 161 shops, and that at Chunár with exactly a hundred less.

At the distilleries the best brand of spirit, which is produced in limited quantities only, is made from *gúr*, fourteen *sers* of which are allowed to each gallon. The ordinary stuff is the product of a mixture of *mahúá* and *chotá* (an inferior sort of molasses). Eight sers of *mahúá* and from 4 to 4½ of *chotá* go to the gallon. The strength of the average produce of the Mirzapur distillery is from 4 to 14 degrees above proof, the Chunár brand being slightly weaker. The still-head duty is Re. 1 a gallon. The selling price to the retail vendors is from Re. 1-8 to Re. 1-10, while the public get the same liquor, more or less audaciously diluted, at from Rs. 2-8 to Rs. 3 a gallon. The staple drink made at the out-stills is obtained from *mahúá* alone. The quality is very inferior and the price is but one to one and a half ánas per bottle, or from 6 to 9 ánas the gallon.

There are 27 *tári*, 14 opium, 12 *chandú* and *madak*, and 99 *gánja* and *bhang* shops in the district; and opium is also sold direct from the treasury. The total opium consumption is about 39 maunds annually. There are also two shops licensed for the sale of liquors manufactured after the European fashion.

The accompanying statement gives the total collections for the last six years :—

Year.	License fees for vend of opium.	Still-head duty.	Distillery fees.	Fees for license to sell native or English liquor.	Drugs.	Madak and chandú.	Tári.	Opium.	Fines and miscellaneous.	Gross receipts.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1876-77,	...	75,517	29	30,895	21,808	700	1,009	9,012	71	1,38,532	2,601	1,35,931
1877-78,	310	48,885	28	47,731	23,000	800	1,100	10,267	94	1,32,115	2,095	1,30,020
1878-79,	1,055	45,140	54	54,574	26,158	1,20	1,044	11,191	64	1,40,450	2,070	1,38,380
1879-80,	874	54,718	47	52,055	24,442	1,200	1,108	12,408	22	1,46 869	2,193	1,44,676
1880-81,	1,316	83,463	37	60,846	24,125	1,038	1,333	13.379	40	1,85 577	2,563	1,83,014
1881-82,	1,418	91,984	63	79,257	18,375	1,162	1,350	13,886	79	2,07,574	2,349	2,05,225

It will be seen that the excise revenue exhibits a steady increase.

Stamps.

Stamp duties are collected under the Stamp Act (I. of 1879) and Court-fees Act (VII. of 1870). The following table shows for five years the revenue and charges under thishead :—

Year.	Hundí and adhesive stamps.	Document stamps.	Court-fee stamps.	Duties, penalities and miscellaneous.	Total receipts.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1876-77 ...	7,095	21,208	78,024	64	1,06,391	1,602	1,04,789
1877-78 ...	8,249	93,795	83,625	1,246	1,16,915	1,898	1,15,017
1878-79 ...	7,136	32,070	81,478	482	1,21,166	2,241	1,18,925
1879-89 ...	8,000	30,052	76,193	211	1,14,456	2,030	1,12,426
1880-81 ...	7,267	33,515	81,396	614	1,22,792	2,329	1,20,463

Registration.

Registration is carried on through two separate establishments, that for the district at large under the district judge, and that for the Benares Family Domains in which the deputy superintendent is registrar. The total number of documents registered for 1880-81 was 6,124, representing property to the value of Rs. 18,47,615 ; but in this total the Benares parganah of Kaswár Rája is included as part of the Family Domains.

Judicial statistics.

The number of civil and criminal cases disposed of during the calendar year 1881 amounted to 4,150, of which 1,544 were decided by civil and 2,606 by criminal courts. The number of revenue cases disposed of amounted in 1880-81[1] to 2,969.

Medical.

The medical institutions of Mirzapur comprise a hospital and dispensary at head-quarters, with a city branch at Narghát, and out-dispensaries at Chunár, Robertsganj, Konrh and Dúdhí. The Mirzapur hospital, according to the latest returns, has accommodation for 60 patients and beds for about half that number. The average daily number of in-patients is about 30. The total received during the last official year was 565. The out-patients are between 12,000 and 13,000 yearly with an average of nearly 100 per diem. The Narghát branch has no accommodation for house-patients, but relieves over fifteen thousand out-patients during the year. The most important of the outstations is the hospital at Konrh, which treated 103 in-patients and 14,000 out-patients during the year. Chunár had 46 in-patients and about 5,000 out-patients. The dispensaries at Robertsganj and Dúdhí are on a much smaller scale, relieving not more than ten or twelve patients a day; but their value as the only centres of medical assistance for the scattered population of the south is far greater than the returns would indicate. The local returns of disease correspond very closely to the provincial average. Fever, muscular rheumatism, respiratory affections, diarrhœa, dysentery, skin diseases, and affections of the eye and ear appear to be the most prominent. Hydrocele is also exceedingly common among all classes. The surgical work comprised, according to the latest returns, a total for one year of 270 major and 2,438 minor operations, the greater portion of which were performed at the head-quarters hospital. Cataract was the subject of more than half the major operations.

Small-pox and vaccination.

Small-pox is here, as elsewhere, always endemic and from time to time epidemic. Vaccination is making progress but slowly. The returns for the last five years are as follows:—

Year.	Average number of vaccinators employed.	Number of successful vaccinations and re-vaccinations.	Total cost.
			Rs.
1877	13	13,159	1,985
1878	13	15,232	2,120
1879	13	14,865	2,162
1880	13	15,120	1,592
1881	12	15,462	1,500

[1] *i.e.*, the year ending 30th September, 1881.

Sanitation.

Sanitation, like vaccination, is a plant of slow growth. Much has been done in the municipalities in the improvement of the town-sites, the enforcement of the most obvious measures of conservancy, and the extension of drainage; and the effect upon the rates of mortality has of late years been increasingly visible. Similar measures have been introduced into the house-tax towns; and in some of the larger villages under the management of the Court of Wards, attempts have been made with more or less success in the same direction. But in the district at large nothing has been done, and little is possible that is outside the sphere of judicious advice backed by personal influence. It is here, as elsewhere, impossible to enforce rural sanitation by law on a people who are not awake to its advantages and whose habits of life are such as greatly to mitigate the effects of the foulness of their surroundings; and were the law ready to hand, the agency for its enforcement would be still to seek.

Vital statistics.

The death-rate, were the statistics to be trusted, would give a very favourable account of the health of the district, the average of five years being only 25·26 per thousand. But the imperfection of this particular class of statistics is sufficiently well known. The figures as returned are given below:—

Year.	Fever.	Small-pox.	Bowel complaints.	Cholera.	Injuries, (suicide, murder, accidents, snake-bite, &c.)	All other causes.	Total deaths from all causes.	Ratio of deaths per 1,000 of the population.
1877 ...	14,401	328	1,080	1,117	591	2,204	19,721	17·3
1878 ...	17,482	4,433	1,090	1,194	607	2,987	27,793	24·4
1879 ...	22,670	4,337	675	271	566	3,625	32,144	29·1
1880 ...	22,094	161	674	1,644	591	3,740	28,704	25·2
1881 ...	26,823	187	687	692	675	5,525	34,489	30·3

History.

The materials for the early history of the Mirzapur district are more than usually scanty. No written records exist of the rule of the aboriginal tribes which seem to have held sway, both in the Ganges valley and the southern hills, until the Musalmán conquest of Upper India gave rise to successive waves of Brahman and Rájput immigration, under which the aborigines, rulers and people alike, were swept away. There is nothing, save a few scattered fragments of sculpture, and these of a doubtful and inconclusive character, to show how far this district was included in the limits of the Buddhist empire of Asoka and his successors. The routes of the Chinese pilgrims nowhere intersect Mirzapur.

We cannot tell whether this district, like many of its neighbours, did come under the influence of the great extension of Áryan civilisation, which was coeval with the triumph of Buddhism and fell with its fall, or whether the aboriginal rulers, whom we find in possession at the dawn of modern history, had never previously been disturbed. The latter is perhaps the most probable hypothesis.

Nor are our materials much fuller up to a far later date. The uplands and mountains which commence but a few miles to the south of the Ganges were a *terra incognita* to the Mughal administrators, almost to the last. No portion of the district has ever been a classic ground of history, and little information can be derived from the writings of those chroniclers who followed the camps and recorded the exploits of the emperors of Dehli. Even the *Áín-i-Akbari* itself gives us but scanty accounts of the Gangetic portion of the district, and fails us altogether at the foot of the nearest hills. For the rest we are perforce dependent on local tradition and folklore, scant and scattered allusions, and the family history, often largely mythical, of the great territorial houses of the district.

Pre-historic remains; stone age, cave-dwellings.

The earliest remnants of an aboriginal population are found in the cave-dwellings and the rude stone implements which abound in the fastnesses of the Vindhyas and Kaimúrs. The caves are merely such shallow hollows as have been naturally formed in the rock. Those chosen for habitation appear generally to have commended themselves to their occupants from their difficulty of access and the ease with which they might be defended from the attacks of man and beast. In the soil within and around these dwellings occur large quantities of stone implements, mostly of a few simple shapes. These are evidently contrived, some as weapons of the chase, some to assist in stripping and dressing skins, and some for the commoner domestic uses. The coarser and clumsier of these implements are made of the hard quartzitic sandstone occurring in the vicinity; but there are many of a finer sort flaked off with infinite pains from pebbles of quartz, coarse jasper, chert, agate and cornelian, brought apparently from the bed of the river Son. The walls of the cave dwellings are occasionally adorned with rude drawings, executed apparently with a ferruginous pigment which resists indefinitely the ravages of time. In some of these are figured animals, such as lions, which have long since ceased to inhabit this part of the country.

When and by whom these caves were peopled there is no record to show. There would seem to be data for separating the stone age, as in Europe, into a

palæolithic era of roughly-flaked flints, and a neolithic period of carven and polished celts, not a few of which are still to be found placed as objects of symbolic veneration in the rustic shrines of Śiva Mahádeo. Whether the stone age in these hills is to be referred back to an antiquity as remote as the corresponding phase of barbarism in Europe, or whether, as many late survivals of the use of stone weapons would appear to show, it co-existed to a much later date with a superior civilisation in the plains below, is a matter still open to discussion. But, be that as it may, we have certainly in these rude dwellings and primitive implements the earliest traces of human habitation in the district.

Tradition, however, is wholly silent as to these ancient dwellers in caves. The Bhar is everywhere the *autochthon* of popular story. Every ancient tank, every half-obliterated entrenchment, and every fort of rude and massive masonry along the scarp of the Kaimúrs is, by common consent, attributed vaguely to "a Bhar rája in the olden time." The Bhars were certainly in possession of the whole Ganges valley in this district at the earliest date of which we have authentic information. In parganah Bhadohi (which in its ancient form, Bhardohi, derives its name from them) their forts and tanks abound. The tanks are specially numerous; indeed Mr. Duthoit, in his memoir of that parganah, says that it is hardly possible to travel three miles in any direction without meeting examples of these, which are always to be distinguished from later work by the fact that they are *súrajbedi*, *i.e.*, having their longer diameter from east to west, while Hindu work is invariably *chandrabedi*, or with the longer diameter north and south. On the south side of the Ganges also the Bhars have left widespread traces of their ancient supremacy. Their chief city appears to have been on the Ganges bank, some five miles to the west of the present city of Mirzapur, extending from the Ujhla river to beyond the Ashtbhuja temples, and including in its limits the sacred shrines of Vindyeshwarí Devi at Bindháchal, which is still regarded as a place of peculiar sanctity. The city, of which the traditional name is Pampápúra, was evidently of great extent. It is said to have possessed one hundred and fifty temples, the final destruction of which is attributed to Aurangzeb. This may be an exaggeration, but the remains indicate that there were numerous buildings of considerable architectural magnificence. The sculptures found here have been discussed at some length by Mr. Sherring in his chapter on this people in his work on Hindu Castes and Tribes. He believes many of them to represent Bhar rájas with their peculiar head-dresses and their pointed beards.* Though from the mingling

The Bhars.

of Hindu figures among them and the occurrence of deities of distinctive Hindu types, it is evident that the relics point to a late period of Bhar history, when Hindus had settled amongst them, and, it may be, to some extent subdued them, yet the position and attitude of the Bhar figures show them to have been still a people of dignity and importance, and in some cases they are distinctly depicted as the superior race.

How or when the Bhars obtained the country we do not know. It would seem, however, that prior to the great Áryan invasion of the Ganges valley they and other kindred tribes of the same aboriginal stock were in possession of the greater part of the districts now forming the provinces of Oudh and Benares, with much of the adjacent country both to the east and west, and to the south as far as Ságar in Central India. How far the aborigines were here, as in Benares and Gházipur, driven back before the Áryan invader, there is, as we have already seen, little to show; but this much is certain that, after the great battle of religions, which ended so disastrously for Buddhism, and for a time also for Áryan civilization in general, the aborigines, if they had ever been ejected, succeeded in recovering firm possession of their ancient seats. And so it comes to pass that at the dawn of what may be called, at any rate in comparison with preceding traditions, authentic local history, we find the whole Gangetic portion of the district in the hands of Bhar rulers and peopled by a Bhar population—a people evidently inured to war, and skilled in the arts of peace, with, as their existing remains show, no contemptible degree of civilization, and a larger share of artistic talent than is to be found amongst their successors at the present day.

Other aboriginal tribes.

But the Bhars were not the only aboriginal tribe which found a home in Mirzapur. In the hills and jungles of the east and south were found also Cherús, Seorís, Kols and Kharwárs, with some other insignificant remnants of expiring races. The Cherús are probably akin to the Bhars and, like them, they have fallen from a post of legendary greatness, from an influence, which, even so late as the time of Sher Sháh, was formidable, to utter political nonentity, and to the ban of an outcaste and despised race. It is a noteworthy fact that they themselves claim to be of the great serpent race, whose traces and whose descendants are so widely spread over Central India. The whole number of Cherús in the district is now only 4,307 souls.

Cherús.

Seorís.

The Seorís appear to have been, next to the Bhars, the most powerful of the aboriginal tribes. Their traditions tell of wide dominion in Sháhabad and Gházipur, and the adjacent

parts of this district. The memory of a great conflict between them and the Cherús, and their final victory and occupation of the lands of the vanquished, still lives. And in historical times this much is certain, that a large portion of the country round about Chunár was held by them, until the kila'dár of that fortress expelled them at the close of the twelfth century. So perfect seems to have been their expulsion that the present Seori population of Mirzapur is under 100 souls.

Kols.

The Kols were another widely-spread people, and still number over 31,000 within the limits of the Mirzapur district. Though now servants of servants, hewers of wood and drawers of water, they had their own princes and their own government. The wild country now known as Saktísgarh, a tappa of the ancient parganah of Kantit, was once a Kol demesne, and was frequently called by their name Kolána. Owing to the natural difficulty of the country, and the absence of booty to tempt an invader, the Kols held their mountain home long after the Hindu conquest of the plains below. A small, and perhaps a nominal, tax was imposed on them by Akbar; but it does not seem to have been realised, for its non-payment was the pretext under which, apparently with the imperial sanction, Sakat Sinh, one of the rájás of Kántit, annexed the Kol country to his own estate, and erected, to secure his new possession, the fortress which has since been known by his name.

Kharwárs.

The Kharwárs to the number of some fourteen thousand souls, still inhabit the parganahs of Barhar, Agori, Bijaigarh and Singrauli. The home of their race, according to their traditions, was a certain Khairágarh, possibly the Allahabad parganah of that name. The Báland rájás of this tribe, who flourished about seven hundred years ago, held possession of a considerable portion of the south of the district, from which they were expelled, as will be hereafter related, by a colony of Chandel fugitives from Mahoba. Their capital was the fort of Agori on the Son; but the principal remains are in Kandia, a tract of country some six miles south-west of Ghoráwal. There, local tradition says, once stood a second Káshí (Benares) five *kos* in extent; and certainly the remains of buildings, and the numerous fragments of archaic sculpture, are such as could only have belonged to a well-built, rich, and prosperous city; while the great irrigation tanks at Pur, Korádih and Karsota remain to attest the attention which was paid to the cultivation of a somewhat inhospitable soil. The rájas of Singrauli are of this family, though they prefer to be styled Benbans, and affect to be of Rájput descent.

Bawárias.

Of other tribes it may be sufficient to mention the Bawárias, a remnant of a wild tribe whose habitat is the dense forest of southern Mirzapur, where they practice the destructive system of cultivation, which demands a fresh forest-clearing for every season's crop, and which is here called *bawanra*, from which word the tribe seems to have received its designation. The tribe is few in numbers, and has escaped special notice at the recent census, being probably included in the mass of the "unspecified castes."

This, then, was the state of things at the date of the earliest Rájput immigration. The Bhars held the Ganges plain, and possibly some portion of the hills beyond; the Seoris peopled what is now the southern portion of the Chunár tahsíl; the Kols eked out a subsistence among the jungles and swamps of Saktísgarh; while the Kharwárs were lords of a compact, powerful and prosperous kingdom in the south.

Early Rájput invasions.

A new chapter in the history of Mirzapur opens as a consequence of the Muhammadan conquest of Upper India. Driven from their ancestral seats, the defeated Rájputs, clan after clan, each under its own leader, sought to carve for themselves new kingdoms out of the territories of the aboriginal races in the Ganges valley. The disaster of the Chandels at Mahoba,[1] followed by the overthrow of Prithwí Ráj and the Rájput kingdoms of Dehlí, Ajmír and Kanauj (1193-94), appear to have been the immediate events which led to the reduction of this district. There had been some small and isolated settlements of Brahmans and Rájputs of the Bisen clan before. The tenures of what are known as the '*mutafarriqa*' villages in Bhadohi are said to be founded on grants from the Bhar rájas. But no aggressive immigration can be, with certainty, traced to a period anterior to the fall of Mahoba and Kanauj.

The Gaharwárs.

The oldest settlement appears to be that of the Gaharwárs, the head of which clan is now known as the rája of Kantit. The legends of the family indeed would have us believe that the very origin of the race is lost in remote antiquity. There was, they say, always a Gaharwár *rájí* in the Kantit family. But these traditions are exceedingly obscure. The better opinion seems to be that the family originally came from Kanauj. They are admittedly among the 36 "royal" tribes of

[1] The capture of Mahoba by Prithwi rája may be placed about 1184 A. D. For an account of the legends concerning the Chandel-Chauhán war that culminated in this event, see Gaz., I., (MAHOBA), p. 526 *et. seq.* See also Mr. Smith's note on the *Early History and Antiquities of the Hamírpur district* (printed as ch. II. of Hamírpur settlement report, 1880). Mr. Smith makes the date of the capture of Mahoba, 1182 A.D.

Rájputs, and by some are said to have been of the same stock as the Ráthors. It would appear, however, from references in contemporary writers that they were recognised as a distinct clan at the time of the Muhammadan conquest of Kanauj. Sir H. Elliot,[1] after discussing the various conflicting traditions, says:—"The probability appears to be that the Gaharwárs preceded the five Ráthor princes of Kanauj, and fled to their present seats on the occupation of the country by the Ráthors: or it may be that, after living in subordination to, or becoming incorporated with, the Ráthors, they were dispersed at the final conquest of Kanauj by Muhammad Ghorí." Local tradition would apparently favour the earlier immigration. It is remarkable that Benares is by common consent regarded as the earliest seat of the *ráj*, and it would appear that the first settlements of Gaharwárs in this district were made from Benares, when they overran and subdued Kera Mangraur. Their descendants in that parganah are now Muslims, and a romantic legend covers the story of their politic conversion; but they still retain in all domestic matters Hindu laws and customs, prefix the Rájput compellative 'Bábú'[2] to their Muhammadan names, and pride themselves on being the elder branch of the house. But their history must be deferred for the present.

Gudan Deo.

The earliest name in the pedigree of the Kantit Gaharwárs is that of Gudan Deo. Some accounts make him a son of Mánik Chand and brother of Jai Chand, the Ráthor princes of Kanauj. According to others he was the son of Bháva Ráj Sinh, between whom and Mánik Chand some generations intervene. This Bháva Ráj, whose kingdom is said to have included the whole province of Benares, had, says the tradition, three sons—Deva Dat, who founded the Kera Mangraur branch of the family; Gudan Deo, who subdued for himself what was afterwards the Kantit *ráj*; and a third named Bhartichandra, of whom the name alone has descended to posterity. Whoever Gudan Deo was, this much seems clear that he came from Benares on the pretence of a pilgrimage to Rámgayá, the island opposite Bindháchal; and then, seeing the opportunity which the incompetence and sensuality of the Bhar rája afforded, reduced under his sway the whole of the tappas now known as Chhiánave, Chaurási and Upraudh. The legend also attributes to him the conquest of the Allahabad parganah of Khairágarh, which on his death fell to his elder son, Bhoj ráj; while the younger, Ugra

[1] Supp. Gloss, I., 123. [2] In Regulation VIII. of 1795, section 10, Bábús aredefined to mean "persons of the (Benares) rája's blood and family." According to Elliot it is applied in Benares only to the younger brothers or near relatives of rájas. Its use to designate any native clerk who writes English is probably a degradation of the term for which Europeans are responsible. See Beames' Elliot, II., 224.

Sen, succeeded to the Mirzapur dominions. The forts of Bijaipur and Kantit are attributed to Gudan Deo. The latter, however, is in all probability of much earlier date. The conquest seems to have been succeeded by a massacre of the Bhar chief, his adherents, and many of his people; and the Bhars, henceforth, disappear almost entirely from the Ganges valley.

Sakat Sinh.

The next name of note in the family pedigree is Sakat Sinh. He was a contemporary of Akbar and is placed as the twelfth in descent from Gudan Deo. His conquest of the Kol country and the foundation of Saktísgarh have already been noticed. He also, by a judicious marriage with the daughter of the Monas chief of Bhadohi, obtained, as a dowry, the tappa of Kon, which henceforth became a division of parganah Kantit. The family continued to enjoy their dominions, as thus extended, until A.D. 1758. They appear to have been in possession of practically undisturbed sovereignty, and to have had little dealings either with the imperial court[1] or the súbadár of Allahabad beyond paying an annual tribute, which is estimated by Mr. Raikes at something less than a lákh of rupees. In 1758, the then ruling chief, Bikramájít, was ejected by rája Balwant Sinh, under circumstances which will be more fully related when we come to deal with that chieftain's proceedings in this district. The family remained many years in exile, but under British administration has been restored to its former dignity and its ancestral estates.

The Chandels of Agori-Barhar

It will now be necessary to turn for a time to the smaller Rájput states, which were established in the south of the district, somewhere about the same time as the Kantit *ráj* in the plains. These are now known as the Agori-Barhar and Bijaigarh estates.

We have seen that, in the earliest days to which the dim light of tradition penetrates, the whole country south of the Son, and probably a considerable extent north of that river, stretching to the scarp of the Kaimúrs, where it is now scaled by the great pass on the Chunár and Sargúja road, and westward along the Belan river beyond Ghoráwal, was held by rájas of the Báland race, as the ruling family of the Kharwár tribe was styled. In the 12th century of the Christian era this kingdom appears to have reached the summit of its prosperity. In the last decade of that century, it fell out that a party of Chandels, fugitives from the great Chandel-Chauhán battle on the Vetravatí (the modern Betwa), under the leadership of two brothers, whose names tradition has handed down

[1] There is, however, a family tradition, that Rája Dandú Ráo, father of Sakat Sinh, having ventured too far in his resistance to his Musalmán suzerain, was seized and imprisoned in the fort of Allahabad, whence he only escaped by swimming the Jumna.

as Bári Mal and Pári Mal, reached the court of the Báland king, Rája Madan, and were perhaps, as the safest course, taken into his service, and retained as the immediate guardians of his castle and person. They rapidly proved themselves valuable, and from their position of trust and importance were able to develop ambitious schemes, which only needed a suitable opportunity to be put in practice. That opportunity the mortal sickness of Rája Madan afforded. The dying king, according to the custom of his race, was carried to the northern shore of the Son, to die on what was esteemed to be holier ground. He summoned his heir to receive his parting blessing and his last commands. The message was entrusted to a Chandel, and was never delivered. The Rájput mercenaries arranged that one of their number should personate the heir. The failing faculties of the dying king assisted the imposition, and the Chandels obtained information which enabled them to sieze upon the royal treasure and establish themselves in the strongholds, before news of his father's death was carried to the absent heir. It was then too late to oust the usurpers, and the prince fled into the southern hills, leaving the Chandels masters of his father's kingdom. For nearly a century, and for three generations of men, the usurpers were undisturbed. But, all the while, the exiled Bálands were biding their time, and about the year 1290 were able to collect a force which, under the leadership of Ghátama, a descendant of Rája Madan, surprised the fort and palace of Agori and recovered the lost domain. This time the conquerors sought to make their future sure by destroying every male of the hated Chandel race, and they believed they had done so. But it fell out—the story reads like a romance, and may possibly be little else—that one of the queens of the fallen Chandel rája was pregnant at the time, and, in the confusion, escaped with her nurse and a few faithful attendants into the forests. There she was delivered of a son, and cradled him on the shield (*oran*) of one of her followers. Hence the child was called Orandeo. His after-fate was worthy of the romance of his birth. His mother died, and the faithful nurse fled with the child to Bilwan, a village on the stream of that name, half-way between Mirzapur and Chunár, where she found refuge in the house of a Seori. The young prince grew up, as such heroes of romance are wont to do, a prodigy of strength and valour. His merits attracted the notice of the rája of Kantit, but not before he had plighted his troth to the lovely daughter of his Seori protector. The rája, who plays the part of the good fairy in the tale, was touched by the story of Orandeo's misfortunes, and not only supplied him with a sufficiency of the sinews of war to enable him to regain his lost dominions, but gave him one of his daughters in marriage. The Seorin girl, whom he had loved in his exile, became his

concubine, and there still exist families of Chandels, the descendants of this union, from whose pedigree five centuries have not availed, in the estimation of their fellows, to efface this single taint of Seori blood.

The date of Orandeo's restoration may be put at about 1310 A. D. The exiled Bálands returned to Marwás, where they still hold a tract of country under the maháráj as of Rewah. They have not forgotten their ancient home, and they are said by Sir H. Elliot to declare that "they will not bind their turbans until their restoration to their ancient rights is accomplished." The resolve is romantic, but it would seem to involve an unlimited future of bare-headedness, for the race of Orandeo still holds the domain of the family. The last rája, Kesho Saran Sáh, who died in 1871, was a lineal descendant of the younger of Orandeo's sons; and at the decease of his widow, who holds a life-interest, the title and estates will pass to the bábú of Jamgáon, who is also collaterally descended from the hero of the shield. There is nothing further of history, beyond a bare chronicle of successions, between the death of Orandeo and 1745; when for five and thirty years the state fell into the hands of the insatiable Balwant Sinh. His doings in the south, and the subsequent restoration of the family by the British, will be afterwards noticed.

and of Bijaigarh.

The estate of the rájas of Bijaigarh, which formerly extended over the whole parganah of that name, is an offshoot from the domain of the Barhar Chandels. It is said, but exact details are wanting, that the separation took place more than two hundred years ago in the time of Udandeo, rája of Agori-Barhar, and that the first rájawas one of his sons, named Madhukár Sáh, from whom the eighth in descent was the late rája, Rám Saran Sáh, whose widow is now in possession.

Singrauli.

We now come to the ruling family of Singrauli, which, though somewhat out of the order of importance, it will be most convenient to treat of here. This house, though now claiming Rájput descent, is of the Kharwár race. The founder of the family, so far as can be ascertained, was a petty Kharwár chief, who came over from Rewah into Singrauli and married the daughter of the chief of Raïpur in that parganah. He, and his son and grandson, gradually acquired possession of the whole of the Singrauli country, both that portion which is a fief of Rewah and that which is now under British rule. The third in descent was, however, driven out from the whole of his possessions, by the combined action of the rájas of Agori-Barhar and Bardi, some three hundred and fifty years ago. After this, for nine

generations, the family remained in exile. We then find two brothers, said to be the twelfth in descent from the founder of the house, by name Daryáo and Dalel, who seized and divided between them a portion of the ancient conquest, Dalel taking the Rewah lands, and Daryáo those now falling within the district of Mirzapur. Daryáo's son was Fakír Sáh, who was the first of the family to obtain the *tilak* and *janeo* and to assume the title of rája. The investiture was celebrated at the 'marriage' of a grove and tank in Sháhpur, "and," says Mr. Roberts, writing in 1851, "judging from the appearance of the trees then planted, must have taken place from 130 to 150 years ago." The rájas of Agori-Barhar have always claimed feudal suzerainty over Singrauli. It does not, however, appear that Fakír Sáh ever paid any tribute to them. But Balwant Sinh, on the expulsion of the Chandels, imposed an annual contribution fixed at Rs. 701, though whether he realised it is more than doubtful. On the re-instatement of the Barhar rájas by Warren Hastings, in 1781, the old quarrel was revived. Mr. Duncan, in 1792, made the Singrauli rája independent of 'Ádil Sháh. In 1803, however, in the *jágír* granted to rája Ran Bahádur Sáh, 'Ádil Sáh's successor, Singrauli was included. This led to years of litigation, and it was not until 1834 that the Sadr Díwání Adálat finally decided in favour of the Singrauli rája's claims.

Dúdhi.

The Dúdhi tappas have no separate history. So little indeed was known of these remote tracts that they escaped the permanent settlement, and regular administration of any kind did not commence until years afterwards. We turn therefore to the northern and eastern portions of the district, and first of all to parganah Bhadohi.

Bhadohi.

Here, again, we are confronted with conflicting traditions. If we are to believe the family legends, still cherished among the scattered remnants of the once ruling house, the immediate successors of the Bhars (who appear only to vanish with the mists of the historic dawn) were the Monas Rájputs. Somewhere between six and seven hundred years ago, so runs the tale, a party of Thákurs of that clan, passing from their home in Amber to worship at Benares, saw and coveted the broad lands of Bhadohi, and formed the design of seizing them for themselves. This, it is said, they eventually did, but not without a prolonged struggle, which ended in the almost total extermination of the Bhars.

Other accounts, and these are probably more trustworthy, give a much later date, and a less romantic origin for the Monas supremacy in the parganah. Mr. Duthoit, in his report upon the Bhadohi tenures, is of opinion that the Bhar

ráj survived the Muhammadan conquest of Kanauj (1194 A.D.) by some two centuries, during which time it was in semi-dependence on the Kantit Gaharwárs. It was then brought fully under Muhammadan rule as a part of the sultanate of Jaunpur. Under the Sharkí dynasty the parganah was, according to current traditions, held by Chandel zamíndárs, but how they came into possession does not appear. In the contests between the house of Lodi and the Sharkí kings, and in the wars which were carried on in this neighbourhood in the early days of the empire of the house of Taimúr, the whole of this part of the country appears to have become thoroughly disorganized. At length, in 1566, after the defeat of the titular emperor, Sher Sháh II., by Khán Zamán, and upon the latter's rebellion, Akbar himself proceeded to Jaunpur and restored order. The parganah of Bhadohi thenceforward became part of the *dastúr* to which it gave its name, and of the *sarkár* and *súba* of Allahabad. A *faujdár* was appointed and the parganah *káziís* and *kánúngos* were confirmed in their appointments. It was then, according to this account, that the Monas Rájputs were selected for the zamíndári, and the parganah in revenue matters was made over to them.

The following account of the Monas rule in Bhadohi is taken from the memoir by Mr. Duthoit, to which reference has already been made. "Ságar Rái is the first of the family of whom anything authentic would seem to be known. He had three sons—Harbans Rái, Rám Chandra and Jagdís Rái. The share of Jagdís Rái long remained distinct; the rest of the parganah seems to have fallen to Rám Chandra, who was succeeded by his son Bírbhadra Sinh. Bírbhadra had five sons, but two only, Jodh Rái and Madan Sinh, need be mentioned here. Jodh Rái obtained a grant under a *zamíndári sanad* of the whole of the parganah from the emperor Sháhjahán, but was killed by the súbadár of Allahabad not long afterwards. Upon this, the emperor is said to have given a fresh *sanad* to Jodh Rái's widow, and she, it is said, delegated the management of the parganah to Madan Sinh. Whether this was so or not, it is plain that Madan Sinh succeeded in getting the whole of the parganah (with the exception of the '*mutafarriqa*' villages) into his hands, and is looked upon as the second founder of the family. Madan Sinh had five sons—Zoráwar Sinh, Achal Sinh, Chandra Sinh, Gaj Sinh and Mádho Sinh. Chandra Sinh seems to have left no issue. Mádho Sinh had a son, Chhatar Sáh, but the latter died childless. Zoráwar Sinh, Achal Sinh and Gaj Sinh survived. They divided the parganah amongst themselves, arranged it in eighteen tappas for the convenience of revenue management, and removed the tahsíldárí to Sarái Jagdís. During the time of Madan Sinh and his sons, the Monas family

seems to have reached the limits of its power and prosperity. With the exception of the '*mutafarriqa*' estates, to which they never laid claim, they seem to have dealt with the land as they pleased, distributing it in their own family as suited their convenience, and making grants of it, or transferring it for a consideration to others. The parganah seems to have been quiet, well-managed and contented. These are the by-gone days which the people never tire of praising.

"But troublous times were at hand, and the collapse of the central authority during the reign of Muhammad Sháh was soon felt even in Bhadohi. Achal Sinh, Zoráwar Sinh and Gaj Sinh seem all to have died about A.D. 1723. They left numerous descendants, among whom, with the exception of one of the sons of Achal Sinh, who took as his share the family estates in Kewái, the parganah of Bhadohi was divided. Jaswant Sinh, the seventh of the sons of Zoráwar Sinh, was now the most ambitious and energetic of the family. He gave one of his sisters in marriage to Muhammad Khán Bangash, the Afghan governor of Allahabad, and in A.D. 1728 succeeded, with the assistance of that chief, in ousting all the rest of his family. He assumed charge of the whole of the parganah (still, it is believed, excepting the '*mutafarriqa*' villages), established himself at Suriánwán, and took to himself the title of rájá. He did not, however, enjoy his honours for many years. His protector, Muhammad Khán, lost much of his power, and Bán Sinh, grandson of Gaj Sinh, who was a minor at the time of the usurpation, began to cast about for means to recover his patrimony. He went first to the rája of Mánda, and being refused assistance there, to Pirthípat Sinh, rája of Partábgarh, at that time a chief of some note. Rája Pirthípat Sinh had become security for Jaswant Sinh, and Jaswant Sinh had fallen into arrears, which he was unwilling to pay. Under these circumstances the rája was not slow to listen to Bán Sinh's entreaties. He led a considerable force against Jaswant Sinh, attacked him in his fort at Suriánwán, and carried him off a prisoner. This event took place about A.D. 1739. Rája Pirthípat Sinh himself, it would seem, still remaining answerable as surety for the revenues of the parganah, made it over for management to the heirs of Achal Sinh, Zoráwar Sinh and Gaj Sinh. Tappa Bargaon was the share of the latter's family, represented at first by Bán Sinh and then by Shiubaksh Sinh. Tappa Bargaon adjoins the parganah of Kaswár, a *zamíndárí sanad* for which was granted, in A.D. 1743, by the wazír Kamar-ud-díu Khán to rája Balwant Sinh. A friendship sprang up between him and Shiubaksh Sinh, and eventually he became the latter's surety for the payment of the revenue."

This was rája Balwant Sinh's first connection with the parganah. Subsequent events are little more than the story of the intrigues and aggressions which led to the absorption of Bhadohi in the domains of the Benares family, and will be related when we come to deal with the exploits of that house.

Chunár.

It now remains to collect such scattered threads of history as are connected with other portions of the district. The chief remaining interest centres in the fortress of Chunár. The ancient history of the fort is obscure. The name is said to be connected with the descent of a divine being in the Dwápar Yug, who, after the manner well known in legend, left his foot-print (*charan*) imbedded in the solid rock. Others again derive the name from a fancied resemblance to the shape of a foot of the ground-plan of the whole upper surface of the rock. In more recent times we are told that one Bhartrináth, younger brother of the famous Vikramáditya of Ujain, having embraced the habit and profession of a *jogi*, selected, as his place of retirement, the rock of Chunár. Vikramáditya is said to have discovered the hiding-place of his brother by the aid of a certain holy hermit named Gorakhnáth, and to have visited Chunár, and built for his brother a residence,—he in his religious absorption having neglected to provide any shelter for himself. The legend of St. Bhartrináth still invests the fort with sanctity, and a black stone, said to be that at which the holy man performed his devotions, is still shown. On this stone, believers say, the saint still sits invisible, except for a certain period of each day, when he transfers his presence to the shrine of Bisheshwarnáth at Benares.

The next name in the legend is that of a certain Prithwí-rája, who is reported to have effected a settlement in this part of the country, and to have brought under his rule a number of the surrounding villages. After his death the country was taken from his successors by Khair-ud-dín Sabaktagín. It appears, however, from a mutilated inscription over the gate-way of the fort that the place was again recovered by one Swámí-rája, who put up the stone to commemorate the event. The fort was finally acquired by the Muhammadans through the skill of Malik Shaháb-ud-dín, one of the generals of Muhammad Sháh. This monarch appointed a certain Sanidi, an African, and a Bahelia, with the title of *hazári*,[1] to be governors of the fort, and conferred on them a jágír of twenty-seven villages, known as taluka Khair-ud-dín, for its maintenance.

[1] *Hazári*, a commander of a thousand, either actually or nominally, in which latter case it was an honorary military title at the Court of the Mughal Emperors, borne by civil as well as military functionaries.—*Wilson's Gloss.*

The command of the fort remained in the Bahelia family through all its succeeding vicissitudes and until its final rendition to the British in 1772. The present representative of the family still lives in a ruinous house under the shadow of the ramparts.

Sher Khán Súr, better known by his later name Sher Sháh, the great opponent of Humáyún, obtained possession of Chunár by marriage with the daughter of a local chieftain, into whose power it had fallen during the disorders antecedent to the consolidation of the empire of the house of Taimúr. He resided there in 1530. In 1536 Humáyun besieged the fort, and took it after a siege of six months, conducted under the direction of his general Rúmí Khán. The story of the siege is given in the *Taakírát-ul Wáki'át*.[1] It is there related that the besieging general, being at a loss to ascertain the weakest portion of the fortress, hit upon the expedient of administering a severe flogging to one of his slaves, who then, with the marks on his body, deserted to the enemy, and, telling a piteous tale of his misfortunes, obtained protection and was admitted into the fortress. Having collected the required information, he again escaped. The fort was eventually reduced by the construction of a floating battery upon boats, so high as to command the fort. This machine, being built up-stream, was floated down, and, two days after it was placed in position, the garrison capitulated. Humáyún then continued his advance on Bengal, but Sher Sháh shortly afterwards retook Chunár and thus cut off Humáyún's communications, and, intercepting him on his return, utterly destroyed his army.

It was not until 1575 that the fort was recovered for the Mughals by the armies of Akbar, whose conquest of Bengal and Behár—of which Chunár was the key—was facilitated by the miserable condition into which the debased and effiminate successors of Sher Sháh had, by their misrule, brought those provinces. The reduction of the fort was followed by the gradual establishment of Musalmán zamíndars over the whole of the parganahs of Chunár, Ahraura, and Bhúílí. These invaders, whose line terminates with Malik Farrukh and Jam'íat Khán, who fell before the wider resources of Balwant Sinh, seem to have expelled the Kols and Seorís, who were the original holders of the soil, as far as the base of the hills, where the strongholds of Patita and Latífpur mark the southern limits of their domination. At the disruption of the empire, Chunár fell into the hands of the nawáb wazír of Oudh; and through all the subsequent aggressions and intrigues, it remained

[1] These are the private memoirs of Humáyún written by his *áftábchi* or 'ewer-bearer,' Jauhar. *Vide* Elliot's History of India, V.,139.

the one place which Balwant Sinh was not able, or did not dare, to reduce into his possession.

The remaining history of the fort may be told here. In 1764 Chunár was besieged by a British force under Major Munro. Two assaults failed and the siege was turned into a blockade, which, however, was shortly afterwards put an end to by the withdrawal of the force on the approach of Siráj-ud-daula to Benares. The next year the fort was again invested. A night attack failed; but, on a breach being effected in the south-western rampart, the garrison surrendered. This was in February, 1765. In 1772, the fort was formally ceded by treaty to the company[1]. It was for some time the principal depôt for artillery and ammunition in these provinces.

Balwant Sinh and the Benares house.

We have now traced the history of the district, so far as the imperfection of the record will permit, up to the time when Rája Balwant Sinh, towards whose name every successive story converges, appears on the scene. The succeeding half-century is little more than a history of his aggressions. There are few more remarkable men than Balwant Sinh among the many adventurers who profited by the anarchy which preceded the establishment of British rule in Upper India. A man without ruth or scruple; ready to fight his way or buy it, as occasion might best be served; skilled, even beyond the oriental average, in the diplomacy of chicanery and lies; overbearing and tyrannous in success, but never flinching from a feigned submission, however humiliating, when such a course would serve his purpose best; combining an unswerving tenacity of purpose, with a crafty prudence which enabled him to play, through his whole career, the powers that were contending for the mastery against one another, and ever to be on the right side at the end—he was in character a perfect reflection of the times in which he lived.

And strange times they were. The emperor had long been little more than a pageant in the hands of contending parties. The civil war between the Sayyid ministers who controlled the policy of Muhammad Sháh and Chín Kalích Khán,[2] the founder of the kingdom of Haidarabad, had been followed by, the disastrous invasion of Nádir Sháh. The empire was fast losing even nominal cohesion. The Dakhan was a battle-field between its viceroy[3] and the Marhattas; the province of Oudh was practically independent under its gov-

[1] Aitchison's Treaties, II., p. 71. [2] Variously styled Nizám-ul-mulk and Asaf Jáh. He obtained from Farrukhsiyar the title Nizám-ul-mulk Bahádur Fath Jang on his appointment as súbadár of the Dakhan (Dowson's Elliot, *History of India*, VII., 442); and from Muhammad Sháh that of Asaf Jáh (*Ibid*, page 527). The most common description by which this personage is known in the histories is Nizám-ul-mulk. [3] Nizám-ul mulk just mentioned.

ernor the nawáb wazír; the Rohillas were threatening the capital in another direction; and Ahmad Sháh Abdálí was wresting the Punjáb from the imperial crown. The country was completely disorganized, and, in the impoverished state of the exchequer, the sale of dignities and offices was of almost daily occurrence. It was in A.D. 1740,[1] in such times as these, that Balwant Sinh succeeded his father Mansa Rám as actual ruler of the country included in the three sarkárs of Benares, Jaunpur and Chunár. It would be foreign to this notice to trace minutely the rise of the Benares family. It will be sufficient to say that Mansa Rám was a landholder of the village now known as Gangápur in parganah Kaswár. He entered the service of Mír Rustam 'Ali Khán, the governor (*názim*) of the sarkárs of Benares, Jaunpur, Gházipur and Chunár, and eventually became his chief adviser. In 1738, Rustam Áli fell under the displeasure of the nawáb wazir, Safdar Jang, and was imprisoned by him, and shortly afterwards died, it was said, by poison. Mansa Rám had, prior to this event, succeeded in obtaining from the nawáb wázir a *sanad* at an enhanced revenue of 13 lákhs for the greater part of his former patron's estates in the name of his son, Rája Balwant Sinh.[2] On Mansa Rám's death, about a year afterwards (1740), Balwant Sinh became the actual, as he had been the nominal, ruler of the country. His title was shortly afterwards formally acknowledged by the emperor, Muhammad Sháh, through the interposition of the súbadár of Allahabad, and by means of a timely offering of Rs. 21,775[3]

Balwant Sinh's designs on Bhadohi.

The first proceeding of Balwant Sinh, with which we are concerned, was the realization of an old design of his father's—the reduction of parganah Bhadohi. It will be remembered that rájá Pirthípat Sinh of Partábgarh had replaced the three sons of Madan Sinh in charge of the parganah, himself giving security for the due payment of the revenue. Arrears, however, rapidly accumulated, and the rájá was not unwilling to get rid of his responsibility. He was on friendly terms with Balwant Sinh, who, as we have seen, was already Shiubaksh Sinh's surety for tappa Bargaon, and the two sought means to oust the Monas landholders.[4] An opportunity for coming to an arrangement was not long wanting. In 1748, on the

[1] This is the year given by Beale (*Oriental Biographical Dictionary*). [2] According to the *Balwantnáma*, (p. 10), Mansa Rám obtained his *sanad* of the three sarkárs (that of Gházipur was given to Shaikh Abdulla) before the death of Rustam 'Ali, and not in his (Mansa Rám's) name, but in that of his son, Rája Balwant Sinh, on whom (and not on Mansa Rám) the title of Rája Bahádur had been conferred at an earlier period before the breach of friendship occurred. [3] *Balwantnáma*, p 21. As to the effect of this imperial confirmation see Mill's History of India (edit. of 1858), IV., p. 255. [4] The substance of the following paragraphs is again taken from Mr. Duthoit's memoir.

death of Káim Khán Bangash,[1] the son and successor of that Muhammad Khán, governor of Allahabad, who had befriended Jaswant Sinh,[2] the nawáb wazír (Safdar Jang), dispossessed his widow and his brother Ahmad Khán from their jágír of Farukhabad, and placed a Hindu, one Nawal Rái,[3] in charge of it. This act of rapacious ingratitude led to a revolt of the Afghán compatriots of Ahmad Khán, the defeat of the nawab wazír's armies, and the temporary subversion of his (Safdar Jang's) authority throughout the whole of the lower portion of the country between the Gogra and the Ganges. Ahmad Khán, after defeating in succession Nawal Rái (who was slain on the field of battle) at Khudáganj, and the nawáb wazír himself (who barely escaped with his life) at Rám Chatauni, established his authority at Farukhabad and marched on Allahabad, which was held by Baká-ullah Khán and 'Ali Kulí Khán on behalf of the wazír. After the capture of the fort and plunder of the city, the various petty chiefs hastened to make their submission to the conqueror, and among them were the rájas Pirthípat Sinh and Balwant Sinh.

These chiefs had taken advantage of the subversion of the wazír's authority to carry out their views regarding parganah Bhadohi. Balwant Sinh paid up the arrears and received from Pirthípat Sinh the parganah in exchange. The arrangement met with the sanction of the new ruler of the province[4]; but this was of small avail, for the wazír, within a year, recovered his authority by the assistance of the Marhattas, and expelled Ahmad Khán. He then summoned rája Pirthípat Sinh to meet him at Kara Mánikpur, near Allahabad, and caused him to be assassinated in his own presence in the month of July, 1751.[5] Rája Balwant Sinh was too wary and had become too powerful to be treated in this way. Seeing the turn affairs were taking, he

[1] There is a conflictas to the correct date of Káim Khán's death. Mr. Irvine (*Bangash Nawábs of Farukhabad, page* 121, *note*) thinks the most probable date is 12th Zi'l-Hajj, corresponding to 23rd November, 1749. [2] Jaswant Sinh was zamíndár of Bhadohí and had received the title of rája and *sih-hazári* by the emperor. Muhammad Khán's interest in him arose from the fact that the rája had given to the nawáb a daughter in marriage. Jaswant Sinh had also on one occasion taken the field in Muhammad Khán's favor. See further Irvine's *Bangash Nawabs, page* 72. [3] Nawal Rái was a Saksena Káyath, who had risen by his merits to be deputy governor of thesúbas of Oudh and Allahábad.—*Ibid*, p. 126. [4] Ahmad Khán only, however, confirmed Balwant Sinh in half his territory, the other half he put under Sáhib Zamán Khán, Dilázák of Jaunpur. The complication this led to need not be noticed here. [5] The scene of this occurrence was at Sultánpur, about 36 miles south of Fyzabad, and 85 miles north of Allahabad. Rája Pirthípat presented himself unarmed before Safdar Jang, and was received with apparent friendliness, which put the rája off his guard: then, at a sign from Safdar Jang, the rája was stabbed by Ali Beg Khán. Pirthípat sprang upon his murderer, and biting a piece out of his cheek, fell dead with it in his mouth. *Balwant-náma, page* 30, and *Bangash Nawábs, page* 163, *footnote*: in the latter notice is taken of another place being named as the locality in the *Oudh Gazetteer, II.*, 477, *and III.*, 147.

had lost no time in ingratiating himself with the emperor, and propitiating those about him with suitable presents. He was not sufficiently strong openly to resist the authority of the nawáb wazír, but he was not prepared quietly to succumb to it. On the re-establishment of his authority, Safdar Jang appointed his cousin 'Ali Kulí Khán to the governorship of Allahabad, and shortly afterwards despatched him with an army, said to have consisted of 30,000 men, against Balwant Sinh. 'Alí Kuli Khán advanced to Tamáchabad on what is now the Grand Trunk Road on the borders of the Mirzápur and Benares districts, and was there met by a letter of Balwant Sinh's addressed to the nawáb wazír. In it the rája expressed astonishment at hearing of 'Alí Kulí Khán's advance against him, and pleaded that if it was in any way connected with his submission to the usurper Ahmad Khán, the same was quite upon compulsion, and that his loyalty to the nawáb wazír had been shown by his regular payments of revenue, and by his having satisfied two payments in advance on the occasion of the nawáb's visit to Dehli. 'Alí Kulí Khán treated the rája's messenger with contempt, and caused him to be expelled the camp with a verbal message to his master that the súbadár would reply to the letter in person, in the course of two or three days. It was now debated in the rája's camp whether the wiser course would be to flee to the hill country south of the Ganges or to give battle to the súbadár. In the end, the latter course was resolved on. Its result was the complete discomfiture of 'Alí Kulí Khán, with the loss of all his guns and camp-equipage. Balwant Sinh at once followed up his victory by an embassy to Dehli, and obtained a *khilat* from the emperor. Safdar Jang had concealed his share in 'Ali Kulí Khán's enterprise, and now disowned it; but neither he nor his son (Shujá'-ud-daula) ever forgave Rája Balwant Sinh's success.[1]

Balwant Sinh now felt his position tolerably secure. He had already, at the time of the transfer from Pirthípat Sinh, taken deeds of mortgage from the Monas zamíndárs, by which he was recognised as over-lord; but they were secured in the possession of certain rights and privileges. He now, however, ignored the mortgages, and made over part of the parganah to some Gautam kinsmen of his own, and part to a Baghel chief, one of his

[1] It should be stated that a somewhat different account of the events immediately preceding the reconciliation of the rája and nawáb is given in the *Balwantńáma*. Nothing is said there of 'Alí Kulí Khán's expedition, but a good deal about the somewhat childish speeches made by Balwant Sinh in explanation of his objection to wait on the nawáb wazír. These need not be repeated here, but the account of the conclusion of the negotiations may be quoted: "In fine, the nawáb seeing that Balwant Sinh was not to be entrapped, and other weighty matters pressing on his attention, privately sent him a *khilat* and confirmed him in all his possssions, appointing Núr ul-Hasan as *sazáwal* to ensure regular payment of revenue, and then returned to Fyzabad."

retainers. One tappa, that of Bargaon, was allowed to remain with its Monas zamíndár, Shiubaksh Sinh, who was on friendly terms with the rája, and he was also for a time placed in charge of the '*mutafarriqa*' villages, which up to this time had never been interfered with.

The nawáb wazír, Safdar Jang, died in 1753, and his son, Shujá'-ud-daula, determined to revenge the indignity which his father was supposed to have sustained at the hands of Balwant Sinh. He collected a considerable force and marched against the rája by way of Jaunpur. The rája's troops made a brief stand at the fort of Pindra, some twenty miles distant from Benares; but they were forced to retreat, and the rája then fled with his retainers to Latífpur, one of his newly-acquired fastnesses in the south. The nawáb followed him to Benares, and crossed the river in pursuit. Balwant Sinh then fled to Bijaigarh, another fort of which, as will be afterwards seen, he had taken forcible possession. The nawáb's troops found the hill country difficult and almost inaccessible, and Balwant Sinh, seeing their hesitation, proposed and ultimately arranged a compromise. It was settled that the revenue to be paid by the rája for the sarkárs of Benares, Chunár, and Jaunpur should be twelve lákhs of rupees per annum, and the nawáb, after investing him with a dress of honour and confirming him in his charge, withdrew to Fyzabad. Balwant Sinh was now in high favour, and through the good offices of Beni Bahádur, the nawáb's chief adviser, succeeded in adding sarkár Gházipur to his zamíndárí. When the emperor Sháh 'Álam and Shujá'-ud-daula invaded Bengal, in 1763, he joined the nawáb and was much trusted by him; but after the battle of Baxár in October, 1764, he, with the emperor, made his submission to the English. His zamíndárí was first assigned to the company by treaty, but afterwards the over-lordship was restored to the nawáb, but with an express reservation of Balwant Sinh's rights. Shujá'-ud-daula's dislike of Balwant Sinh was revived with increased force after the rája's defection at the battle of Baxár; and although he could not venture openly to exhibit his resentment, he never threw it aside; and Balwant Sinh owed the future undisturbed possession of his zamíndárí entirely to British influence.

Rája Balwant Sinh takes the forts of Patíta, Latífpur and Bijaigarh.

We have, while dealing exclusively with the affairs of Bhadohi parganah, omitted all mention of the other aggressions of Balwant Sinh. It was in 1166 H. (1751-52 A.D.) that he first began to covet, as a place of safety for his valuables, the mountain fort of Bijaigarh. The way, however, was blocked by the strong fort of Patíta, between Chunár and Ahraura, and also by that of Latífpur, at the foot of the Sukrit pass, on the great south road to the Son. The reduction

of these forts was first determined on. The fort of Patíta had been erected by the ancestors of Jam'íat Khán who were zamíndárs of Bhagwat. Balwant Sinh long tried, both by force and fraud, to reduce the fort, but was constantly foiled by the wariness and resolution of its Musalmán masters. At length, Jam'íat Khán fell grievously sick, and Balwant Sinh at once attacked the fort. Jam'íat Khán, enfeebled as he was, nevertheless made a brave defence, until the supply of provisions ran short. He then evacuated the place and escaped to the hills behind, where he shortly afterwards died, worn out by privation and fatigue. Balwant Sinh, thereupon, occupied the fort and repaired its defences.[1]

The way being so far cleared, he advanced the next season to Latífpur. This fort is strongly built of stone and occupies a position which, under the ancient conditions of warfare, was one of great strength and importance. It was erected by Malik Farrukh, zamíndár of Ahraura, as his principal stronghold and treasury. Malik Farrukh died about the time the Patíta fort was taken, and Balwant Sinh seized the opportunity to effect a treacherous surprise and capture of the place.[2]

The reduction of Bijaigarh followed in due course, the object being obtained by a bribe to the *kila'dár*,[3] and this fortress was placed in thorough repair, and extensive buildings erected for the accommodation of the rája and his suite and for the custody of his money and valuables. Following the arms of Balwant Sinh in this direction, we find him reducing, after a short siege, the last of the southern strong-holds, the fort of Agori on the Son. He thus established his authority over the whole of the country formerly wrested by the Chandels from the Bálands, and drove out the ruling prince, whose family remained in exile until the establishment of British rule. The Singrauli chieftain, although the remoteness and poverty of his country protected him from invasion, made terms with Balwant Sinh and agreed to pay an annual tribute.

Balwant Sinh reduces Kera Mangraur

The story of the reduction of Kera Mangraur, as given in the *Balwantnáma*[4] (which is here at any rate in accord with the traditions of the leading family of the parganah), is, in the main, as follows:—The parganah was held by one Dáim Khán, a

[1] *Cf. Balwantnáma*, p. 31. [2] The *Balwantnáma* gives the year 1166 H. (1751-52) as that in which Malik Farrukh died. The procedure of Balwant Sinh in this affair is thus described:—"Malik Farrukh left two sons, Malik Ahmad, who lived in the fort of Ahraura, and Malik Ahsan, who held Latífpur. On the death of their father, Balwant Sinh by sending presents and messages of pretended condolence lulled them into security and a belief in his friendliness: then at the head of an army he attacked Ahraura fort, which being of no strength was taken after six hours' fighting. Malik Ahmad was killed and his brother, Malik Hasan, evacuated Latífpur and fled towards Zamánjah." *Balwantnáma*, p. 32. [3] Of Rs 50,000: the officials in the fort tried to keep the fort after the money was paid, but "were more like sheep than men, and fled to Rohtásgarh, when Balwant Sinh prepared to arrest them." *Ibid.*, p. 33. [4] Curwen's *Balwantnáma*, pp. 34 36.

descendant of the original Gaharwár immigrants who had afterwards embraced Islám. In the reign of Farrukhsiyar, Dáim Khán and other zamíndárs rose in rebellion and expelled the imperial officers. The rebels were for a time successful, and extended their authority much beyond the original limits of the parganah. Dáim Khán was, however, eventually defeated by an imperial army, under a certain Námwar Khán, with the aid of Himmat Khán, a powerful zamíndár of Mirzapur, who, it is said, was able to bring a levy of 12,000 horse and foot to the assistance of the imperial forces. Dáim Khán, defeated, was expelled from all his recently-acquired possessions in the plains, but was allowed to remain undisturbed in his ancestral parganah of Kera Mangraur. When Mír Rustam 'Ali Khán was appointed to the government of Benares, Dáim Khán gave his daughter in marriage to one of the governor's sons, hoping thereby to secure his own protection and advancement. But Rustam 'Ali fell before Dáim Khán could reap any advantage from this politic alliance. Meanwhile, other events occurred which brought Dáim Khán into collision with Balwant Sinh. Dasárám, Balwant Sinh's uncle, had been appointed by Mansa Rám tahsíldár[1] of Shiupur. In 1163 H. (1752-53 A.D.) Balwant Sinh, for some reason, directed his arrest. Dasárám fled for refuge to Dáim Khán, who, already jealous of the growing power of the family of Mansa Rám, welcomed the fugitive as a possible instrument of furthering his designs. Balwant Sinh at this juncture had recourse to his usual perfidy, and instigated Dasárám to attack his protector. The attack was successful, and Dasárám overran and plundered the whole of Kera Mangraur. But Dáim Khán was able, with the aid of powerful friends, to raise a force and recover his estate at the end of 1167 H. (1754 A.D.) This roused Balwant Sinh, who, in the beginning of 1168 H. (1754 A.D.), went in person against him, and in the next year finally ousted him from the parganah. The rája, being thus *de facto* in possession, took care to secure his title by obtaining an *altamgha*[2] from Álamgír II. by which the whole parganah was granted to him in perpetuity free of revenue. This grant has been continued and confirmed by the British Government.[3]

and Kantit.

The last portion of the district to fall into the grasp of Balwant Sinh was the Kantit *ráj*. Bikramájít Sinh, the then rája, had for some time failed to pay in his

[1] Perhaps "lessee" would be a nearer equivalent to the Persian word. According to the *Balwantnáma* it was through Dáim Khán's personal influence that Dasárám was given a lease of Shiupur and other parganahs. No mention is made of Balwant Sinh's order to arrest Dasárám in the work just quoted. [2] 'A royal grant,' Carnegy writes; "Our Government has ruled that such a grant is rentfree in perpetuity hereditary, and transferable, though it is more than doubtful if such were originally the case." *Kach. Tech.* page 12. [3] "Rája Mahíp Naráin, by presenting this document, was confirmed in his title by the Gov.-Gen., Mr. Hastings." *Balwantnáma*, page 36.

revenue to the súbadár of Allahabad. Muhammad Kuli Khán, who then held that office, sent a force under his díwán, Rái Partáb Sinh, to coerce the defaulter. Bikramájít submitted and was required to find security for his arrears and future payments. Balwant Sinh came forward and was accepted as surety. The result was the usual one in such cases. Bikramájít, who was involved in debt and always spent more than his income, made no attempt to pay. Balwant Sinh sent *sazáwals* with orders to seize him on the first opportunity. Bikramájít fled with his family into Rewah and Balwant Sinh annexed the whole Kantit ráj to his domains. This took place in 1173 H. (1759-60).[1]

We have thus seen how the whole of the present district of Mirzapur, with the solitary exception of the fort of Chunár, fell under the domination of Balwant Sinh. He had endeavoured to sieze this post also, offering a bribe of a lákh of rupees to the governor on the death, in 1753, of the nawáb wazír Safdar Jang. This piece of temerity was, however, at once put a stop to by the advance against him of Shujá'-ud-daula referred to above, and was not repeated.[2]

It was after this occurrence (according to the *Balwantnáma*) that the nawáb wazír made a vigorous effort to expel Balwant Sinh, root and branch, from his estates. He deputed many officers to turn the rája out of Latífpur and, among others, summoned Fazl 'Ali, the governor of Gházipur, and proposed to him that he should take the government of Benares and other provinces. Balwant Sinh promptly sent for help to the Marhattas, whose army was then at Patna. This bold front induced the nawáb wazír to reconsider his resolve, and, in the end, Balwant Sinh was admitted to favour on paying five lákhs *nazarána* and promising to pay the same sum annually as revenue. So pleased was Shujá'-ud-daula at the settlement that he gave parganah Bhadohí in jágír to Balwant Sinh. The date of this is given as the beginning of 1170 H. (1756 A.D.).

With the exception of the absorption of tappa Bargaon, which took place on the death of Shiubaksh Sinh Monas, no further event of importance took place in the affairs of this district till the death of Balwant Sinh himself, in 1770. The vigour of his rule had relaxed greatly during the later years of his life. The nawáb wazír, after

Death of Balwant Sinh, 1770,

[1] Bikramájít died in Rewah, and his son, Ishri Sinh, was killed by treachery when making an attack on Kantit. Another son, Gobindjít Sinh, obtained a *jágír*, with Rs. 40,000 as *málikána*, in parganah Kantit at the settlement by Mr. Duncan. Curwen's *Balwantnáma*, page 43.

[2] For a detailed account of this transaction, see *Balwantnáma*, pp. 37-38.

Balwant Sinh's decease, desired to dispossess his family, but the British Government compelled him to recognise the succession of Chait Sinh, an illegitimate son of Balwant Sinh, and to grant him a *sanad*[1] under their guarantee.

and succession of Chait Sinh.

The subsequent events belong rather to the history of Benares than to that of this district; and will only receive here such brief mention as is necessary to explain the course which matters took in Mirzapur. In 1775, the sovereignty of the districts dependent upon Rája Chait Sinh was ceded in perpetuity to the British Government. A *sanad*[2] was given to the rája confirming him in his zamíndári, and in the civil and criminal administration thereof, subject to a tribute of sicca Rs. 22,66,180, and on condition of his adopting measures for the interest and security of the country and the preservation of the peace. The rája was also allowed to coin money. In 1781, in consequence of Chait Sinh's refusal or neglect to obey the orders of Government as to the placing at their disposal a contingent from his forces, occurred the well-known attempt of Warren Hastings to effect his arrest. This resulted in a general rising in the city, a massacre of what British troops were then there, and the enforced flight of Hastings to Chunár. The sequel only of these events belongs to the history of this district. The position of the Governor-General, first at Benares and then at Chunár, had been one of great peril. His original force had consisted of but six companies of Major Popham's regiment, about sixty sepoys from the garrison of Baxár, and a few men who had been recently recruited for the Resident's guard, but were without either arms or discipline. The losses in the rising, and in the subsequent ill-managed attack upon Rámnagar, had left him with but 450 men all told, with which force, on the 22nd August, he escaped to Chunár and threw himself into the fort, then garrisoned by a force under Lieutenant-Colonel Blair. Chait Sinh had, meanwhile, retired to Latífpur, where he succeeded in collecting a force, regular and irregular, estimated at about 22,000 men, besides camp-followers. The Governor-General was for some time without reinforcements. He attempted to communicate with Colonel Morgan, then at Cawnpore, but all his communications seem to have been intercepted. Colonel Morgan, however, acted upon a report which reached him through other channels, and despatched a force of two regiments of sepoys, thirty European artillerymen, and two companies of a European regiment, with five guns, under the command of Major Crabb, to the assistance of the Governor-General. At the

Relations of Chait Sinh with the Company.

His rebellion and the massacre at Benares.

Warren Hastings at Chunár.

[1] *Vide* Aitchison, Treaties and Sanads, II., 41. [2] *Ibid*, II., 43.

same time Lieutenant Polhill, who was in command of six companies of the nawáb wazír's sepoys at Allahabad, and Major Roberts, with a regiment from Lucknow which had been intended for the Governor-General's body-guard during his proposed visit to the nawáb, were also summoned to Chunár. On the 27th August Lieutenant Polhill arrived. He remained for some time on the opposite bank of the river, and attacked and dispersed a rebel force under Shaháb Khán, which was holding the town and fort of Síkhar. The enemy had, meantime, collected in some force at Patíta, which was then a considerable and strongly fortified town. Major Popham detached Captain Blair on the 3rd September, with about 550 men and two guns, to surprise their camp. The attaching force found the enemy, about 4,000 strong, with six guns, ready to receive them. An obstinate engagement ensued, ending in a defeat of the rebels. They fled in disorder to the fort, leaving four of their guns and a quantity of ammunition on the field. As, however, the attacking force was not strong enough to pursue the advantage so gained, the action, except for its moral effect, was barren of immediate results.

On the 10th September, Major Crabb arrived, and on the 13th, Major Roberts. On the 15th, the detachment under Lieutenant Polhill crossed the river and joined the camp under the fort. The whole force at the disposal of the Governor-General thus amounted to three companies of European infantry, with thirty artillerymen, four-and-a-half regiments of Company's sepoys, and six companies of the nawáb's body-guard. With this force an immediate attack upon Patíta and Latífpur was resolved upon. A native resident of Chunár, named Bandhu Khán, informed Major Popham, who was in command of the whole force, of a circuitous and unfrequented path by which the defences of the Sukrit pass could be turned. In consequence a force under Major Crabb was sent by this route to attack Latífpur, while Major Popham, with the other division, simultaneously marched out towards Patíta. The combination was thoroughly successful. Major Popham, after some days spent in unavailing battering of the Patíta earthworks, carried the place by storm on the 20th September, with the loss of only eleven men. On the same morning, after a most arduous march of five days through almost impracticable country, Major Crabb reached Lohra, a village on the tableland about two miles south of the Sukrit pass. There he found a body of men, with three guns, stationed to oppose him. These he attacked and defeated with considerable loss. Next day he advanced to the head of the pass. The fall of Patíta, and the appearance at the same time of a

Patíta stormed.

Chait Sinh escapes and Benares is re-occupied.

force in his rear, reduced Chait Sinh to despair; and without risking an engagement, he fled by a circuitous route to his last fortress, that of Bijaigarh, with but a scanty remnant of his original forces. Rámnagar was re-occupied by the British on the same day, and on the 25th September the Governor-General returned to Benares.

The remaining military operation was the reduction of Bijaigarh. Chait Sinh again fled on the approach of the attacking force, leaving his zanána behind. The governor of the fort made a short resistance, but, on the establishment of batteries commanding it, and after an unsuccessful sortie, he capitulated on the 10th November, and all traces of the rebellion were thus at an end. Chait Sinh fled, with the greater part of his treasure, through Rewah and Bundelkand to Sindhia's dominions, and died at Gwalior in 1810.

Chait Sinh, finally a refugee at Gwalior; his death in 1810.

The succession of Mahíp Naráin was followed by the removal, in great part, of the criminal administration of the province from the rája's hands. His death, in 1795, paved the way for the assumption by the Company of the direct control of the province in all matters of administration, except in the three parganahs which were henceforth known as the Benares family domains. At the same time steps were taken, as stated in the fiscal history, to restore the lands of the district to the ancient proprietors. In the case of the smaller zamíndárs this was a slow process. Many claims were not finally adjusted until the revision of settlement nearly fifty years later. The privilege of direct responsibility to the paramount power, now so highly valued, was at the time of the permanent settlement held in very different estimation.

Rája Mahíp Naráin.

The history of the greater estates may be closed in a few words. The administration of the Benares family domains was placed upon its present footing by Regulation VII. of 1828, the provisions of which will find fuller notice in the account of parganah Bhadohi. The restoration of the Kantít family followed at once on the expulsion of Chait Sinh in 1781. Gobind Sinh, son of that Bikramájít whom Balwant Sinh had expelled in 1758, was summoned from his hiding-place. A *málikána* allowance of Rs. 37,500 per annum was granted him by Mr. Hastings, and, subsequently, in lieu of cash payment, the taluka of Bijaipur, which includes the principal residence of the family, was settled with him in freehold. Gobind Sinh died without male issue; and his nephew and adopted son, Rám Ghulám Sinh, was

The greater estates: Family domains.

Kantít.

made ámil of taluka Bijaipur. After his death the *málikána* was resumed and the taluka settled with his son, Rája Mahipál Sinh. Mahipál Sinh was succeeded by his son, Jagat Bahádur Sinh, in whose time the estate had become so much encumbered that the ruin of the family seemed imminent. A loan of four lákhs of rupees was granted by Mr. Thomason in 1850, and the estates taken under the management of the Court of Wards, under which they have, owing to the accident of two successive long minorities, remained until the present time. The result has been that the property now yields over two lákhs annually, with a surplus in hand of more than two years' income.

Agori-Barhar.

The Agori-Barhar family was reinstated at the same time as that of Kantit, and, with the estate, a money allowance of Rs. 8,001 per annum was granted by Mr. Hastings to 'Ádil Sáh, the grandson of the last of the previous line. In addition to this *málikána* allowance, certain estates were settled with him in proprietary tenure by Mr. Duncan, and, subsequently, a portion of the government demand was assigned in lieu of the *málikána* allowance. Some lands were also acquired under decrees of court. The government of Lord Cornwallis, in 1789, directed the discontinuance of the *málikána* allowance; but on the representation of Mr. Duncan, it was only reduced to Rs. 4,000 and, in 1803, it was again restored to the full amount. At the same time the opinion was expressed that, on the death of 'Ádil Sáh, his estate should be resumed and made over to the rája of Benares. Owing probably to the arrangements of 1794, which limited the rights of the latter to his special *jágírs* and family domains, this intention was never carried out, and the property remained in the hands of the family. It is now held (under the superintendence of the Court of Wards) by the widow of the last male heir of the direct line.

Bijaigarh and Singraulí.

The fortunes of the Bijaigarh and Singraulí estates require no further mention. The former family recovered its ancestral estates at the same time that the elder branch was reinstated at Barhar; while the latter had never fallen, to more than a nominal extent, under the Benares yoke.

The mutiny and rebellion of 1857.

The history may now pass on to the outbreak of the mutiny in 1857. At this time the out-look in Mirzapur was, on the whole, favourable. The district, with the exception of the parganah of Bhadohi, where the Rájputs had not forgotten their expulsion from their ancient dignities and possessions a century before, contained in itself few elements of disaffection, and but little of the *personnel* or *matériel* of an armed revolt. And, indeed, with the single exception above noted, it was

found, all through the subsequent events, that the sympathies of the country-side were at the worst neutral, and generally on the side of order and of law. The city itself, with its essentially mercantile community, was too alarmed and too defenceless to be a cause of anxiety, and the chief difficulty was to preserve the district from the incursions of marauders from without. The administration was in the hands of Mr. St. George Tucker, ably assisted in his arduous task by Mr. Elliott, who had joined the district after the commencement of disturbances as his first active appointment, by Mr. W. Moore, who was one of the early victims of the outbreak, by Mr. J. Simson, and by Mr. P. Walker, deputy magistrate, whose conspicuous services were more than once mentioned.

The district treasury contained, in May, 1857, only two lákhs of rupees, and these were guarded by half of the Firozpur regiment of Sikhs. It was on the 19th May that the news of the outbreaks at Meerut and Dehli were received. Measures were at once taken by the magistrate for the preservation of order and the allaying of anxiety. The ferry at Bhatauli was immediately placed under a strong guard of police. There was, however, great uncertainty as to the course events would take, and when, on the 21st May, firing was heard to the eastward, the residents retired to the public offices with the Sikhs; and, although on the discovery that the firing was only at a marriage procession the civilians returned to their houses: it was thought advisable to keep the Sikhs still on the spot.

On the 6th of June the news of the Benares outbreak was received, followed by similar tidings from Jaunpur, and great and renewed anxiety was the result. Nor did the arrival of part of the 47th Native Infantry, under Lieutenant-Colonel Pott, at all tend to restore confidence. The next day (June 8th) the Sikhs were called away to Allahabad, in such haste that, although advantage was taken of their departure to send away Rs. 60,000 of the treasure, they were not able to take with them their spare arms or to remove or destroy the large quantity of ammunition in their magazine. The tide of excitement had by this time spread over the whole district. The predatory classes were seizing their opportunity. Neither road nor river was safe from armed plunderers. The turbulent Thákúrs of Akorhi, a village near Bindháchal, the evil reputation of which survives to this day, were said to be meditating a descent upon the city. Large bodies of armed men were reported to be collected at Mánda in the Allahabad district, with their faces turned eastward, and the fidelity of the 47th Native Infantry was far from assured.

For the time, however, all stood firm; the nipples of the spare muskets and the ammunition of the Sikhs were thrown into the river, by Colonel Pott's order,

and the remaining treasure was despatched to Benares by steamer. But, on the 9th of June, the rumours of an attack from Mánda assumed a form so definite, that all the non-official inhabitants of the station and some of the civil officers retired to Chunár. Mr. Tucker stood firm; the Mánda men never came; and when, on the 10th June, the property of the East Indian Railway, then under construction, and the contractors' plant, were plundered in broad day some four miles from the court-house, he took with him fifteen of the 50th Native Infantry, who had just brought in prisoners from Nagod, and dealt out a severe retribution, capturing twenty-seven of the ring-leaders.

An intrenchment was shortly afterwards commenced round the smaller of two large houses on the river bank, next to the present post-office, and the larger was prepared for the reception of a detachment of European troops (the 1st Madras Fusiliers) who were expected. On the 13th these arrived. It was then proposed to disarm the 47th Native Infantry. Colonel Pott, however, did not think it necessary, and a party of them, with the Fusiliers, attacked and destroyed the large village of Gaura, on the right bank of the Ganges, near the Allahabad frontier, the people of which had made themselves specially obnoxious by a series of daring dacoities by land and water. On the 22nd of the same month Mr. Walker, with the Nagod sepoys before mentioned, and a number of sawárs and chaprásis, made a very successful night attack upon a band of dacoits, whose headquarters were at Rámnagar Síkri, about eight miles from the station. Rámnagar is another village in which ancient traditions of turbulence have not even yet altogether died out. These expeditions made the right bank of the river, and the adjacent country up to the base of the first hills, tolerably safe.

On the left bank, the parganah of Bhadohi presented a much more difficult task. Early in June, the head of the Monas clan of Rájputs, Adwant Sinh, who hoped to find in the disorders around him an opportunity of restoring the ancient supremacy of his family, assumed his ancestral title of rája of Bhadohi, appointed two *díwáns*, levied a force of his clansmen, imposed and collected taxes, supplemented his income by plundering his neighbours, and soon grew strong enough to close the Grand Trunk Road. A force under Lieutenant Palliser was called up from similar but less urgent work in Benares, and, with a European levy under Mr. Chapman, was sent to suppress this new revolt. Shortly after their arrival at Gopiganj, Munshi Darshan Lál, the agent of the rája of Benares in those parts, succeeded in capturing the rebel chief and his *díwán*, and delivered them up. They were at once tried by court-martial and hanged. Their family vowed vengeance. Adwant Sinh's widow offered a

reward for the head of Mr. Moore, then joint-magistrate of Mirzapur and deputy superintendent of the Benares family domains, who, they argued, must be responsible for the execution. Their opportunity was not long to seek. On the 4th July, Mr. Moore made a raid from Gopíganj, and arrested a number of suspected persons, whom he brought to the indigo factory at Páli. Jhurái Sinh, a relative of the *soi-disant* rája, at once surrounded the factory with a number of men. Mr. Moore and the two English managers of the factory were murdered in attempting to escape, and Mr. Moore's head was carried off to the widow of Adwant Sinh. The bodies, however, were recovered by Lieutenant Woolhouse and a party of Her Majesty's 64th Regiment who hurried out from Gopíganj the same night. The magistrate, with Mr. C. W. Moore, a brother of the murdered officer, arrived from Mirzapur, and next day attacked and dispersed the rebels; but the real murderers escaped, both on this occasion and also from a party of European troops who went with Mr. Chapman to search them out. Jhurái Sinh was, however, caught and hanged some two years afterwards. This was the last revolt in force in Bhadohi. Jhurái Sinh and his adherents, indeed, gave considerable trouble afterwards, but the disturbances had passed from a political to a predatory character, and the remaining work in Bhadohi was confined to the repulse of scattered bands of dacoits and the castigation of offending villages. The whole district was, in fact, for a time comparatively tranquil, and, until the middle of August, nothing is noticed in the official diary but the arrival of fugitives from Fatehpur and Bánda, the advent of European troops, and some other unimportant matters. In September, the portions of Allahabad and Mirzapur north of the Ganges, including the whole line of the Grand Trunk Road, were for a time erected into a separate charge under Mr. Mayne, formerly magistrate of Bánda and afterwards commissioner of Allahabad.

Turning now to the southern parts of the district, we find, in August, a new direction given to anxiety by the approach of the mutineers from Dinapur. Their object had first been Benares, but finding that their intentions had been forestalled in that direction, they passed through the defiles of Chakia and, on the 11th August, plundered the bázár of Ahraura. Thence they passed on to Sukrit, Robertsganj and Sháhganj, all of which places they looted, and then turned their faces towards Mirzapur itself. Meanwhile, a force of about three hundred men of Her Majesty's 5th Regiment, accompanied by most of the district officers and some volunteers, went out by Kotwa to meet them. On the 20th the mutineers were met at Amoi, some 17 miles from Mirzapur, and after an unimportant skirmish, broke and fled. It was not

possible to pursue them further, and after plundering all the villages on their way in a most leisurely manner, they passed on, five days afterwards, into the Allahabad district. This was the only occasion on which the city of Mirzapur was directly threatened.

The next incursion was that of the mutineers from Hazáríbágh. Timely notice enabled the district authorities to destroy all the boats on the Son, which, being then in flood, presented an impassable barrier. The mutineers therefore turned south through Singrauli. They induced or coerced the rája, who seems to have been very uncertain all along which side to espouse, into assisting them in passing the Rehand. They thus reached Kota, where they effected a good deal of most purposeless damage to the buildings and workings of the coal mine, and then passed on into Rewah.

A more serious inroad was that of the redoubtable Kunwar Sinh, who arrived with his force, *viâ* Panúganj, on the 24th August, and encamped at Rámgarh. He found some assistance, and compelled more, from the Bijaigarh Chandels, and passed on through Robertsganj, where he burnt all that was inflammable in the *tahsíli*, to Sháhganj and Ghoráwal, the last of which places he reached on the 29th. Thence he marched southward, and crossing the Belan at Kusehra, endeavoured to enter Rewah. He was, however, compelled by the hostility of the people to return, and retreated northwards, along the line of the Dakhan road, to Baraundha, where he was on the 6th September. Thence he hurried westward, and passed into the Allahabad district.

The Dinapur mutineers, after leaving Mirzapur, threatened Nagod. The 50th Native Infantry, stationed there mutinied, but without violence; and 240 of the men escorted their officers to Rewah. The ladies were sent on towards Mirzapur, and a party, sent out by the Dakhan road to meet them, brought them in in safety on the 22nd September. On the 24th, a wing of the 17th Madras Native Infantry, under Major Babington, arrived at Mirzapur; and four days afterwards, the remnant of the 50th from Nagode came in, and were at once ferried across the river, disarmed, and sent on leave.

The district was now rapidly settling down; October passed tranquilly; a rumoured advance of the troops from Mirzapur drove some mutineers, who had crossed the Son, in hasty flight southwards. An attack by Mr. Elliott, with some Síkhs and the Benares police levy, on two notorious villages in the north-west of the district was completely successful. Some slight movements of the troops overawed the restless spirits of Rewah, and, on October 27th, the Madras

troops were recalled, and the guns and stores of the intrenchment were sent to Chunár.

There were still, however, disturbing causes at work in the parganah of Bijaigarh. The rája, the head of the younger branch of the Agori-Barhar Chandels, whose history has already been related, had died, leaving a widow and an only daughter. The daughter was betrothed to a brother of the rája of Kantit, and when, in October, 1857, a portion of the property had been transferred to this child, the marriage was completed. Lachhman Sinh, the nearest male collateral heir of the deceased rajá, who had unsuccessfully contested first the succession to the chiefship and then the division of the property, looked with no favour on the interference of his new relative in the parganah. He and other of the Chandel malcontents had been in communication with the mutineers in Sháhabad, ever since the incursion of Kunwar Sinh. He now called the Sháhabad men to his aid, proclaimed himself rája and commenced extorting revenue. The tahsíldar of Robertsganj, who was sent out at the commencement of the outbreak to summon him to Mirzapur, was obliged to fly for his life, and for a couple of months the whole parganah was thrown into confusion. In January, however, Mr. Tucker and others of the civil officers, with a small force, moved out against them. The rebels at once retired to the dense jungles below Rohtásgarh. Mr. Tucker made a long night march, and, at dawn on January 9th, attacked them with complete success. Several were killed; several more captured and hanged at Benares; considerable booty was recovered; and the remainder of the band driven across the Son. The leaders, however, had escaped, and in February made another incursion from Rewah. Mr. Tucker again come out against them and drove them out of the district. He then went down to Singrauli, where the rája had for some time been behaving in a most unsatisfactory manner. On his return, he was shortly afterwards transferred to a commissionership in Oudh. Mr. Mayne also returned to Bánda, and the district was thus left in its former state. A further incursion of Jhurái Sinh in May, which was promptly suppressed, is the last event of importance. There were still isolated bands of marauders roaming in the south, but rebellion had degenerated into dacoity, and the complete pacification of the district was once more left to the civil officers.

The close of the mutiny is also the close of the district history. The succeeding years have brought with them no events but the ordinary incidents of administration, the successive changes of officers, and the material and social progress in which this district, in common with the whole country, has shared.

GAZETTEER

OF THE

NORTH-WESTERN PROVINCES.

MIRZAPUR DISTRICT.

PART IV.

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Agori.—Parganah in Robertsganj tahsíl, consisting of two talukas, Agori and Kon. It is bounded on the north by the Kaimúr range as far as the point opposite the junction of the Son and Kanhar rivers and thence eastward by the Son; on the east by parganah Balaunja of Behár and parganah Nagar Untári of the Palámau sub-division of the Lohárdaga district; on the south by parganah Singrauli; and on the west by Bardhi and Sháhpur Singrauli of the Rewáh territory. The total area according to the latest official statement (1881) was 713·4 square miles, of which 51·3 were cultivated, 16·6 cultivable, and 645·5 barren. No portion of the area is assessed to Government land-revenue. The amount of payment to Government for water-advantage was Rs. 15, and on account of local rates and cesses (excluding patwáris'), Rs. 488, making a total of Rs. 503. The amount of rent, including local cesses, paid by cultivators was estimated in the same year at Rs. 30,784. Population (1881) 32,713 (16,041 females).

Boundaries, area, &c.

The country is mountainous, of the sandstone formation, with ridges running from east to west, disclosing basins to greater or less extent. There are no roads properly so-called: the traffic from the south, Singrauli and Sargúja, is conveyed on bullocks along narrow paths. The principal rivers and streams are the Son and its tributaries—the Gághar on the north; and the Bíjal, Rehand, and Kanhar on the south. The Son flows from west to east along the north of the parganah. None of these rivers is used in the dry season for transmission of goods or for irrigation. The only town in the parganah is Kon. The aspect of the villages on both sides of the Son is pleasing, and the soilr is supeior to that of the adjoining parganahs of Barhar and Bijaigarh. The rest of the villages, however, being situated amidst the recesses of the hills, which cover most of this and the neighbouring parganah of Singrauli, are poor.

General aspect.

General history.

If tradition may be trusted, parganahs Agori, Barhar, and Bijaigarh were at one time included in the dominions of the Báland rájas, of the Kharwár tribe, who were expelled by the Chandels at the commencement of the 13th century. The history of their expulsion, temporary restoration, and final subjugation has already been given (see Part III., *supra*). About the year 1744 A.D., Sambhu Sháh, the then rája, was dispossessed of his domains by Rája Balwant Sinh. During the insurrection of Chait Sinh, 'Ádil Sháh, grandson of the Sambhu Sháh just mentioned, attended Warren Hastings, and made himself so useful that the Governor-General gave him a patent (*sanad*) restoring him to the *zamíndári* of Agori-Barhar. This was in October, 1781. A few days later (on 15th October, 1781) the rája appears to have received a second sanad granting him an allowance of Rs. 8,001 in the form of an assignment of certain villages, and on this is based the right which his descendant still enjoys of holding free of revenue nearly the whole of Agori parganah and certain villages in Barhar.

Fiscal history.

On possession being taken of Kon, by the Company the taluka was one of the estates assigned to 'Ádil Sháh as his málikána. It was managed till his death in 1794 by his brother Bábú Rachpál Sinh. The latter then claimed to hold the taluka, but on his death shortly afterwards (in 1796), Rája Ran Bahádur, the nephew and heir of 'Ádil Sháh, obtained possession. Agori taluka had a similar fiscal history. Both talukas were in 1803 declared to be included in the jágír of the rája. In 1842-43, at the revision of settlement carried out by Mr. Roberts—a revision, however, which only obtained the final sanction of Government in 1880—the whole question of the rája's rights was raised and in a manner settled, but so as to leave room for much dispute. The fiscal history of the parganah since the revision has been ably summed up in a letter and report of Mr. C. Robertson's, late Collector of Mirzapur, dated the 19th March and 1st April, 1873 (printed in "A Collection of Papers relating to the Settlement of South Mirzapur," 1880); and for the earlier history reference may be made to the Review of the Settlement of Mirzapur printed in Mr. Thomason's *Despatches*, I., p. 93. At the revision in 1842-43 most of the villages were found to be in the proprietary possession of the rája, and his talukdári rights extended to the whole parganah. Mr. Roberts, however, decided that two descriptions of persons were entitled to possess subordinate rights in villages included in the talukas settled with the rája as sadr málguzár. These villages he named *mukaddami* and *mukarrari*. The possessors of subordinate rights in the former villages, called *mukaddamidárs*, were the old proprietors who had been in possession of them before the

taluka was permanently made over to the rája. The *mukarraridárs* were persons who had also acquired a proprietary interest, having reclaimed their villages from waste; but their rights were not equal to those of the former class. Mr. Roberts assessed the *jamas* to be paid by these sub-proprietors to the rája (called the rája of Barhar) as talukdár, those of the *mukaddamidárs* being fixed in perpetuity and those of the *mukarraridárs* for 20 years. The disputes that arose out of Mr. Roberts's adjudication lasted until recently, the final orders of Government, in which approval of his proceedings, with certain modifications, is conveyed, bearing date the 28th July, 1880. It should be mentioned that these disputes referred solely to the internal relations between the rája and those claiming rights in opposition to him.

Agori.—Taluka of parganah Agori. See the article on that parganah.

Agori.—Capital of the parganah of the same name in tahsíl Robertsganj; distant 62 miles south-east from Mirzapur, and 14 miles south-south-west from Robertsganj, at the confluence of the Rehand and Son rivers. Population (1881) 246 (118 females). The chief interest at present centres in the fort, but the ruins around it testify to the former existence of a very large town. Tradition speaks of a city here as large as Benares, but the only buildings that remain are a few temples at Gothani and the fort just mentioned. Mr. Roberts, writing in 1847, did not consider the latter building one of much antiquity. He thought the oldest portion of it was the apartment to the east, which seems to have been built in 1734 by Bábú Mádho Sinh, the brother of Rája Madan Sháh. The rest he attributed to the time of Balwant Sinh and his successors (1745-81). Tradition, however, makes the fort the seat of the Báland rájas, and would, therefore, throw back the date of its erection by some centuries. But it is the custom in the neighbourhood to ascribe all great works to the Bálands, who are said to have retained Asurs (query Bhars?) as architects, and to have constructed the forts of Bijaigarh and Bardhi, and the large tanks of Púr and Korádíh. The following description of the fort, as it exists at present, was kindly furnished by Mr. A. Cadell when Collector of the district:—

"The fort is picturesquely situated on a hill on the right bank of the Son. At the entrance some carved stones are embedded in the masonry, and the present fort was probably erected on the site of an older structure. The oldest portion of the present building is a gloomy, but admirably built, suite of rooms in the north-east corner. The stones are carefully hewn and fitted, and the roof has at first sight the appearance of being arched, as the stone beams of the roof have been placed on curved supports. This portion of the fort was built, as is shown by the Persian inscription, in 1026, by Rája Mádho Sinh.

In contrast to this part of the fort is the crumbling portion to the west, the clumsy rubble masonry of which dates as clearly from the Balwant Sinh period of the eighteenth century as the similarly ill-executed and ill-preserved additions in the fort of Bijaigarh. The fort was deserted more than a century ago, owing to its reputation of being haunted, and since then the family has resided to the north of the Kaimúr range at Rájpur, a less healthy and picturesque, but more accessible locality."

Ahraura.—Western parganah of the Chunár tahsíl: is bounded on the north by parganah Bhúili; on the east by parganah Kera Mangraur; on the south by parganah Barhar; on the west by parganahs Barhar and Bhagwat. The total area according to the latest official statement (1881) was 74·5 square miles, of which 18·9 were cultivated, 7·2 cultivable, and 48·4 barren. The area paying Government revenue or quit-rent was 73·6 square miles (18·0 cultivated, 7·2 cultivable, 48·4 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 16,949; or, with local rates and cesses (excluding patwárís'), Rs. 18,865. The amount of rent, including local cesses, paid by cultivators was Rs. 37,653. Population (1881) 21,360 (10,454 females).

Boundaries, area, &c.

The parganah is intersected by the jungle-clad Vindhya range, and there is a marked difference in the lands to the north and to the south of it. "To the north," writes Mr. W. Wynyard, who revised the settlement in 1842-43, "the land is good, irrigation general, and good rice crops and *rabi* harvests are obtained; to the south of the hills, however, there is hardly any rice, only the poorer sorts of grain will grow, and that only in land which has been allowed to lie fallow for at least one year in three." The same writer characterises the climate of the parganah as unhealthy.

General aspects.

The town of Ahraura lies near the foot of the Sukrit pass, and as this is one of the great thoroughfares for the trade of the southern parganahs, Ahraura has grown into a large and flourishing place. At the back of the town is a fine flat-topped hill said to have once been the site of an aboriginal fort. About three miles to the south, in the gorge of the Sukrit pass, is the fort of Latífpur. In some passes leading towards this fort, there are small stone *garhís* or redoubts, built for the protection of outposts. In one of these, about two miles to the east of Latífpur, thirteen French *Chasseurs* in the British service, who fell into the hands of Rája Chait Sinh during the early part of his insurrection against Warren Hastings, were by the rája's orders barbarously murdered.

A man named Mordelait, who was the fourteenth, escaped by feigning death after he had been run through with a spear. He managed to crawl out during the night, and was secretly protected by some villagers till the fort was occupied by Major Crabb. The number of old forts and castles scattered along the skirts of the Vindhya range is a very striking indication of the insecurity of person and property in former times; but all are now deserted and in ruins. Most of the isolated hills, for some distance beyond Ahraura, are bare of jungle, but abound in fantastic rocks, the hidden crevices of which are tenanted by wolves, hyænas, and porcupines, and are the occasional refuge of a few ravine deer, who obtain their living in the adjacent plains. Between the hills, there are some lovely green valleys dotted over with villages and thick mango groves, affording a pleasant and cheerful prospect to the eye.

History, general and fiscal.

Ahraura is said to have been originally inhabited by Kols, who dwelt in the jungles and subsisted on the proceeds of the chase. They are said to have paid a small tribute to the government of the time, obtained by bartering jungle produce. Later, the ancestors of Malik Farrukh came as immigrants, settled in Ahraura, and began to trade on a more extensive scale. They advanced money to the Kols; and when the latter became involved, usurped their proprietary rights and built fortresses at Latífpur and other naturally strong positions, where they resided. Both parties existed in a state of continual petty warfare until Malik Farrukh was ejected and slain by Balwant Sinh. (See Curwen's *Balwantnáma*, p. 32, and *supra* 'History'). The parganah then (1752) passed into the rája's hands. It is said to have then contained a vast extent of jungle, which was kept up as a surrounding covert to the fortress of Latífpur. The riches, therefore, for which Malik Farrukh was famed, could not have been derived from the cultivation of the soil, but must have principally arisen from his district having, at that time, been the channel of the Dakhan commerce to the Ganges, an advantage it ceased to enjoy after Mirzapur became an established mart. The rents in the southern part of the parganah were, at the revision of settlement, usually assessed on the plough, the tenant being allowed to hold as much land as he could cultivate with one plough, at a rate varying from Rs. 5 to 8 a year. Some of the villages paid rents in kind, but in the northern portion of the parganah money rates prevailed.

Site, area, and population.

Ahraura.—Large municipal town in the parganah of the same name and tahsíl Chunár; distant 32 miles east-south-east from Mirzapur, 10 miles south-east from Chunár, and 18 miles south from Benares. Latitude 25°-1′-19″; longitude 83°-4′-19″. It is situated on

the unmetalled road from Mirzapur Khurd *viâ* Nári (Ahraura road railway station) to the Son river, and is connected with Chunár by a similar kind of road. By the census of 1881 the area was 123 acres, with a total population of 11,332[1] (5,532 females), giving a density of 92 to the acre. The Hindus numbered 9,780 (4,777 females); Musalmáns, 1,274 (598 females); and those of other religions, 278 (157 females). The following is a statement of the occupations followed by more than 40 males (Roman numerals indicate the classes in the census returns):—

(XII.) Domestic servants, 47; (XIII.) money-lenders' establishment, 45; (XV.) pack-carriers, 423; carters, 42; (XVII.) weighmen, 56; (XVIII.) cultivators and tenants, 826; agricultural labourers, 465; (XIX.) weavers, 122; cloth-merchants (*bazáz*), 74; tailors, 68; makers and sellers of shoes, 76; bangle-sellers, 40; barbers, 51; (XX.) dealers in corn and flour, 139; green grocers and fruiterers, 41; tobacconists, 54; (XXII.) manufacturers and sellers of oil, 52: (XXIV.) general labourers, 109; persons in (undefined) service (*naukari*), 105; (XXV.) beggars, 102.

General appearance.

The town is situated on the border of the rocky country that extends for many miles to the south. Flat-topped, isolated hills of red sandstone, with horizontally stratified formation, dot the landscape, especially to the south of the town, and make the country singularly picturesque in a small way. There is a branch of the Gadhei nála about a mile east of the town, and a branch of the Kalkalia nadi about two miles west of the town. The town consists of two long streets, one metalled, and the other, parallel with it, paved with stone. There are several spacious market-places (called *golas*), a good mission school-house, and a substantial first-class police-station. But besides these there are no other buildings worthy of note. The chief local industries are sugar-making and glassware, and there is a small manufacture of the lacquered wooden objects known throughout India as 'Benares toys'. There was formerly a good deal of *tasar* silk weaving: this industry is now extinct, but *tasar* thread is still spun from the cocoons brought in large numbers from the south. Tanks, temples, mango groves, and other indications of wealth and prosperity are to be seen around the town. There is an imperial post-office at Ahraura.

Trade.

Ahraura was formerly a very important *entrepôt* of trade, being the most southerly limit of cart traffic on the road between the railway and Sargúja. The present trade is of considerable dimensions, but is entirely a transit one—in agricultural produce, lac, fibres, gums, and other jungle produce. The produce brought to Ahraura is all carried on pack-bullocks, and goes thence to Nári (Ahraura road station)

[1] 9,019 in 1872.

and Chunár. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance from the preceding year, gave a total income of Rs. 2,874. The expenditure, which was on police (Rs. 1,389), public works (Rs. 257), conservancy (Rs. 719), and collection (Rs. 150), amounted to Rs. 2,515. The returns showed 2,024 houses, of which 1,366 were assessed with the tax, the incidence being Rs. 1-14-0 per house assessed and Rs. 1-1-7 per head of population.

Ancient stone pillars near Belkhara.

The Belkhara village lies 1½ miles to the south of Ahraura; in a field near it there is a stone pillar, 11 feet 7 inches long and 15 inches in diameter, with two inscriptions. Above, there is a small figure of Ganesh with a few letters, and between the two inscriptions there is a rude bird and a still ruder horse. The upper inscription is nearly illegible, but General Cunningham succeeded in reading the greater part of the lower one. This record is interesting from its date, *Sambat* 1253 (A.D. 1196), which is just three years after the defeat and death of the last Ráthor rája, Jai Chandra. It must have been close about this very date that Muhammad-i-Bakht-yár Khilji received the districts of Bhagwat and Bhúili in fief, together with Patíta and Kuntila, all in the neighbourhood of Chunár. (See Translation of *Tabakát-i-Násiri*, by Major Raverty, pp. 549-550). But the inscription takes no notice whatever of the Muhammadan conquest, and speaks of the Hindu kingdom of Kanauj as if it were still in existence (*Arch. Surv., Rep.* XI., 128—129).

Tomb of Saiyid Ashraf 'Alí at Rasúlpur.

At Rasúlpur, close to Ahraura, is the tomb of a *quasi*-martyr (*shahíd*) Saiyid Ashraf 'Alí, whose bones are said to have been discovered by a servant of the zamíndár in 1846, and were, for a long time, a regular object of pilgrimage from the surrounding districts; of later years, however, the shrine has lost much of its sanctity. An interesting account of the rise and decline in the fortunes of the shrine will be found in Major Stewart's *Rambles in the Mirzapur District, pp.* 19-20.

Akorhi.—Large agricultural town in tappa Chhiánave and tahsíl Mirzapur; distant 11 miles west from Mirzapur. Latitude 25°-10′-35″; longitude 82°-29′-48″. It is situated on the bank of a nálá, dry during a large part of the year, but a considerable stream in the rains, known as the Pahári nadi. Akorhi adjoins the railway, but is at present without a station. Population (1881) 4,469 (2,365 females). The inhabitants are chiefly Rájputs and Brahmans, with a traditional reputation for turbulence. Many of them are retained for the defence by the contending priestly factions at Bindháchal, and others find congenial occupation as clubmen of bankers and money-lenders in the city. There was a great scare during the Mutiny when it was reported that Akorhi was

coming to loot Mirzapur. The village now belongs to the mahárája of Benares, and his influence, and the maintenance for many years of a police outpost in the place, have had some effect in taming the lawless spirits. There are several temples of some local repute, but none of any architectural pretensions. Many of the buildings in the village are of stone from the neighbouring hills. There is a weekly market.

Amdaha.—Small agricultural village in taluka Naugarh of parganah Kera Mangraur of the Family Domains; distant 44 miles east-south-east from Mirzapur, and 14 miles south-south-east from Chakia. Population (1881) 344 (172 females). It is worthy of notice only as the site of a police outpost, which it has been recently proposed to raise to the level of a third-class station.

Argurh (or **Urgarh**).—Southern tappa of parganah Bijaigarh. See article on that parganah.

Ashtbhuja.—A noted place of pilgrimage on the most northern spur of the Vindhyan table-land; distant 8 miles south-west from Mirzapur, and 2½ miles south-east from Bindháchal. There is no village; and, besides the priests and attendants of the temples, no population. The summit of the hill, a little to the east of the temples, is crowned by a commodious bungalow, erected as a sanitarium for Mirzapur by the liberality of Lálá Jangi Mal, one of the Mirzapur millionaires of the olden days. The name of the place is derived from the tutelar deity, the *Ashta-bhuja Devi* or 'eight-limbed goddess,' one of the numerous titles of the consort of Siva. The pilgrimage hither is usually an adjunct to the worship at Bindháchal. The pilgrims proceed by the old [illegible] and Allahabad (road metalled [illegible] point) to the foot of the hill, where [illegible] is a tank, fed by a perennial spring, known as the Sita-kund. Thence, two flights of steps lead to the brow of the hill, one old and comparatively deserted, and the other lined with shrines of great [illegible] but no architectural pretensions from top to bottom. Arrived at the summit, the pilgrims pass across the plateau to the opposite declivity, about a mile distant, where another handsome staircase leads to the Káli-Koh, the cave of the goddes Káli, with a tumble-down temple. Thence the route leads back, directly across the plain, to Bindháchal. Below the first ascent is a large and ancient grove of mangoes; and the slopes being similarly wooded, the temples have a pleasing and picturesque effect from a distance, which their squalid surroundings somewhat dispels on a closer inspection.

Asnaon.—Taluka of parganah Bhadohi. See the article on that parganah.

Aurai.—Small village in parganah Bhadohi of the Family Domains; distant 8 miles north from Mirzapur, and 6 miles south-east from Konrh, on the

grand trunk road at its junction with the metalled road from Mirzapur to Jaunpur. Population (1881) 238 (100 females). It has a police outpost, but it has been selected, on account of its centrical position, for the location of a second-class station.

Bajha.—Large agricultural village in the south of taluka Majhwa of the Mirzapur tahsíl; distant 12 miles north-east from Mirzapur; on the north bank of the Ganges. Latitude 25°-11′-69″; longitude 82°-45′-50″. Population (1881) 2,692 (1,371 females).

Bárá (otherwise called **Chíl**).—The general name of a bázár, embracing portions of several village sites; situated 2 miles from Mirzapur, at the north side of the Nárghát ferry. Population (1881) 1,582 (889 females). It has a single street of shops along the metalled road, a mosque, a sarái (in private hands), an imperial post-office, and a police outpost. It may be regarded as in effect a suburb of Mirzapur.

Baraini.—Large agricultural village in taluka Majhwa of the Mirzapur tahsíl; distant 9 miles north-east from Mirzapur; on the north bank of the Ganges, where the Mirzápur-Benares road crosses it. Latitude 25°-12′-30″; longitude 82°-44′-0″. Population (1881) 2,020 (1,080 females). It is a purely agricultural village, all trade being carried on in the neighbouring town of Kachhwa. Conspicuous objects in the landscape are a large temple built of stone and a triple monument (*sati*), still the object of considerable veneration.

Baraundha.—Village in the west of tappa Upraudh of the Mirzapur tahsíl, 24 miles south-west from Mirzapur; situated on the north bank of the Belan, which is here crossed by the Dakhan road by means of a masonry causeway. Latitude 24°-57′-10″; longitude 82°-18′-22″. Population (1881) 755 (385 females). It has a police outpost, a small and unimportant bázár, a public works road bungalow, and an encamping-ground.

Barhar.—Parganah in the north of tahsíl Robertsganj: is bounded on the north by tappa Chaurási, taluka Saktísgarh, and parganahs Bhagwat, Ahraura, and Kera Mangraur; on the east by parganah Bijaigarh; on the south by the Kaimúrs, which separate it from parganah Agori and the Rewah territory; and on the west by tappa Upraudh, the river Belan flowing between them. The total area, according to the latest official statement (1881), was 464·8 square miles, of which 207·3 were cultivated, 132·6 cultivable and 124·9 barren. The area paying Government revenue or quit-rent was 419·8 square miles (189·4 cultivated,

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122·6 cultivable, 107·8 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 49,191; or, with local rates and cesses (excluding patwáris'), Rs. 52,198. The amount of rent, including local cesses, paid by cultivators was Rs. 1,93,782. Population (1881) 75,699 (38,436 females).

General aspects.

In the general appearance of the country, and the nature of the soil, Barhar resembles Bijaigarh, except that the belt of hills and jungle is not so extensive here as in that parganah. The soil is for the most part difficult to cultivate and unproductive; but in portions of the parganah there are to be found villages as productive as any of the most fertile in the gangetic valley. The climate is unhealthy. The parganah is watered by the Bákhar, which forms part of the northern boundary, and the Belan, which, running from east to west, divides it into two nearly equal parts. These streams are but little used for irrigation, and are not navigable. The only places of any importance in the parganah are Sháhganj and Ghoráwal.

Fiscal history.

In the early revenue records Agori and Barhar are frequently referred to as a single sub-division; but from 6th January, 1847, the date of Mr. Roberts's report on the revision of settlement in south Mirzapur, they have been usually spoken of separately, unless when reference has been made to the rája, who derives his title from both. The parganah was, along with Bijaigarh, Singrauli, and Bardhi, the traditional ráj of the Báland rájas, of whom some account has been given in the district notice. The modern history of the parganah dates from the restoration of Rája 'Ádil Sháh, in 1781 (see AGORI parganah). From the session to 1845, when Mr. Roberts was deputed to settle the disputes that had arisen between the rája and the old zamíndárs, the fiscal history consists mainly of the contentions of these rival parties. The position of the rája, as regard the Company on the one hand and the residents and cultivators of the parganah on the other, seems to have been singularly ill-defined. Mr. Thomason, when Lieutenant-Governor in 1845, minuted upon the subject (see Mr. Thomason's *Despatches*, I., 93), and recorded his opinion that, so far as the Government was concerned, the grant, originally made by Warren Hastings in 1781 and confirmed in 1803, was perpetual, and "that the successors of Rája 'Ádil Sháh are entitled to a rent charge of not less than Rs. 8,001 in perpetuity in the revenues of Agori-Barhar." The next expression of high official opinion is contained in Sir William Muir's rough notes (printed in the *Collections of Papers*

relating to South Mirzapur, p. 43) on Mr. Roberts's report. Mr. Roberts had treated the rája as jágírdár of the entire Agori taluka, and Sir William Muir seemed to think he had acted rightly. The position of affairs in this parganah at the conclusion of Mr. Roberts's revision was that "of the 28 estates (*maháls*) in parganah Barhar, 19 were decreed in zamíndári, at the jamas entered in the *sanad*, and the zamíndárs placed in the same position as their brethren in the *khálsa* portion of the parganah, *viz.*, to pay their kists into the tahsíldári, which sums are to be credited to the rája. The remaining estates were placed at the disposal of the rája; his claim to proprietary right being preferable to that of other claimants (Mr. Roberts's *Report*, para. 33)."

The 28 maháls above referred to are spoken of in the report as those granted by Mr. Duncan. There were 13 others which Mr. Barton added to the málikána jágír in 1803. In a few of these Mr. Roberts admitted claimants to zamíndári rights against the rája (*Report*, para. 52).

By the statement quoted at the commencement of this notice, the area assessed to Government revenue is stated at about 420 square miles, leaving but 45 square miles (of which only about 18 square miles are cultivated) not so assessed. The latter apparently represents the present extent of the rája's revenue-free estates in this parganah. The remainder, constituting by far the greater part of the parganah, was settled with the then rája, as zamíndár, at the permanent settlement made by Mr. Duncan in 1790. The revenue then assessed on both parganahs (Agori and Barhar) appears to have been Rs. 53,252, subject to a deduction of Rs. 4,001 on account of the rája's málikána allowance (see Shakespear's *Duncan Records*, I., p. 173). Owing to remissions on account of lands assigned in lieu of the málikána allowance, this had become, in 1843-44, for Agori alone Rs. 49,196, and has remained practically unchanged to the present time. [For a further account of the rájas of Agori-Barhar see the district notice, *supra*, pp. 120, 139, and the *Manual of Titles, North-Western Provinces* (1881), p. 54.

Belkhara.—See the article on Ahraura town.

Bhadohi.—The most northern parganah of the district, and the largest of the three tracts that together form the Family Domains of the Mahárája of Benares. Is bounded on the north by the river Barna, which separates it from Jaunpur; on the south by the Ganges, except for a break of ten miles, where the peninsular tract of tappa Kon intervenes between it and the river; on the east by the Benares parganah of Kaswár; and on the west by parganahs Kewái and Mah of Allahabad. The average length from east to west is about 25 miles, and the average

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breadth about 15. The total area, according to the latest official settlement (1881), was 391·6 square miles, of which 244·3 were cultivated, 33·8 culturable and 113·5 barren. The area paying Government revenue or quit-rent was 365·5 square miles (221 cultivated, 33·1 cultivable, 111·4 barren). The amount payable to Government by the Mahárája, who is sole zamíndár was Rs. 1,73,199; while the total rental collected from cultivators was estimated to amount to Rs. 6,60,270. Population (1881) 283,027 (140,125 females).

Sub-divisions.

Under the Monas *régime* the sub-divisions of the parganah were subject to constant variation, but since its acquisition by the rájas of Benares, three *talukas*, which, however, are administrative rather than territorial sub-divisions, have been recognised. These are taluka Konrh, comprising a strip on the west and south; taluka Chauthár, including the northern portion; and taluka Asnaon, lying to the south-east. There are also a few separate or *mutafarriqa* villages, which are those originally held by the parganah kázís and känúngos, or by Bisen Rájputs or Brahmans, under grants anterior to the Monas occupation. These villages preserved an independent existence until Balwant Sinh resumed them about 1759. Since that time they have been treated as integral parts of the taluka in which they are situated. There are 1,175 estates (*maháls*), including those held revenue-free. At the settlement of 1242 fasli (1835 A.D.) about 250 of these were settled with sub-proprietors, called *manzúrídárs*, because their claim to proprietary right had been admitted (*manzúr*). In the rest the rája of Benares was recognised as the sole proprietor or zamíndár. There are two tahsíldárís maintained in the parganah, the jurisdictions of which are intermingled. The one is for all *na-manzúri* villages (that is, those in which sub-proprietary status is not admitted), except those in taluka Asnaon; the other for that taluka and all *manzúri* villages wherever situated. Both have their head-quarters at Konrh. For police purposes there are two divisions; one with head-quarters at Gopíganj, with sub-divisions at Katka, Díg, and Surián-wán, and five outposts; the other at Bhadohi town, with two outposts. The arrangements are, however, now being re-modelled.

Administration.

The administration in civil and revenue matters is entirely *sui generis*, and needs a word or two of explanation. Under Regulation VII. of 1828, the Mahárája of Benares is recognised not only as sole zamíndár, but as collector throughout the whole of the Family Domains. He, therefore, either in person, or through officers whom he is permitted to appoint, and to whom he delegates his authority, hears and

determines rent and revenue cases. The procedure and the limitations of jurisdiction being very closely those which obtained in the North-Western Provinces before the passing of Act X. of 1859, that is, before the abolition of the old summary procedure and the exclusion of the civil court from jurisdiction in rent and revenue matters. In addition to this, the Mahárája, with the sanction of Government, appoints a civil judge (styled usually, though the title has no legal basis, principal sadr amín, who hears all rent-suits other than those that come under the summary jurisdiction of the Mahárája as collector, and all other civil suits in which land, or the rent, revenue, or produce of land, may be directly or indirectly the subject. Other civil suits are heard by the ordinary district courts. The superintendence of the Family Domains vests in the commissioner of Benares, who acts through a specially appointed officer styled the deputy superintendent. The powers of this officer extend, in addition to general supervision, to the hearing of appeals, both from the revenue and civil courts. There is a further or second appeal to the Board of Revenue, which for many purposes exercises the powers of a High Court within the Domains. In criminal matters the portion of the Family Domains within the Mirzapur district forms a sub-divisional charge, of which the deputy superintendent is *ex-officio* magistrate. The powers of the Mahárája do not extend to any interference with the criminal administration, which is under the general control of the magistrate of the district.

Physical and general features.

The parganah is a uniform plain, with no well-marked natural features, and no rivers of sufficient magnitude to have a permanent stream within its boundaries. The country is generally well-wooded, chiefly with mango and other useful trees. The density of the population leaves little room for jungle. What little there is, is mere scrub of the dhák or palás tree (*Butea frondosa*), which is itself valuable as a constant source of firewood. As a rule, all land that will grow trees is made to contribute more directly to the wants of the population, and such waste as there is, is the unfertile *úsar*. Of this there is a good deal, especially in the neighbourhood of the town of Bhadohi, near Új, and at Sherpur in the centre of the parganah. At the last of these places the efflorescence is extremely abundant, and the plains at times look as if covered with hoar-frost. Salt can be extracted from the soil in many places, especially in the north-west corner of the parganah. Both salt and saltpetre were formerly manufactured to a considerable extent, but the production is now very trifling.

The parganah is as poor in meres as in rivers; the *táls* at Sumdha, Udra, and Baraura are the only ones that attain more than the dimensions of

respectable-sized ponds, and even these nearly disappear at the close of the hot weather.

Animals and birds.

Of wild animals anything more formidable than a fox or a jackal is rare. There are a few wolves along the Barna, to whose credit is placed the occasional disappearance of straying children, and here and there is found a herd of wild pig or *nílgái*. But with the exception of a few quail and fewer snipe, an occasional partridge, and the wild fowl that may or may not be found on the larger meres, the whole parganah is a blank to the sportsman.

Cultivation.

The vegetable productions are those of the Ganges valley generally; barley, wheat, rice, millets, cane, and peas being the staple crops. The total cultivated area is returned at 141,474 acres. The soils are the universal loam (*doras*), clay (*matiyár*), and sand (*balua*). The general tendency is to the lighter varieties, and, as a consequence, irrigation from numerous masonry wells is extensive and constant. Owing to the distance of water from the surface, *kachcha* wells are little used.

Communications.

The parganah is very fairly off for communications. The grand trunk road passes through its entire length, and is crossed at right angles by the metalled road from Mirzapur to Jaunpur. The bázár of Gopíganj is also connected with the river, opposite Mirzapur, by a metalled road twelve miles long, and with its own particular wharf at Rámpur by a short length of three miles. Besides these, there are about sixty-five miles of unmetalled roads, which afford sufficient facilities for traffic during the fair season of the year.

Manufactures and trade.

The whole parganah is agricultural. There are absolutely no manufactures but those dependent upon the produce of the fields, except the carpet industry, which has become localized among the colony of Musalmán weavers of Ghosea and Mádho Sinh. The principal towns and large villages, including (with the two just mentioned) Bhadohi, Náí Bázár, Konrh, Gopíganj and Suriánwán, are rather agricultural market towns and depôts for the produce of the country round than centres of any special trade. Raw sugar is the principal article of export, Gopíganj having a trade in this commodity estimated at about 30,000 maunds per annum. The total production of the parganah is probably about double this amount. There is also a considerable sugar-refining industry at Náí Bázár, near Bhadohi, from which place over 50,000 maunds of sugar are annually exported. Indigo is an industry chiefly under European management, the

annual production being about 600 maunds of very superior quality. The weaving of country cloth was formerly a very extensive and remunerative industry; but here, as elsewhere, the products of the power-loom have in great measure supplanted domestic hand-labour. The weavers, however, have been largely compensated by the growth of the carpet-weaving industry, which was never more flourishing than at present.

History, general and fiscal.

The general history of the parganah has found a place in the history of the district; the fiscal history requires some more special notice. Taking up the thread where the notice of the general history of the district left off, we find that, on the expulsion of Chait Sinh, Mahípnarain Sinh, grandson of Balwant Sinh, was recognised as rája. In 1781, a *sanad* for parganah Bhadohi was granted by the governor-general. Again, in 1783, a *patta* was executed, by which, after deducting Rs. 1,58,341 as the *jágir* of the rája, Rs. 1,75,659 was declared to be the amount payable to Government. Under this *patta* the present Mahárája continues to hold. No *mufassal* or detailed settlement was at that time made with the occupants subordinate to the rája, the governor-general having purposely abstained from interference lest the rája should have grounds for discontent. Regulation XV. of 1795 was passed to enable persons dissatisfied with the treatment they received from the rája and his agents to obtain redress by application to the collector of Benares. But the view of his powers taken by the officer who held the collectorship when at first persons aggrieved had recourse to his court, led to the regulation becoming virtually a dead letter. In rája Mahípnarain's time, although no hereditary right to the possession of particular villages was generally recognised, yet settlements were as a rule made with those who in the rest of the province would have been recorded as zamíndárs. But on the succession of Udit Narain, a claim was advanced on the rája's behalf to the sole proprietorship of the soil, and villages were farmed without respect to previous possession. These proceedings, with the resumption of old rent-free holdings, led to widespread discontent and numerous complaints, both by petition and personally to the governor-general on tour. This led to the deputation of Mr. W. W. Bird, on whose report was framed Regulation VII. of 1828. To give effect to the provisions of this regulation, so far as they concerned the protection of the rights of the inferior proprietors, Mr. Valpy was appointed settlement officer. After inquiries extending over about three years, subordinate or inferior proprietary rights were held to exist in two hundred and fifty villages. The revenue-payers of these villages came gradually to be called *manzúridárs*. In the remainder, the rája is recorded as sole proprietor.

In the former class of villages 80 per cent. of the ascertained assets were declared to be payable to the mahárája, the balance being left to the *manzurídárs* as their profit and to cover the cost of collection. Since this settlement a considerable portion of the *manzúri* rights, more than half in fact, have been sold by auction, and bought in by the mahárája. This process is constantly going on, and the tendency is towards total extinction of proprietary right. But it is to be observed that, although the mahárája is considered the proprietor of all *ná-manzúri* villages, yet his interest in the cultivated land, with the exception of such as has been abandoned by tenants within the last fifty years, or land recently brought under cultivation, is a limited one. Nearly 80 per cent. of the tenants have rights of occupancy at fixed rates, and are privileged to sell, mortgage, or otherwise transfer the whole or any part of their holdings, so that virtually the land is held on a ryotwári tenure, the mahárája being the superior, and liable to a fixed quit-rent.

Condition of the people.

With the exception of a few farmers of villages, there is hardly a man of wealth in the whole parganah, but there is on the other hand much diffused comfort. There is very little culturable land not under cultivation, and nothing but the discovery of a method, within the means of the cultivator, of eradicating *úsar*, would provide scope for further extension. As it is, the density of the population causes fallowing to be neglected, and the land is said, with considerable show of reason, to be suffering from over-cropping and consequent gradual decrease in productiveness.

The peasantry, as a whole, are in poor circumstances. Rents are not inordinately high, but holdings are so small that little more than a subsistence is to be got out of them. Almost all are in debt, or at least, are always borrowing. From twenty to sixty acres constitute a large holding; from six to twenty that of a middle class cultivator; while the great majority range from 3 to 10 acres. It requires at least 5 acres and a good season to produce an income of Rs. 4 per month. There are about 25,000 agricultural labourers without holdings, who are hired to aid in ploughing, weeding, watching, irrigating, and reaping crops. These are chiefly Pásis, Chamárs, and Ahírs.

Rates of rent.

It is difficult to obtain any accurate idea of the rates of rent for the different classes of soil. The settlement did not extend to a classification of these. The great majority of the cultivators hold at fixed rates. But these rates are by no means uniform, nor is it clear that they were originally fixed with reference to the quality of the

land. In the early years of the Benares rájas' occupation of the parganah, villages were let to farmers at what was assumed to be a fair rate. The farmers made their own arrangements with the cultivators. Those whom they respected or feared received favourable rates, while the poor and the defenceless were assessed much more heavily. Caste seems to have been almost invariably the principal determining factor. Again, in almost every instance the assessment was for a fixed sum for the whole holding, irrespective of the difference in the quality of the fields composing it. These rates again differ largely from non-occupancy and sub-tenants' rates. The average rate of rental for the whole parganah is Rs. 3-10-0 per acre. But this includes many rentals recently assessed at an advance on ancient rates. Occupancy rental may be taken not to exceed Rs. 3-8-0 per acre.

Antiquities.

The parganah is almost entirely destitute of architectural monuments. The only building worthy of notice is an old temple of Mahádeo, in a magnificent grove of tamarind trees, at Samradh on the banks of the Ganges. This temple, which is now partially sunk in the ground, is solidly built of stone, in a simple and massive style, almost without ornament. The forts of the Monas occupants of the parganah were constructed of mud, and are now mere shapeless mounds. The earlier strongholds, known as *Bhar-dihs*, evidently had within their circuit buildings of brick, but of these nothing but the foundations, the neighbouring tank, and heaps of fragments of brick remain. Nothing bearing upon early history has been discovered, but the parganah has never been the scene of a systematic archæological survey.

Bhadohi.—The ancient capital of the parganah of the same name; is situated on the direct road from Mirzapur to Jaunpur, 21 miles north from the former place, 8 miles north-east from Konrh, and 2½ miles south of the Barna river. It is the oldest place in the parganah, but is now much decayed, and retains little of its former importance. It is, in fact, with its eleven wards (*muhallas*) and numerous dependent suburbs, but the skeleton of a town. The present population (1881) is 4,792 inhabitants (2,509 females).

History.

The first settlements on the spot seem to date from a period anterior to the Muhammadan conquest, and to have been made by the Rájputs shortly after the expulsion of the Bhars. But it is to its Musalmán rulers that it owes whatever it has of importance. It is said that one of Shaháb-ud-dín's officers, by name Saiyid 'Ibád-ulláh, reduced this part of the country, and the *khádims* or servitors at the

mausoleum of Saiyid Sálár still claim to be descendants of his followers. But the first regular settlement of Musalmáns in this part of the country seems to have been in the time of the Sharki dynasty whose seat was at Jaunpur. The ancestors of the still resident kázi family claim to have come in the time of Bahlol Lodi, when Abd-ul-Mulk was appointed *khalífa* of the parganah. A descendant of his, by name Abd-ul-Karím, was appointed kázi in the reign of Sher Sháh. Akbar, after settling the country, confirmed the kázi in his appointment (which has ever since remained in the family), and appointed a governor (*faujdár*). A succession of governors was kept up until Balwant Sinh's aggression. The first of the line was Nawáb Sher Khán, who built a fort at Bhadohi, now utterly in ruins. It was round this fort that the town, which is composed of several bázárs of various dates, mostly bearing the names of their founders, grew up.

General description.

Bhadohi is not a place of any trade nor are the present buildings of any note. There is a divisional police-station (first class) on the site of the old fort, a school, and sundry mosques. At Marjádpatti close by is a cenotaph copied from the tomb of Saiyid Sálár Gházi at Bahraich, at which a fair is held every year. The population includes a large number of weavers (*julâha*), who once carried on a flourishing manufacture of fine cloths; but the competition of imported piece-goods has entirely extinguished the production of the finer sorts, and reduced the manufacture of coarser fabrics to very small dimensions. There is an imperial post-office in Bhadohi.

Bhagwán Talão (otherwise called **Rájápur**).—Small village in tappa Upraudh and tahsíl Mirzapur; distant 14 miles south-west from Mirzapur, on the Deccan road. Latitude 25°-3′-21″; longitude 82°-30′-16″. Population (1881) 244 (121 females). It has two camping-grounds and there is a small public works road bungalow in the village.

Boundaries, area, &c.

Bhagwat.—Middle parganah of the Chunár tahsíl: is bounded on the north by parganah Chunár; on the east by parganahs Bhúili and Ahraura; on the south by parganah Barhar; and on the west by taluka Saktísgarh. It is trapezoidal in shape. The total area according to the latest official statement (1881) was 133·6 square miles, of which 46·5 were cultivated, 13·2 cultivable, and 73·9 barren. The area paying Government revenue or quit-rent was 131·9 square miles (44·8 cultivated, 13·2 cultivable, 73·9 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 38,282; or, with local rates and cesses,

(excluding patwáris'), Rs. 42,896. The amount of rent, including local cesses, paid by cultivators was Rs. 75,308. Population (1881) 24,414 (12,329 females).

General aspects.

Situated in this parganah are the 'jungle mahâls,' a wild and barren tract of country, the produce of which, in consequence of its close proximity to the populous town of Chunár, is in great demand for firewood. Here and there, the zamíndárs are in the habit of preserving large tracts of forest, to allow the timber to attain a larger growth before cutting; and when these are kept properly free from intrusion, they soon become the favourite haunts of game, large and small. From the jungle mahâls a spur from the Vindhyan range runs northward as far as the Ganges and terminates at the fort of Chunár. There are no navigable rivers in this parganah, nor is there any town of any importance.

History, general and fiscal.

Previous to the conquest of Bhagwat by rája Balwant Sinh in 1752, it was held (as mentioned in Part I.) by Jam'iat Khán Gaharwár, a descendant of rája Sakat Khán. An account of his brave defence of the fort has been given in the district notice (*supra*, p. 133). The parganah passed from the hands of Balwant Sinh's descendant into that of the East India Company and was included in the general settlement made by Mr. Duncan in 1790. The revenue then assessed, Rs. 29,482 (Shakespear's *Duncan Records*, I., p. 170), had increased to Rs. 38,397 at the revision in 1842-43, owing to the discovery of land that had escaped assessment at the general settlement or had been held on service-tenure (*nánkár*). The demand has varied very little since that time.

Boundaries, area, &c.

Bhúili.—North-eastern parganah of the Chunár tahsíl: is bounded on the north by parganahs Rálhupur, Dhús and Majhwár of the Benares district; on the east by parganah Majhwár of the Benares district and parganah Kera Mangraur; on the south by parganahs Kera Mangraur and Ahraura; on the west by parganahs Bhagwat and Chunár; and on the north-west by the Ganges, which separates it from parganah Dehát Amánat of the Benares district. The total area of the parganah according to the latest official statement (1881) was 87·4 square miles, of which 71·4 were cultivated, 4·8 cultivable, and 11·2 barren. The area paying Government revenue or quit-rent was 79·8 square miles (64·6 cultivated, 4·6 cultivable, 10·6 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 1,05,554; or, with local rates and cesses (excluding patwáris'), Rs. 1,16,013. The amount of rent, including local cesses, paid by cultivators was Rs. 4,72,278. Population (1881) 58,836 (29,622 females).

General aspects.

The East Indian Railway traverses the north-western corner of the parganah running almost parallel to the Ganges, and has a station at Náríí (Ahraura road), which is connected with Ahraura by a second-class road. The face of the country is agreeably diversified by hills and plains; the greater part of the land is rich, yielding magnificent crops, and irrigation is easy on the eastern side, but the western and especially the north-western sides are not so favourably circumstanced. The chief mart of the parganah is Chhota Mirzapur, which is well situated for trade on the south bank of the Ganges with two roads from the south meeting in its neighbourhood.

History.

Beyond the tradition which makes the earliest inhabitants Seoris and tells of an immigration of Rájputs under one Bhúlí Sirwa about the year 1000 A.D., there is little to be gleaned regarding the early history of the parganah. Its name is, according to Mr. Wynyard, derived from that legendary chieftain, who is the reputed founder of Bhúíli town; but General Cunningham suggests that it may be connected with Bhúiá, the name of an aboriginal tribe (the Bhoya of the Supplemental Glossary). According to Minhájj-i-Siráj, the author of the *Tabakát-i-Nasíri*, Bhíúlí or Bhíwali (which Major Raverty, his translator, identifies with the modern Bhúíli or Bhoelee), was, along with Bhagwat, conferred on Muhammad-i-Bakht-Yár, Khalji, in the time of Kutb-ud-dín (Major Raverty's translation, pp. 549-550). This is to a certain extent borne out by the traditions which attribute the conquest of the parganah to a *kila'dár* of Chunár about the year 1194. Mr. Wynyard, in his report on the revisions of settlement in 1843, questions the truth of the tradition that makes the aboriginals Seoris, and thinks a previous Cheru occupation probable, the Cherus having been ejected by the Seoris here as in Sháhabad. The parganah is next heard of as part of the territories consigned to the converted rája, Sakat Sinh of Kantit, a contemporary of Akbar's. His family remained in possession until dispossessed by rája Balwant Sinh (*vide supra*, p. 135). The present village zamíndárs came in at various times with the conquerors, the Brahmans and Kunbis probably from the northern and eastern districts during the time when the power of the Seoris was on the wane, and the Musalmáns later with the officers of the Dehli court. Rents are generally paid in kind. The prevailing proprietary tenures are those known as zamíndári and pattidári. The parganah was included in Mr. Duncan's settlement in 1790, when the assessment (according to the corrected total in the parganah settlement report of 1842) was Rs. 97,183. This had increased to Rs. 1,07,297 at the revisions in 1842-43 owing to the assess-

ment of lands that had escaped the earlier settlement. The present demand is slightly less (see district notice, *supra*, p. 90).

Bhúíli.—Large agricultural village in the south-west of the parganah of the same name in the Chunár tahsíl; distant 30 miles east from Mirzapur, and 10 miles east-south-east from Chunár. Latitude 25°-6′-2″; longitude 83°-5′-28″. Population (1881) 2,061 (1,062 females). It has a weekly market. General Cunningham mentions a ruined fort on the hill above the village, but gives no description of it (*Arch. Surv. Reports*, XI., 130). He, however, describes a cave at Bhúíli which contains two inscriptions cut on the rock inside, one quite and the other almost illegible, but curious for its flourishes. The people call it *kho*, which simply means cave, and it is merely an enclosure made by three walls under an overhanging rock, with the rock for the back wall. The room is 9 feet 7 inches long by 7 feet 9 inches broad. In the neighbourhood there are some square stone obelisks, with curious carvings on all four faces, which Buchanan attributed to the 'Suirs' or 'Siviras', and resemble similar obelisks found by him at Baijnáth and Darauli. The scenes sculptured on them are either ordinary occurrences of life, such as a woman suckling her child, or monstrous ones, such as a man astride on a serpent. A figure often repeated is said to represent a man in the act of skinning a cow or buffalo. Buchanan inferred from this that the people whom the sculptures represent were not averse to devouring one or other of these animals.

Bijaigarh.—Parganah in the north of tahsíl Robertsganj: is bounded on the north by taluka Naugarh of parganah Kera Mangraur; on the east by Sháhabad; on the south by the Son, which divides it from parganah Agori; and on the west by parganahs Agori and Barhar. It is very nearly rectangular in shape. The total area according to the latest official statement (1881) was 465·9 square miles, of which 87·8 was cultivated, 44·4 cultivable, and 333·7 barren). The area paying Government revenue or quit-rent was 465·5 square miles (87·4 cultivated, 44·4 cultivable, 333·7 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 14,348; or, with local rates and cesses, (excluding patwáris'), Rs. 15,750. The amount of rent, including local cesses, paid by cultivators was Rs. 62,495. Population (1881) 47,962 (23,784 females).

Boundaries, area, &c.

Although the parganah is now treated as a single sub-division for most purposes, it may be convenient to allude to the old division into tappas. These do not appear to have been

Sub-division into tappas.

separately surveyed or their boundaries marked off with anything approaching exactitude, but their names in Mr. Roberts' report on the revision of settlement, dated 31st July, 1847, are tappas Jasaul', Pahár and Argarh (spelt Urgarh in Part I. of this notice: the derivation is not clear and the orthography uncertain) and taluka Sidhi. As far as can be gathered from the settlement reports and the survey maps of 1839-41, tappa Jasauli was the name given to the northern portion of the parganah, comprising the tract between the Karmnása and Gurwat rivers, having the hills to the south and Naugarh (a taluka of Kera Mangraur) to the north. Argarh lay at the foot of the Kaimúr range, in the valley of the Son, on the northern bank of that river. Tappa Pahár (or Bahrám Pahár) was the name given to "the table-land situated east of Jasauli, extending north and corresponding with the description of Mr. Duncan, as 'situated entirely in the hills.'" (Mr. Roberts' *Report on 73 villages in Bijaigarh*, 1847, in *Collection of Papers relating to the Settlement of South Mirzapur*). Taluka Sidhi appears to have been a group of 14 villages in the south-west of the parganah. These tappas, it will be seen, occupied but a small part of the immense area in the north and south, and all the central portions of the parganah appear on the old maps as Bijaigarh.

Physical features.

Recent materials for a description of the parganah are not available and the notice that follows is taken from Mr. Wynyard's report on the revisions of settlement in 1842-43. He scarcely alludes to the sub-divisions first mentioned, but gives a general description of the parganah as a whole. More than half the area of Bijaigarh is covered by the steep and rugged hills of the Kaimúr range. The cultivation in the parganah is scanty and the climate unhealthy. "The lover of nature and the picturesque," wrote Mr. Wynyard in his report on the revision of settlement in 1842-43, "is as much gratified by some of the beautiful views which these hills afford as he is pained with the cheerless and barren look of the generality of the country in the plains, in which almost the only objects to relieve the eye from the brown wastes, in some places scantily covered with dried grass and generally full of holes, are a few plantations scattered over the country with a niggard hand, the isolated and fantastically shaped hill on which the fort of Bijaigarh stands, and the bold dark bluff of Mangesar (which latter are prominent and beautiful objects to the eye from almost every part of the parganah). The views of the valley, the Son from the top of the Kaimúr range, which rises almost perpendicularly from the northern bank of that river, are perhaps superior in beauty to any which are

to be found in this part of India." The soil is, generally speaking, a flint, very poor in its nature and exceedingly difficult to plough. All the lands, except those more immediately round the villages, are obliged to be left fallow for at least one year in three, and sometimes even oftener than this, otherwise they get worn out and do not return the seed sown. As a general rule, the whole parganah is dependent for water on the periodical rains, a proportionally small quantity of land in the vicinity of a few villages being irrigated from wells. The parganah cannot boast of even a third-class road; the only means of communication are two fourth-class roads which cross each other at Pannuganj. The Belan and Gághar streams take their rise in the hills of this parganah, and a part of it is watered by the Karmnása. None of the streams are navigable, nor are they of service for purposes of irrigation, being little better than mountain torrents during the rainy season and dry at other times.

Fiscal history.

At the permanent settlement, owing to the supposed impossibility of procuring the attendance of the actual proprietors or cultivators, called by Mr. Duncan 'Bonwurrias' (*vide supra*, p. 72), most of the parganah was farmed. Eighty-three mahals were thus disposed of, while 42 were settled with village zamíndárs. It is not improbable, as suggested by Mr. Roberts, that the difficulty of procuring the attendance of the proprietors was exaggerated by a designing *ámil* whose interest it was to get possession as farmer. The fiscal history of the parganah and of its tappas mentioned above seems to have been to a certain extent separate and distinct. The descendant of the ancient rájas of Bijaigarh was, at the time of Mr. Duncan's settlement, Pirthípat, but the Benares rája, Mahíp Narain, preferred a claim to the zamíndári of the whole parganah, based on an alleged purchase of it 37 years previously by his grandfather, Balwant Sinh, from the then rája Daljít Sinh. The claim is fully discussed in Mr. Duncan's report (see Shakespear's *Duncan Records*, I., p. 174), and it is sufficient to state that it did not prevail. A counter-claim by the rája of Bijaigarh was similarly rejected, but with permission to sue separately for each village. This the rája proceeded to do, and so simple-minded were the village zamíndárs and farmers that he managed to procure from them written admissions of his title to the zamíndárí on a mere promise to abstain from raising the assessments fixed by Mr. Duncan. By this means he secured the proprietorship of 117 out of the 165 mahals, dealt with in Mr. Wynyard's report. The remainder were held principally by Brahmans, Chandels from Mahoba, and Kurmís from the Sarwár or the country across the Gogra. Some of the last

came from Jaunpur district. At the revision in 1842-43 Mr. Wynyard refused to recognise the title of the rája to the zamíndári villages let in farm in 1790, preferring to him the descendants of the farmers when any were forthcoming. He wrote:—"The return which the present rája has made to the descendants of the farmers and zamíndárs, who were the means of his obtaining any property in the parganah, exhibits such shameless ingratitude that I could at first hardly believe the statements made to me by the injured parties to be true. He has denied the deeds which signify the permanency of their *jamas*, and has caused his patwáris to enter the names of old zamíndárs in the settlement papers as tenants-at-will paying by a rate in kind." The rája took nothing by his fraud, although the Commissioner was inclined to uphold his claims to the lands let in farm in 1790. The Lieutenant-Governor, Mr. Thomason, expressed his complete concurrence in Mr. Wynyard's view (see Thomason's *Despatches*, I., 96). Much of the parganah was unsurveyed in 1842-43, and the report on the revision of settlement leaves it uncertain in whom the ownership of this part was vested. A considerable enhancement of revenue was made owing to the settlement being unfettered by any pledge as to permanency in 1790, as regards those mahals that were then let in farm. The demand entered in the *Duncan Records* (I., 173) is only Rs. 1,196-9-0, but this would seem to have been only the assessment on the 42 mahals in which zamíndárí tenure was recognized. In Mr. Wynyard's report the demand for 1790 is stated at Rs. 11,059-9-6, and this in 1842-43 had become Rs. 14,912-10-0 He fixed the demand (which thenceforward became permanent) at Rs. 14,348-5. Besides the 165 mahals above referred to which were "subjected to chain measurement," there were other lands and villages not dealt with in 1842-43, and these appear to be the lands referred to in Mr. Thomason's review of Mr. Wynyard's report. In order to carry out the Lieutenant-Governor's wishes and ascertain who was "considered the proprietor" of these tracts, Mr. Roberts made his enquiry into the affairs of 73 villages in tappas Pahár and Argarh and táluka Sidhi. His report (dated 31st July, 1847) has only recently (1880) been printed, thirty-three years after it was written. It is an interesting record of primitive rights in land and the customs of a little known tract of country. The several tappas have each a separate history, and a summary of these may not be without interest or value.

Tappa Pahár.

Tappa Pahár was supposed by Mr. Roberts to have been the locality where Mr. Duncan's Bonwarrias lived, but he fancied that Mr. Duncan must have been grossly imposed upon as to their alleged reluctance to come forward and engage for the revenue.

He points out that the inhabitants of tappa Pahár had become agriculturists before our occupation and had long been famous for the fine quality of the rice they produced. As in the case of Bijaigarh proper a farm was, at Mr. Duncan's settlement, given of the whole tappa, and the farmer, Gur Bakhsh Sinh, was a brother of the *ámil* of Bijaigarh. This man died in 1797-98 and was succeeded by his son, Rádhe Sinh, who shortly afterwards absconded. In 1804 a farming lease was given to Fath Bahádur, a mere child, on the representation of Sheonáth Sinh, his father, the son of the *ámil*. In 1814 the rája of Benares put forward a claim to the tappa, but failed to obtain possession. Nor was the rája of Bijaigarh at that time more successful, although many years later his son obtained a decree against the lease-holder and the collector in the civil court. This was in 1839. Mr. Roberts reviews at length the procedure of the civil court (*sadr amín*) and plainly states his opinion that the rája was wrongly held entitled to the tappa. The decision, however, appears never to have been formally impugned, and all Mr. Roberts could do was to enquire into the existence of subordinate rights, to the recognition of which the rája's decree could be no bar. He found that the tappa had been from time immemorial divided into four *barhís* or talukas, each of 12 villages, presided over by a chaudhri. Three of these were held by Kharwárs and the fourth by a Cheru. The last had lost his chieftainship, but the other three held their privileges in continuous successions from a long line of ancestors prior to the occupation of the parganah by the Chandel rája. [illegible] merly no revenue (*jama*) was paid by these Chaudhrís, but some forest products seem to have been periodically tendered as an acknowledgment of the *de facto* ruling power. This tribute, according to Mr. Roberts, usually consisted of 20 maunds of rice, 5 sers of *chiraunji* (the nut of the *Buchanania latifolia*, Gamble's *Timbers*, p. 109), a kid, a native bedstead (*chárpái*), and a ploughshare. A time came, however, when the ruling power insisted on some more substantial form of tribute, and revenue began to be demanded either during the last year of rája Chait Sinh's administration or at the commencement of our own. The system adopted was for the chaudhrí to collect the required sum from the villages subject to him, and he was permitted in return to enjoy his own village rent-free. In addition to the Government demand the chaudhrí received from each village a contribution of one rupee, 5 maunds of grain, one kid, and the services of the ryots when thatching his house, and the loan of their ploughs for one day in the year. A list of the *barhís* and their component villages will be found in Mr. Roberts' report. Some of the villages were held by members of the chaudhrí families called Manjhís. These

chaudhríships constituted, in fact, so many petty chieftaincies, presided over by a headman, whose brethren received one or two villages for maintenance when they separated from the chief's household.

This tenure prevailed among the aboriginal tribes not only of tappa Pahár but of the neighbouring tracts of Jasauli, Agori, and Singrauli. It was also found in Rewah, the present rája of Singrauli being a reputed descendant of a chaudhrí of Nagwa, a *barhí* of Kharwárs, 24 miles from our frontier in the Rewah State. A similar tenure existed in 1847 (and may still exist) in Chutiá Nágpur. (Mr. Cuthbert's *Report on Chutiá Nágpur*, quoted in Mr. Roberts' report in *Collection of Papers relating to Settlement of South Mirzapur*, p. 4. See also *Statistical Account of Bengal*, Vol. XVII., pp. 197-8).

But these primitive tenures, as far as this district is concerned, appear to have been fast dying out forty years ago and are of interest rather to the student of early institutions than to the practical administrator. Mr. Roberts deplored the omission that had been made at the settlement in 1790 to discover and recognise these *quasi*-feudal rights, but he was powerless in 1846 to do more than give effect to them in subordination to the claims (the justice of which he strenuously denied) of the rája. He distinguished two classes who had such rights: (1) the chaudhrís, who had the right of collecting from the village holders according to the ascertained funds of the villages: upon the villages themselves the chaudhrís had a lien, and if default of heirs of occupants occurred the villages escheated to the chaudhrís; (2) the village holders, who had the hereditary right of holding at a fixed rent, but no power of transfer. In many cases, however, the connections between the village holder and the chaudhrí had ceased owing to the rája's encroachment on the latter's privileges.

Tappa Argarh.

The fiscal affairs of tappa Argarh present similar features to those of tappa Pahár. It was at first farmed, but the rája of Bijaigarh appears to have obtained official recognitions of his claim to the zamindári in 1836, on the slender ground that his ancestors in days of yore had a hunting-seat at Argarh. The tappa was probably brought into cultivation by settlers in the time of Balwant Sinh and Chait Sinh. Before them (writes Mr. Roberts) the only inhabitants were Baigas, *i.e.*, priests of the local gods, who lived solitary and apart, clearing just sufficient space to dwell in, with little or no cultivation, living on the animals of the forest and roots, or the *mahuá* fruit, or pulses grown in the ashes of felled trees. A few of this tribe who had become agriculturists acquired the

management of individual villages, but none had claims similar to those of the Pahár Chaudhrís. Mr. Roberts mentions the mischievous operation of a provision in the early Regulations which forbade farmers from contracting with sub-proprietors for a term longer than ten years; the leases they gave were naturally given for that length of time; and hence the superior landlord was encouraged to treat the inferior proprietors as mere tenants-at-will whose rights expired with the expiry of their leases.

Táluka Sidhi.

Only in one village, Markandi, in táluka Sidhi did Mr. Roberts find a claim made to sub-proprietary rights. His enquiries did not lead to the conviction that there were any residents who had equal claims with the men of Pahár or Argarh. The taluka had, before Mr. Roberts' enquiry, been settled by Mr. Wynyard with the Bábús of Sidhi as zamíndárs.

Bijaigarh.—A fort in the parganah of the same name in tahsíl Robertsganj; is distant 60 miles south-east from Mirzapur, 12 miles south-east from Robertsganj, and 50 miles south-east from Chunár. Latitude 24°-34′-30″; longitude 83°-13′-30″. The summit of the Bijaigarh hill on which the fort is situated is 2,017 feet above sea-level and about 800 feet above the table-land from which it rises. The position is one of great natural strength, the hill being steeply scarped all round and accessible only by two difficult paths. The approach to the fort from Robertsganj is by a massive, and evidently ancient, bridge over the Gághar nadi. This bridge bears an inscription recording its erection by Balwant Sinh in sambat 1829, or about 114 years ago. But for 'erection' we should probably read 'restoration.' The body of the work is evidently much older, and probably dates from the time of Sher Sháh. The bridge consists of eleven arches, small in width, and with massive piers between. It has a fortified gateway, and is further protected by a square fort on a small eminence close by, connected with the bridge by a curtain wall. From the bridge the path to the fort rises some distance by an easy slope, along which at intervals are the remains of ancient outworks. It then suddenly rises by an abrupt ascent of some hundreds of feet through close jungle to the entrance of the fort, which is by a triple gateway, apparently of Pathán architecture, but with much later and more flimsy restoration. Within there is an area of nearly three miles in circumference, surrounded with a continuous masonry rampart with circular bastions at irregular intervals and pierced for 15 guns.

The fort, like most of the strongholds which crown the natural fastnesses of the Kaimúrs, is of uncertain foundation. It seems to have been a stronghold

of the Kols, or whatever aboriginal race possessed these parts, and is attributed to Asurs or demon architects. Two hostile demons, as the story runs, vowed to each other that whichever first built a fort should be the conqueror, and that the losing party should forfeit his life. They commenced their labours in the evening, one on the Bijaigarh hill and the other on the top of Kandákot, a hill of similar shape about twelve miles to the west in parganah Barhar. The demon of Bijaigarh, having lost his tools in the dark, struck a light to find them. His adversary, imagining that the fort was completed and that instant death awaited him, fled precipitately; while the Bijaigarh fort was completed during the night. The fort is next found as a fortress of the Báland rájas of South Mirzapur, and it passed with their kingdom into the hands of the Chandels of Agori-Barhar. But the local tradition, with every show of probability, assigns the design and completion of the present works, excluding the later and flimsier work of Balwant Sinh, to Sher Sháh. Indeed, there is an extravagant legend of a subterranean passage connecting Bijaigarh with Rohtásgarh. On the dissolution of Sher Sháh's empire, the Chandels appear to have regained possession and held the fort till it was seized by Balwant Sinh. Since the expulsion of Chait Sinh, it has remained the property (*nazúl*) of Government.

Near the gateway of the fort is a tomb said to be that of Saiyid Zain-ul-Ábdín, the Míra Sáhib of local fame. There is a tradition that this miracle-working saint came here with Sher Sháh, and effected a capture of the fort by supernatural agency, and without the loss of a man. Of the trees round his tomb, one is still pointed out as having sprung from the holy man's tooth-brush. Here again is one of Balwant Sinh's tablets with the date *Mágh sudi panchmi sambat* 1829, and the name of the governor, Sri Krishn Pánde. There is another ancient inscribed stone close by, on which a local pandit believes he has deciphered the date *sambat* 1300, but this is uncertain. Near the tomb of the Míra Sáhib is the tank known as the Míra Ságar, and beyond this another known as the Ráma Ságar. Both are hewn out of the solid rock, and singularly enough never run dry even in the hottest seasons. The Ráma Ságar is supposed, by popular belief, still to have the greater part of Chait Sinh's treasure reposing in its unknown depths. Between the two tanks is the Rang-mahal, or painted house of Balwant Sinh; and beyond the Ráma Ságar, another palace called, like that at Saktísgarh, the Shísh-mahál, or 'house of glass.' Neither of these buildings is in any way noteworthy and both are rapidly falling into decay. There is little else within the enceinte deserving notice.

The postern gate, with a break-neck descent from it, is the way by which Chait Sinh escaped when the fort was surrendered to Major Popham in 1781. The credulous have from time to time dug up large areas within the enclosure in the hope of verifying a persistent rumour of hidden treasure which clings to the place; but between the lákhs Chait Sinh is known to have taken away and the immense loot—over which the author of the *Balwantnáma* is so eloquent—which the British army obtained, there is not likely to be much left.

Bíjaipur.—Agricultural town in tappa Chhiánave and tahsíl Mirzapur; distant 16 miles west-south-west from Mirzapur and 3 miles south-west from the Gáepura railway station. Latitude 25°-7′-38″; longitude 82°-25′-51″. Population (1881) 3,322 (1,692 females). It has an imperial post-office and a school. The site of the village is immediately below the scarp of the hills. The ancestral home of the rája of Kantit is here, and a new house on a considerable scale has recently been constructed under the direction of the Court of Wards.

Bikna.—Village, commonly called Tánda, which see.

Bindháchal.—Large agricultural town in tappa Chhiánave and tahsíl Mirzapur; distant 7 miles south-west from Mirzapur. Latitude 25°-9′-48″; longitude 82°-33′-7″. Population (1881) 4,783 (2,280 females). It has an imperial post-office and a first-class police-station. The Naurátra fair is held here twice a year, in March and October. The holy of holies at Bindháchal, celebrated throughout a great part of India for its shrine of the goddess Vindhyeswarí, which many thousands of pilgrims from every quarter visit yearly, is an ugly square building with no attempt at embellishment of any kind. The ancient town of Bindháchal or Vindhyáchal, famous in the Puránas, was, according to Mr. Sherring *Hindu Tribes and Castes*, p. 359), included within the circuit of the ancient city of Pampápurá. To the east of the town are the remains of the fort, from which spot, in a westerly direction, ancient remains are found in great abundance. (See PAMPÁPURÁ).

Birohi.—Large agricultural village in tappa Chhiánave and tahsíl Mirzapur; distant 11 miles east from Mirzapur. Latitude 25°-9′-17″; longitude 82°-28′-15″. Population (1881) 2,250 (1,169 females).

Chakia.—The present parganah capital of Kera Mangraur, is a village of recent origin, having been a mere hamlet till it was selected by rája Uditnarain as his own shooting head-quarters, and consequently, for greater convenience, for the offices of the revenue officials of the parganah which had formerly been located at Sikandarpur. The site is in the plain, just at the foot of the

hills, about a mile west of the Karmnása and 44 miles east of Mirzapur. Latitude 25°-2′-45″; longitude 83°-15′-55″. The Mahárája has a shooting lodge here, with a handsome masonry tank and well-kept gardens. There are also the sub-collectorate offices, a third-class police-station, and an imperial post-office. Above the falls of the Karmnása is the mausoleum of Latíf Sháh, a celebrated local saint. The place is not one of any considerable trade, a little sugar-refining being the only industry. Population (1881) 1,828 (884 females).

Chaubiswa patti.—Nominal subdivision of parganah Kera Mangraur. See the article on that parganah.

Chaurási.—Eastern tappa of the Mirzapur tahsíl: is bounded on the north by the Ganges, which separates it from tappa Kon, parganah Bhadohi, táluka Majhwa, and parganah Karyát Sikhar; on the east by táluka Saktísgarh; on the south by parganah Barhar; and on the west by tappas Upraudh and Chhiánave. The total area according to the latest official statement (1881) was 326·3 square miles, of which 147·7 were cultivated, 26·3 cultivable, and 152·3 barren. The area paying Government revenue or quit-rent was 323·3 square miles (144·8 cultivated, 26·3 cultivable, 152·2 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 97,660; or, with local rates and cesses (excluding patwáris'), Rs. 1,09,960. The amount of rent, including local cesses, paid by cultivators was Rs. 2,53,171. Population (1881) 153,447 (78,201 females).

Boundaries, area, &c.

The northern portion of the tappa is traversed by the East Indian Railway, which has two stations in the parganah, Pahári and Mirzapur. The two principal metalled roads of the district both branch out from Mirzapur—one, the Benares road, to the north-east; and the other, known as the Great Deccan road, to the south-west. The tappa is, therefore, situated in exceptionally favourable circumstances for the disposal of its produce.

General aspects.

Chauthár.—Taluka of parganah Bhadohi. See the article on that parganah.

Chhiánave.—Tappa in the Mirzapur tahsíl; it lies to the east of the Allahabad district; the Ganges, which separates it from parganah Bhadohi, forms the northern and, for a short distance, the western boundary; while to the east and south of it lie respectively the tappas Chaurási and Upraudh. It is traversed by

Boundaries, area, &c.

the East Indian Railway, which has a station at Gáepura. The total area according to the latest official statement (1881) was 151·3 square miles, of which 85·6 were cultivated, 20·6 cultivable, and 45·1 barren. The area paying Government revenue or quit-rent was 149·6 square miles (83·9 cultivated, 20·6 cultivable, 45·1 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 78,897; or, with local rates and cesses (excluding patwáris'), Rs. 90,229. The amount of rent, including local cesses, paid by cultivators was Rs. 2,76,067. Population (1881) 72,345 (37,182 females).

Chhota Mirzapur.—See MIRZAPUR KHURD.

Chíl.—Village, generally called Bárá, which see.

Chopan.—Village in parganah Agori and tahsíl Robertsganj; distant 62 miles south-east from Mirzapur, and 12 miles south from Robertsganj; on the south bank of the Son at the crossing of the direct route from Chunár to Sarguja. Population (1881) 326 (114 females). The village consists merely of a line of mud huts, parallel with the river. It is, however, the head-quarters of a police division, and contains a second-class police-station of very substantial construction. Opposite this is a small public sarái, not, however, greatly used, most of the traders preferring to camp on the open plain between the village and the river. At the other end of the village in the camping-ground is one of the finest banyan trees in the district. The surroundings of Chopan are exceedingly picturesque; and both on this account, and from its convenient proximity to several of the best known beats for large game, it has always been a favourite camping-place. There is a district post-office here.

Chunár.—Middle tahsíl of the district, consisting of parganahs Karyát Sikhar, Chunár, Bhúfli, Ahraura, Bhagwat, and taluka Saktísgarh, the first named being to the north of the Ganges and the remainder to the south. It is bounded on the north by táluka Majhwa and the Benares district; on the east by parganah Kera Mangraur; on the south by parganah Barhar; and on the west by tappa Chaurási. The total area according to the latest official statement (1881) was 559·1 square miles, of which 251·3 were cultivated, 64·2 cultivable and 243·6 barren. The area paying Government revenue or quit-rent was 535·1 square miles (232·5 cultivated, 63·0 cultivable, 239·6 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 2,86,407; or, with local rates and cesses (excluding patwáris'), Rs. 3,14,125. The amount of rent, including local cesses, paid by cultivators was Rs. 7,99,993.

Boundaries, area, &c.

Population.

According to the census of 1881, the tahsíl contained 590 inhabited villages: of which 305 had less than 200 inhabitants; 199 had between 200 and 500; 68 had between 500 and 1,000; 15 had between 1,000 and 2,000; 1 had between 2,000 and 3,000; and none between 3,000 and 5,000. The towns containing more than 5,000 inhabitants were Ahraura (11,332) and Chunár (9,148). The total population was 182,654 (92,398 females); giving a density of 327 to the square mile. Classified according to religion, there were 167,678 Hindus (84,800 females); 14,244 Musalmáns (7,223 females); 13 Jains (8 females); 385 Christians (181 females); and 334 others (186 females).

Further details will be found in the articles on the several parganahs and tappas.

Boundaries, area, &c.

Chunár.—Northern parganah of the tahsíl of the same name: is separated by the Ganges from parganah Karyát Sikhar on the west, and from parganah Dehát Amánat of the Benares district on the north; parganah Bhúili forms the eastern boundary and a portion of the northern boundary; while to the south of it lie parganah Bhagwat and taluka Saktísgarh. The total area according to the latest official statement (1881) was 47·2 square miles, of which 37·3 were cultivated, 4·4 cultivable, and 5·5 barren. The area paying Government revenue or quit-rent was 41·1 square miles (32·0 cultivated, 4·2 cultivable, 4·9 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists water-advantage, but not water-rates), was Rs. 54,219; or, with local rates and cesses (excluding patwáris'), Rs. 59,412. The amount of rent, including local cesses, paid by cultivators was Rs. 97,662. Population (1881) 37,013 (18,891 females).

General aspects.

The appearance of the parganah resembles that of Bhúili. Besides the Vindhya hills, which separate the parganah from Bhagwat and Saktísgarh, there are several detached hills, which form an agreeable contrast to the generally flat surface of the country. The soil on and near the banks of the Ganges is of the description called *khádar*; this is flooded during the rains and yields luxuriant crops without artificial irrigation. In the interior of the parganah, however, there is a great quantity of *kankar*, and the land is in places much cut up by ravines. The villages in the southern part border upon the Vindhyas, and the land there is consequently of inferior value. The spur from the Vindhya range, which runs northwards from the *jungle mahál* (in parganah Bhagwat), terminates at the fort of Chunár, whose towers

and frowning battlements project far into the Ganges, and present a most imposing appearance from the opposite shore. The East Indian Railway runs through the parganah from north-east to south-west, and has a station about two miles to the south of the town of Chunár. By the side of the railway runs the unmetalled road (third class) from Mirzapur to Chhota Mirzapur.

History, general and fiscal.

The history of the fort has been given in the district notice. After its capture by Akbar, Gautams, Kurmís, and Musalmáns were invited to settle in the neighbourhood, and the whole parganah came in time under cultivation. The early settlers had been treated as zamíndárs by the imperial officers, but when the country was conquered by the súbadár of Oudh, the revenue was farmed out to strangers. Later when the parganah came into the hands of Balwant Sinh, that ruler is said to have used all his efforts to efface the names and destroy the titles of the old zamíndárs. On the assumption of direct management by the Benares resident a great improvement in their position was effected, and such of them as could prove ancient proprietary right were admitted to engagements. A considerable increase of the total revenue had taken place in the interval between 1790 and 1842-43, but the demand fixed in the latter year remains substantially unchanged at the present time.

Site, area, and population.

Chunár (or **Chanár**).—Head-quarters of the parganah and tahsíl of the same name; distant 20 miles east from Mirzapur; lies between the Ganges and the Jirgo. Latitude 25°-7′-51″; longitude 82°-55′-46″. By the census of 1881 the area of the town was 211 acres, with a total population of 9,148 (4,783 females), giving a density of 43 to the acre. The Hindus numbered 6,667 (3,413 females); Musalmáns, 2,386 (1,318 females); Christians, 51 (29 females); and those of other religions, 44 (23 females). The following is a statement of the occupations in the municipality followed by more than 40 males (Roman numerals indicating the classes in the census returns):—

(I) Persons employed by government or municipality, 150: (III) ministers of the Hindu religion, 68: (XII) domestic servants, 203: (XIII) money-lenders' establishment, 82: (XV) pack-carries, 66: (VI) boat owner's and boatmen, 196: (XVIII) cultivators and tenants, 471; agricultural labourers, 126: (XXVII) brick layers and masons, 56: (XXIX) weavers, 48; cloth-merchants (*bazáz*) 58; tailors, 72; washermen, 80; barbers, 59: (XXX.) butchers, 41; corn and flour dealers, 88; confectioners (*halwái*), 43; green grocers and fruiterers, 50: (XXXII) manufacturers and sellers of oil, 64; (XXXIII) stone quarriers and cutters, 231; excavators and road labourers, 114; earthenware manufacturers, 54; water carriers, 45; (XXXIV) general labourers, 380: (XXXV) beggars, 41.

General appearance.

The town lies immediately to the north of the fort and is divided from the Ganges by a well-kept but narrow parade-ground, and through it, at intervals, natural drainage-channels rundown to the Ganges. These provide efficiently for the drainage of the town site into the Ganges, on the north, and this carefully-managed land forms a pleasant precinct to the town on that side. The town site on the east drains to the Jirgo, principally by means of the Gola nála, a short stream so called, because it runs behind the *gola* or grain-market. The houses are for the most part built of stone, generally in rough blocks.

The town may be said to consist of a roadway from north to south, passing from end to end of it, and a shorter roadway running east and west from the Lál darwáza to the fort gate. The place where these two roads intersect each other is, as usual, called the chauk. The principal shops, with handsome stone-built fronts, are in the roadway running east and west. The town is long and narrow, and in some parts there are many ruinous uninhabited houses. These are attributed to the decrease in the population of late years, itself due perhaps to the lessened importance of Chunár now as a military station. There is a sarái near the Lál darwáza outside the town on a well-raised site. Chunár has a first-class police-station, two imperial post-offices, one in the town and the other at the railway station, and a dispensary. Except at the close of the rainy season, when much autumnal fever prevails, the place is fairly healthy; but the sanitary condition of the town cannot be called good, particularly in the eastern suburb. About two-thirds of the inhabitants use the Ganges water and the remainder use well-water.

Manufactures and trade.

At Chunár is made a plain red unglazed pottery which is considered to possess some artistic merit. *Surâhis* or goblets are the chief articles manufactured. The art afforded employment in 1882 to 16 artizans, the annual value of whose work did not exceed Rs. 1,100. The chief imports into the municipality according to the official statement, with the quantity or value imported in 1881-82, were as follows:—grain (99,131 maunds); refined sugar (142 maunds); unrefined sugar (7,219 maunds); ghí (684 maunds); other articles of food (Rs. 7,564); animals for slaughter (3,178 head); oil and oilseeds (10,879 maunds); fuel (Rs. 1,260); building materials (Rs. 18,982); drugs and spices (Rs. 10,015); tobacco (2,252 maunds); cloth of all sorts (Rs. 55,526); and metals (Rs. 6,145).

Municipality.

The municipal committee of Chunár consists of ten members, of whom four sit by virtue of their office and the remainder by election. The income of the municipality is derived chiefly from an octroi tax, falling in 1881-82 at the rate of Re. 0-7-4 on net receipts per head of population. The total income in 1881-82 was Rs. 9,615 (including a balance of Rs. 1,652 from the previous year). The total expenditure in the same year was Rs. 7,090, the chief items of which were police (Rs. 1,500), and conservancy (Rs. 2,528).

The fort.

The Chunár fort is built on a high detached sandstone hillock close to the right (south-east) bank of the Ganges. Its position has been compared to that of some old feudal castles on the Rhine; and Prince Waldemar of Prussia, when visiting the fort, is said to have noticed the similarity. The eminence on which the fort stands rises abruptly from the edge of the river to a height of 104 feet, and attains its greatest elevation about 200 yards further south-east. It is still used as a fortress, so that no further description of it can with propriety be given. It has contained a state prison since the year 1815. The first important prisoner was Trimbakjí Dainglia, an active instigator and promoter of the Marhatta confederacy in 1817-18. The shrine of Bhartrináth, in the fort ordnance enclosure, is still invested with sanctity, and is visited by devotees from all parts of India. The fancied resemblance of the fort to a gigantic footstep, with the toes and ball of the foot projecting into the river and the heel towards the landside, has, it is said, given Chunár its name, which is compounded of the Sanskrit words *charan-ádrí*, or footstep hill. Of course tradition says that it is the real and veritable foot-print of some terrific giant in days of yore, who, in stepping from the Himálayas to Cape Comorin, rested his foot upon this hill and impressed it with his mark. The history of the fort will be found in the district notice (*supra* pp. 126-128).

Tomb of Sháh Kásim Sulaimání.

The tomb (*dargáh*) of Sháh Kásim Sulaimání is a building of considerable architectural pretensions, situated in the south-west corner of the town and fort. The saint whose remains are here interred is said to have been an Afghán by birth and to have lived in the reigns of Akbar and Jahángír. The date of his birth is given as 956 H. (1549 A.D.), and the place Pesháwar. Losing parents, wife, and child at the age of twenty-seven, he betook himself to a holy life, and set out to visit the sacred places at Mecca and Medina. The prestige gained by his pilgrimage procured him on his return a considerable following of disciples, and he unfortunately excited the anger of the usually tolerant Akbar

by declining to subscribe to that monarch's peculiar views on religion. During Akbar's reign he was not molested further than having his place of residence fixed at Láhor; but on the accession of Jahángír, his enemies represented to that bigoted king the danger of allowing Sháh Kásim to attract so large a number of followers. At first Jahángír appears to have contemplated punishing the fakír with death, as he had done in the case of many others in Láhor who were suspected of favouring the claims of Sultán Khusrú. Better counsels prevailing, Sháh Sulaimání was sent a prisoner to Chunár in 1015 Hijri (1606 A.D.), where he died in the following year. His disciples erected a mausoleum to his memory and his two sons were installed as chief attendants. The process of canonization was now complete, and even Jahángír recognized the sanctity of the shrine by a grant to the saint's sons of 30 bíghas of land in the adjacent village of Tikor. One of these sons, Sháh Kabír Bála, himself became a saint, and his disciples erected a mausoleum to his memory at Kanauj. Another son, Muhammad Wásit, and two grandsons, Muhammad Afzal and Muhammad Hakím, were honoured with tombs near that of Sháh Kásim. Further additions to the landed estate of the shrine were made in the reigns of Sháh Jahán and Farrukhsiyar. To the latter it owes the gift of the village of Begpur. Poor travellers, of course Muslims, are provided with food for three days out of the income derived from the estates. The annual oblations (*'urs*) to the saint take place from the 17th to the 21st of the Muhammadan month *Jamádi-ul-awwal*, and during Chait (March-April) five Dargáh fairs are held on Thursdays, attended by all classes, in which prayer and praise are conjoined with a brisk market in worldly goods.

The buildings are seven in number, *viz.* —

(1) Mausoleum of Sháh Kásim Sulaimání; brief inscriptions in Arabic characters in five lines on the entrance gate gives the date 1016 H. (1607 A.D.) This inscription is in Arabic, except the last line, and consists of encomiums on the saint: it is scarcely of sufficient interest to be reproduced here.

(2) Ditto of his son, Muhammad Wásit.

(3) Ditto of his two grandsons, Muhammad Afzal and Muhammad Hakím.

(4) Nakkáshi darwáza (principal gateway).

(5) Fawára Sáwan Bhádon (fountain of the rainy season).

(6) Rang Mahal (theatre); on the corner walls are engraved the following Persian verses, of which the six first couplets are the

commercement of Jámi's *Yúsuf o Zulaikha.*[1] The figures at the foot are the date of the building, 1028 H. (1618 A.D.):—

إلهي غنچهٔ أميد بكشاے
گلے از روضهٔ جاويد بنماے

بخندان از لب آن غنچه باغم
وزين گل عطر پرور كن دماغم

درين محنت‌سراے بےمواسا
بنعمتهاے خويشم كن شناسا

ضميرم را سپاس‌انديشه گردان
زبانم را ستايش‌پيشه گردان

ز تقويم خرد بهروزيم بخش
در اقليم سخن فيروزيم بخش

دلے دادي ز گوهر گنج بر گنج
ز گنج دل زبان را كُن گهرسنج

سبحان من تحير في ذاته
فهم خرد بكنه كمالش نبرد راه

از ما قياس ساخت قدسش بود چنان
مورے كند مساحت گردون ز عز و جاه

متى اجزت ان ات شيء
تحفني عفا في ان اراها

احب الصالحين ويست منهم
تعالى الله يرزقني صلاحا

صرفت العمر في لهو و لعب
فآها ثم آها ثم آها

محمد واصل ابن شيخ قاسم
مع الجمله مناقب هل معاسم

بمنت ايزد فياض اكبر
كه رونق بخشي از وے شد مظفر

زهے عالي طبيعت فيض آثار
وجيهه با بركت حسن كردار

چو در طبع جميلش شوق افزود
بترتيب عمارت ميل فرمود

نيازي از خرد جسته بنايش
مويد دايما بادا خدايش

١٠٢٨

(7) Masjid (mosque).

No. 1 was built in 1607 by the saint's disciples; Nos. 2 to 7 were all built, it is said, by his son, Muhammad Wásit, in 1618 A.D. Bishop Heber described

[1] The following is a prose translation of the six couplets from Jámi:—

O Lord! disclose the bud of hope;
Show me a rose from the everlasting garden.
Cause my garden (*i. e.*, heart) to smile from the lip of that rose-bud,
And from that flower make my brain perfumed.
In this abode of affliction where no rest is,
Make me ready to acknowledge thy mercies.
Make my mind full of thoughts of gratitude,
Make thanksgiving the business of my tongue.
Give me a prosperous day from the calendar of wisdom,
In the battle-field of words give me the victory.
Thou hast given me a heart filled, treasure upon treasure, with jewels,
Let my tongue duly weigh the jewels of my heart.

them and the grove within which they stand as "very solemn and striking." The carving of the principal gateway, and of the stone lattice with which the garden is enclosed, particularly struck that writer and are characterized by him as "more like embroidery than the work of the chisel." Thornton's remark that the mausoleum and mosque were due to "one of the sovereigns of Dehli" is not borne out by the local traditions; but the Dargáh is said to have suggested to Sháhjahán the design of the Táj at Agra. The buildings are in the charge of a committee of Muhammadan gentlemen appointed by the Local Government, who depute an agent to attend to the buildings and grove and to receive the offerings of visitors and worshippers. It is stated that the repairs are not sufficiently provided for, none but petty ones being undertaken. (The above account has been compiled from materials kindly supplied by Bábus Hanumán Parshád and Bhaupratáp Tíwári of Chunár and from a Persian pamphlet entitled *The Life and Adventures of Sháh Kásim Sulaimani*, by the former of these gentlemen, 1882.)

Deohat.—Village, generally called Drummondganj, which see.

Díg.—Small village and bázár in parganah Bhadohi, on the north bank of the Ganges; about 22 miles west-north-west from Mirzapur, and 18 miles south-west from Konrh. Population (1881) 2,087 (1,089 females). It has an imperial post-office and a third-class police-station. The police-station will probably be removed to Ujj on the Grand Trunk Road. There is an annual bathing fair held here.

Drummondganj (otherwise called **Deohat**).—Village in the west of tappa Upraudh of the Mirzapur tahsíl; distant 35 miles south-west from Mirzapur; on the Deccan road at the foot of the Katra pass. Latitude 24°-53′-17″; longitude 82°-13′-5″. Population (1881) 1,121 (521 females). It has a third-class police-station, a district post-office, a school, and an encamping-ground close by. The village was named after Major Drummond, who constructed the road and the ascent to the plateau above the village.

Dúdhi (or **Dudhí**).—Parganah or tappa (for the designation varies); is a government (*khás*) estate administered by a manager (*sazáwal*) and not included for revenue purposes in any tahsíl. It is bounded on the north by parganah Agori and for a short distance by Palámau; on the east by Palámau and Sargúja; on the south by Sargúja; and on the west by parganah Singrauli, the boundary here and there coinciding with the course of the rivers Rehand and Bichhí. It lies between 23°-52′-17″ and 24°-21′-21″ north latitude, and 82°-59′-28″ and 83°-28′-7″

Boundaries, area, &c.

east longitude. Its greatest length is about 30½ miles, and its greatest breadth about 24½. Its total area according to the latest official statement (1881) was 607·8 square miles; of this 51·3 square miles were cultivated, 336·9 cultivable and 219·6 barren. The amount of rent, including local cesses, paid by cultivators was Rs. 19,167.

Inhabitants.

The population by the census of 1881 was 40,496 (19,945 females), but it has been included in that of Singrauli in the published returns. Of the inhabitants about three-fourths belong to the agricultural class. The principal castes, all aboriginal, are Kharwárs, Pankás, Cherús, Soeris, Gonds, Kols, Bhoiyas, and Karwas. There are no government village (*halkabandi*) schools, but the London Mission school at Dúdhi with its subordinate village schools, all aided by small government grants, performs ably the uphill task of educating the people.

Administrative sub-divisions.

To distinguish it from the permanently-settled parganah Singrauli, Dúdhí is sometimes called Taufír Singrauli, East Singrauli or Bichhípár; the first title denoting its escape from assessment in 1792, the others its situation east of the Bichhí. It is divided into four tappas:—(1) Pulwa, west of the Kanhar, area 79 square miles; (2) Dúdhí, the whole belt of the northern border west of the Kanhar, area 121½ square miles; (3) Gonda-Bajia, eastern and southern sides of the parganah, area 173 square miles; and (4) Barha or Adhaura, south-west of Dúdhí and north-west and west of Gonda-Bajia, area 234 square miles. The most fertile of these four are Dúdhí and Pulwa.

Physical features.

The parganah, writes Mr. Conybeare, "may be described as a beautiful, though somewhat bleak hill-country, clad in places with stunted forest, and supporting, in its valleys and the basins of its rivers, a scanty cultivation." The hills, writes the same author, consist chiefly of igneous and metamorphic rocks. Towards the north, they belong to the clay-slate or schistose formation; but in the great bulk of the parganah, they are composed of gneiss, seamed with occasional bands of dolomite limestone, quartz, serpentine and other minerals. The most continuous and sharply marked of the former is known in different places as the Hathwání or Jorúkhár range; it forms an uninterrupted barrier except where pierced by the Kanhar river. Viewed from this ridge, the parganah seems an undulating plateau, dotted with small ranges of hills and isolated peaks. The loftiest peak is Gonda, 1,830 feet above sea-level (or about 700 feet above the plain); the lowest, Bhumha, 1,571 feet. The depth of soil varies from about

5 feet on the hillside to 50 in the valley. Of large level basins, that of Dúdhí is the only one deserving notice. The soil is usually a cold stiff clay or a loose sandy earth, except in a few spots along the bank of some river, where sand and clay combine to form the fine alluvial loam called *kewal*. The prevailing soil is *bál sundar* or sandy earth. The other descriptions of soil found in the parganah are *dudhia* or *pirkípíth*, *chhirak patthari* and *lál-matti*. These have been sufficiently described in Part I. (p. 43).

Rivers.

The watershed may be said to divide on a line drawn north and south through the middle of the parganah, and the general slope of the country is from south to north. In a northerly direction, therefore, lies the course of the principal rivers, the Rehand and Kanhar, and of their respective feeders, the Bichhí and Pángan. The courses of the Rehand and Bichhí will be found described in the article on parganah Singrauli. The Kanhar flows into the parganah betewen the villages of Sundari and Kudri, and forms the boundary between tappa Pulwa on the east and tappas Gonda-Bajía and Dúdhi on the west. After lingering a while along the northern frontier, it passes onwards through Agori. It is a perennial stream, but fordable in many places. Rafts of bamboos and poles are, however, drifted down it in the rains. The Pángan flows north-eastwards along the south-east frontier, meeting the Kanhar at the junction of the villages Sundari and Bhaisúr. The four rivers abovementioned are, after rain, swollen by many tributary brooks and torrents. Of these brooks and torrents, two are of sufficient length and permanence to demand special notice—(1) the Thema, which joins the Kanhar near Dúdhí; and (2) the Lahra, which carries into the Bichhí the drainage of a large area in tappa Barha.

Communications.

The entire traffic passes to and from market on bullocks. The principal highway is that which, traversing the parganah from north to south, is known as the Chopan, Manbasá and Sargúja frontier road. Almost immediately after crossing the northern border, this throws forth a loop line passing through Dúdhí and rejoining it at Murta (in Gonda-Bajía). Being 32 miles long, the route by road and loop from Chopan to Dúdhí is locally known as the sixteen-kos road. The only other road deserving mention is the 'Kota, Dúdhí, Jorúkhár and Kon road,' which crosses the two roads just mentioned at Manbasá and Dúdhí respectively; its general direction in the parganah is from west-south-west to east-north-east. The remaining tracks are not very clearly defined, and notice to clear them of jungle must be given several days before a camp can pass along them.

Rainfall and climate.

The rains are, in this parganah, somewhat heavier than in the plains of North Mirzapur. The mean annual fall for the past eight years (1874-1881) has been 42·93 inches, which exceeds that of the whole district for the same period by 3·53 inches. The heat also is much greater than on the Gangetic lowlands. The hot weather and rains are unhealthy; fever in the rains and cholera in both the hot and rainy seasons are unpleasantly familiar. But the frosty nights and mornings of the winter are said to be as bracing as anywhere in these provinces.

Animals.

There is nothing peculiar in the breed of the domestic animals. The parganah has abundant pasturage, but as a grazing ground seems less popular than Sargúja. Scarcity of water produces scarcity of game, but the commoner kinds of wild animals, including tigers, leopards, bears, deer and nilgái, are found.

Trees.

The frequency of villages named after trees is striking, especially in tappa Dúdhí: the trees are of the usual plains species. The bulk of each village is occupied by scrubby undergrowth, while in each tappa are large tracts of forest reserved by Government for the growth of timber trees.

Irrigation.

The great want of Dúdhí is water for irrigation. Much has, however, been done of late years to remove this defect. The average depth of water is apparently very great—at Paráspáni, in the north of the parganah, a well shaft was sunk more than 100 feet before water could be reached. In the larger villages, a few earthen tanks and masonry wells have been constructed, chiefly by government; but the water derived from such sources is used rather for drinking than for irrigation; and the fields may be said to be watered almost solely from dams (*bándh* or *ahrá*) formed by throwing an embankment (*band*) across the valley traversed by some stream. The failure of wells and other reservoirs fed by no stream is here due solely to geological causes; filtrating through the shallow soil, the moisture meets the inabsorbent rock, down whose rapid dip it immediately runs to the nearest torrent. Not even in favoured spots are there any wells worked by bullocks. In most parts the people depend for their drinking water on the streams.

Cultivated crops.

The scarcity of water, or rather of the means to store it, prevents the cultivation of the more paying crops. There is no sugarcane and little cotton. Dúdhí, together with tappa Pahár and other hilly parts in the south of Mirzapur, is remarkable for the primitive and wasteful system of tillage known as *bawanra* (whence perhaps

Bawárya, the name of a section of its wild inhabitants), which consists in cutting down the saplings and undergrowth in the wood-lands to procure their ashes for manure. It follows of necessity that long fallows, never less than three years, are required under this peculiar system of agriculture. The crops are in the spring barley, wheat, gram, mustard (*sarson*) and *kesárí*. A little linseed and poppy are also cultivated. The autumn crops are the millets *kodon*, *mijhri*, *sáwan* and *gondhi*, the pulse *urd* or *másh*, *til*, a little cotton and rice and less of the *arhar* pulse and maize. The *til* is mostly of the coarse variety locally known as *parbatia* or mountain sesamum. The small quantity of rice grown is generally first sown in a nursery or *bihnaur* (derived from *bihan*, 'seed,' and *wára*, 'place'), and afterwards transplanted to the field below some dam or tank in the Dúdhí basin. At Maholi in Pulwa, however, is a long clay slope, moist with natural springs, and on this late rice is grown without artificial irrigation. Several new crops have been lately introduced by Koeri and Káchhi immigrants from Gaya and Sháhabad. Such are the autumn growths, *kangni*, *china* and *manrua*; the spring crops, peas and *kalthi*; and turmeric, which occupies the ground from June to March.

The export trade of the parganah consists chiefly of forest products, such as lac, gums, catechu, fruits used in dyeing, wild arrowroot and silk, bamboos and wooden poles (*bali*).

History, general and fiscal.

The following account of the history, general and fiscal, has been condensed from the very full and interesting *Note on Parganah Dúdhí* written by Mr. Conybeare (*Allahabad*, 1879):—Included, along with Agori and Singrauli, in the Báland kingdom of the 12th century, the Dúdhí tappas passed with them into the hands of the Chandel usurpers about 1310 and were subject to a Chandel rája until about 1450. It was then that the Kharwár family of Singrauli arose and ejected the Chandels from the whole of Singrauli. A descendant of Orandeo, the Chandel, still, however, held Dúdhí, Agori and Barhar. The nex twe hear of Dúdhí is in the middle of the 17th century, when Baryár Sáh, who called himself a Rakhsel Rájput, settled at Pulwa and built a fort there. He held the three tappas Dúdhí, Pulwa, and Barhá for a brief period (about 1650), but was dispossessed by the chief of Nagar Untárí in Palámau. These belonged to the Bhoiya clan and appear to have divided the country into *badhás* and *pachaurás*, or manors of twelve and five villages respectively. Soon after the ejectment of Baryár Sáh the Kharwár or Benbans (as it prefers to be called) house of Singrauli again rose into prominence. The brothers Daryáo and Dalíl Sáh were the leaders in the restoration. The former obtained possession of Sháhpur (or Sáhipur), Singrauli

and the latter of Singrauli proper. Daryáo slew his brother and took his territory. He was succeeded by his son, Fakír Sáh, in the beginning of the 18th century. Fakír Sáh assumed the title of rája and made his claim to Rájput lineage by adopting the *janeo* or sacred thread of the twin-born Hindus. He appears to have owned himself tributary to the rájas of Agori-Barhar, but in 1750 a stranger lord paramount in the person of Balwant Sinh, the founder of the Benares family, appeared on the scene. Balwant Sinh ejected the Chandel rája of Agori-Barhar and asserted his right, as the successor of that family, to exact tribute from Fakír Sáh. The Dúdhí parganah or tappas nominally passed under British administration after the rebellion of Chait Sinh, Balwant Sinh's successor, in 1781. It was not, however, until 1792 that any steps were taken to establish British authority in Singrauli and its dependency Dúdhí. The latter was so little known that for years it was a kind of debateable land between the Benares and Behar sarkárs. The proprietorship of the Dúdhí tappas remained actually with the Bhoiyas during the long course of intrigues between the rájas of Agori-Barhar and Singrauli for a recognition of their rival claims. The proprietary title of the Singrauli rája to the whole of Singrauli was finally affirmed by the chief court at Allahabad in 1834. The Dúdhí tappas had, by careful management on the part of the Singrauli rája of the period, been omitted from the general settlement in 1790: their existence as a portion of the Benares sarkár seems not to have been suspected by Mr. Duncan. But the rája of Singrauli appears to have obtained actual possession of Dúdhí and Barha under cover of an appointment as manager for the Bhoiyas as early as 1808-9, and then held them as usurper, declining to render any account of his stewardship to the Bhoiya proprietors. By 1830 the Singrauli rája had obtained complete and undisputed possession of all the Dúdhí tappas.

We come now to a period of greater importance in the history of Dúdhí. It had hitherto been almost totally overlooked by British administrators, and it is impossible to say how long this might not have continued had the rája been careful to keep peace within the usurped domain. Owing immediately to a quarrel between the rája and his accountant, but influenced also doubtless by loud complaints long-continued of injustice to his ryots, a settlement officer in the person of Mr. W. Roberts was, in 1847, sent to inquire into the rights of the people. In the course of that inquiry the ill-advised fraud by which the tappas had been kept free of assessment to the government revenue was fully exposed, and in 1851 formal proceedings were instituted under Regulation II. of 1819 (a regulation providing for the assessment of lands that for

any reason had escaped settlement) to decide the question whether Dúdhí was or was not included in the permanent settlement of 1790. The result was that all the tappas were declared to be at the absolute disposal of the British government. The next step taken by the Singrauli rája was to claim that a settlement should be made with him as proprietor, but until 1856 the question was not decided. In that year, however, Government made known its intention of holding the tappas *khám* or under direct management, the rája being granted, as an act of grace, an allowance (*málikána*) of 10 per cent. on the collections.

The first general settlement was made by Mr. Roberts in the years 1849-56. The result was that the whole of Gonda-Bajía (then included in Barhá) and one village of Pulwa were assessed with a demand that was apparently intended to be permanent; while the rest of the three tappas (94 villages) was either farmed or settled yearly in a summary manner. The principles of this settlement were that a resident was admitted to an engagement in preference to an outsider and the government demand fixed at five-eighths of the assets. It may here be mentioned that for the better management of the tappas it was decided by government to place them under a special covenanted officer. The first to be appointed was the ill-fated Mr. Moore, joint magistrate, whose death at the hands of the rebels after the mutiny has been mentioned in the district history (*supra* p. 142). This happened within a year of his appointment to the charge of Dúdhí. Mr. James Simson was selected in his place, but after a few years the system was changed, and the administration given to the collector. Nothing of importance to Dúdhí happened from the mutiny until 1864, when the Act (No. XIX. of 1864) for removing the tracts south of the Kaimúr from the jurisdiction of the local courts was passed. The proximate cause of this measure was apparently the abuse of the ordinary legal procedure by astute money-lenders, to the detriment of a defenceless and ignorant peasantry.

Revision of settlement, 1871-75.

We come now to the latest event in the history of the tappas—the revision of the settlement. Mr. Roberts' arrangements of 1849-56 continued in force until the current settlement was made by Messrs. Pollock and C. Robertson (1871-75). The procedure adopted and the results obtained have been given in great detail in the printed 'Note on parganah Dúdhí' by Mr. H. C. A. Conybeare, mentioned above. This settlement was sanctioned by Government for 10 years commencing with 1284 *fasli* (1876-77 A.D.) The general principle of this settlement was that "no zamíndári settlement should be made in favour of any one."

It was laid down that "the only proprietary right to be recognized would be that of the cultivators in permanently culturable land, which they had managed or reclaimed on their own account. The only forms in which rights and interests superior to those of cultivators would be recognized would be by the conferment on a resident manager of a position similar to that of a *patel* in the Bombay system, this manager performing the duty of collecting the rents payable by the other cultivators, and having the right to receive a percentage of the same." Virtually, therefore, it was determined to settle the cultivated area in ryotwári; and it was hoped by this arrangement to avoid the mistake which had been committed in Jhánsi, of conferring a valuable and transferable interest on those who, on small temptation or under pressure of some calamity, were easily induced to contract debts, and to alienate their holdings by mortgage or sale. Some modifications in details were found to be necessary as the settlement proceeded: *e.g.*, the remuneration of the village manager was increased, especially in the case of those whose ancestors had long held this position. The office of manager (known in the tappas as *sapurdár*) is not transferable, and though recognized as hereditary or capable of being so, may be lost by misconduct or for inefficiency in the discharge of a manager's duties. The holdings of cultivators are hereditary, but are not capable of transfer by sale or mortgage or otherwise. The managers and cultivators cannot be prevented from borrowing; but neither the office of the one, nor the holdings of the others, can be seized and sold to pay their debts; and it may be presumed that when this security for repayment is not forthcoming, money-lenders will be chary of lending money, the recovery of which must be doubtful. (*Government Review of Mr. Conybeare's note on parganah Dúdhí.*)

Dúdhí.—Tappa of parganah just described, which see.

Dúdhí.—Chief town of the parganah of the same name and head-quarters of the *sazáwal*, or officer who manages the government estate; distant 112 miles south-east from Mirzapur, 60 miles south-south-east from Robertsganj, and two miles to the east of the Kanhar river. Population (1881) 1,226 (599 females). It is a flourishing village, with a third-class police-station, an imperial post-office, a dispensary, a government bungalow, and an establishment of the London Mission Society. A weekly market is held in the village.

Family Domains.—The portion of the Family Domains of the mahárája of Benares included in the Mirzapur district consists of the parganah of Bhadohi in the extreme north of the district and parganah Kera Mangraur in the west. The total area of these two parganahs according to the latest official statement (1881) was 865·5 square

Area, &c.

miles, of which 345·6 were cultivated, 53·8 cultivable, and 466·1 barren. The area paying Government revenue or quit-rent, which is all included in parganah Bhadohi, was 365·5 square miles (221·0 cultivated, 33·1 cultivable, 111·4 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 1,73,199; while the amount of rent paid by cultivators was Rs. 9,31,368.

Population.

According to the census of 1881, the Family Domains contained 1,485 inhabited villages: of which 874 had less than 200 inhabitants; 451 had between 200 and 500; 131 had between 500 and 1,000; 21 had between 1,000 and 2,000; 5 had between 2,000 and 3,000; and 3 had between 3,000 and 5,000. There were no towns containing more than 5,000 inhabitants. The total population was 350,478 (173,559 females), giving a density of 405 to the square mile. Classified according to religion, there were 324,528 Hindus (160,510 females); 25,947 Musalmáns (13,049 females); and 3 others (all males).

Further details will be found in the articles on parganahs Bhadohi and Kera Mangraur.

Gáepura.—Railway station on the East Indian line, in tappa Chhiánave of the Mirzapur tahsíl; is distant 12 miles west-north-west from Mirzapur. Latitude 25°-9′-24″; longitude 82°-26′-8″. Population (1881) 72 (34 females).

Gaharwárgaon.—Capital of parganah Singrauli of the Robertsganj tahsíl; distant 84 miles south-south-east from Mirzapur, 60 miles south-south-west from Robertsganj; is situated on the left bank of the river Rehand. Population (1881) 774 (374 females). The rája of Singrauli lives here, and the third-class police-station is at Khairwa, a mile to the west.

Gaura.—Large agricultural village in the north of tappa Chhiánave of the Mirzapur tahsíl; is distant 16 miles west from Mirzapur, on the south bank of the Ganges. Population (1881) 2,633 (1,355 females). It has a weekly market. The inhabitants distinguished themselves in 1857 by a series of daring river dacoities, and the village was destroyed by Colonel Pott and a detachment of the 47th Native Infantry from Mirzapur, with the aid of a company of the 1st Madras Fusiliers (Europeans).

Ghoráwal.—A village administered under Act XX. of 1856, in parganah Barhar and tahsíl Robertsganj; distant 34 miles south-east from Mirzapur and 20 miles west from Robertsganj; is connected with Mirzapur by a road the bridging of which is being completed, with Robertsganj by a road which, good in the cold weather, is obstructed in the rains by frequent water-courses. Latitude 24°-45′-25″; longitude 82°-48-45″. Population (1881) 1,157 (571

females). It has a second-class police-station, a district post-office, and a school. The police-station has been built so as to be capable of defence in case of necessity. Water is very near the surface and cultivation is high, including much poppy. Irrigation is carried on by means of lever wells. As is the case with regard to many other villages in this neighbourhood, the bi-weekly bázár is of greater local importance than the small population of the place would indicate; and a considerable trade in grain, ghí and jungle produce, especially in wood, passes through Ghoráwal to Mirzapur and Chunár. The watch and ward of the village is provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance from the preceding year, gave a total income of Rs. 167. The expenditure, which was on police (Rs. 83), public works (Rs. 30), conservancy (Rs. 36), and collection (Rs. 3), amounted to Rs. 152. The returns showed 239 houses, of which 220 were assessed with the tax, the incidence being Re. 0-10-4 per house assessed and Re. 0-1-11 per head of population.

Ghosea.—A bázár in parganah Bhadohi, on the Grand Trunk Road. Population (1881) 1,973 (1,026 females). It is distant 19 miles north from Mirzapur, 7 miles east from Gopíganj, and one mile north-east from Mádho Sinh, with which, in business matters, it is intimately connected, both places being centres of the Mirzapur carpet-weaving industry, which employs nearly the whole population. The weavers have a very considerable amount of skill, and are well paid. They are, however, among the most thriftless and quarrelsome classes of people to be found in the district.

Gonda-Bajía.—Tappa of parganah *Dúdhí*. See the article on that parganah.

Gopíganj.—Town in parganah Bhadohi; distant 16 miles north-east from Mirzapur and 3 miles south-west of Konrh; on the Grand Trunk Road at its junction with the branch to Mirzapur. Population (1881) 4,622 (2,232 females). The commercial importance of the place has been much diminished since the opening of the railway and the consequent cessation of long-distance traffic on the Grand Trunk Road, but there is still much trade, particularly in grain of all kinds and raw sugar, for both of which staples it is the principal mart in the parganah. It has a first-class police-station, an imperial post-office, and a government school. In the immediate vicinity is an encamping-ground for troops. The town contains no buildings of importance. It is connected by a short length of metalled road with Rámpur ghát on the Ganges, which may be regarded as its river port. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance from the preceding year, gave a total income of Rs. 360. The expenditure, which was on police (Rs. 144),

conservancy (Rs. 72), and collection (Rs. 27), amounted to Rs. 243. The returns showed 864 houses, of which 485 were assessed with the tax, the incidence being Re. 0-9-1 per house assessed and Re. 0-0-11 per head of population.

Hallia.—Important rural bázár and village in tappa Upraudh and tahsíl Mirzapur; distant 34 miles south-west from Mirzapur and 20 miles south from Lálganj, with which it is connected by a fair-weather road having a masonry causeway over the Belan. Latitude 24°-49′-35″; longitude 82°-21′-58″. Population (1881) 1,923 (960 females). It has a third-class police-station, a district post-office, and a school. Near the village are some very fine mango groves used for camping. A bi-weekly market is held on a patch of waste land outside the village. There is an old mud fort, once doubtless of use as commanding the ford of the Adh river close to the village. The place was formerly of much importance as a halting-place on the old route of the Dakhan trade, which passed through Hallia to Mirzapur from the Dibhor and Kerái passes, a dangerous and difficult route now superseded by the Dakhan road. There is an interesting monument of by-gone days standing close to the ghát here, in the shape of an upright slab of stone, about 9 feet high, fixed on a platform, with the following inscription rudely carved on it:—

"Under the Auspices
Of Lord Minto, Govornor-
Genl. of India, and Genl. Hewett,
Comdr.-in-Chief and Vice President.
A Passage was made Through The Kirahe Pass
Of Vast Height Two Miles in Extent
Into Burdee For 18 Pounders &c. &c.
By Lt. Coll. JsTetley Commdg.
The 2d Battln. 21st Regt. Native Infantry
Aided by the Great Exertions
Of his Gallant and Willing Corps.
The following of whom Fell Courageously
Assaulting Bobarrah Churry in Burdee

April AD 1811.
Which is now Destroyed
And levelled with the Ground
Golaub Sing Naick Sepoys Cassie Deen
Pheroo Sing Jysook Deenah Boodie
Incha Byjenant Gooranje Sing Pooran
Bahader Cawn Golandauze.
Panchoo Gun Luscar
Soane Head Bullock man
Tilleock Sing of the same Corps killed at Bisore Gaut
Feby. ||||| Jem 2 Havel ||||| 5 Nai ||||k|| 30 sepoys defending the post
Against 300 Bandits Beating them off."

The reverse has a Hindi inscription in the Kaithí character to the same effect. The stone has been considerably injured, apparently by being used as a target. The last two lines are much defaced. This monument was erected to commemorate a little expedition undertaken at the instance of Lallu Náik, a well-known merchant of Mirzapur, to punish the marauders of Rewah, who used to plunder the rich convoys of merchandise which passed between Mirzapur and the Dakhan. This was before the construction of the Dakhan road and the Katra pass, when the route lay *viâ* Hallia and the Kerái and Dibhor ghâts. This same Lallu Náik constructed along the latter route a number of fine masonry tanks, which still in their ruin testify to the importance of the trade it once possessed. He was a powerful and wealthy man and seems to have used his riches well. His house has decayed along with the city, and only the name remains. His grandson, Rái Durga Prasád, died in comparative obscurity some years ago, and only a few female relatives remain to represent the family—a striking example, if one were needed, of the instability of oriental fortunes.

Illia.—Village and bázár in *patti* Lahra, on the eastern boundary of parganah Kera Mangraur; distant 34 miles from Mirzapur and 6 miles from Chakia. Population (1881) 561 (292 females). Though small in population, it is a place of considerable trade in agricultural produce, and has two sugar refineries with an annual outturn of about 500 maunds. The commercial importance of the place dates from the time of ráni Guláb Kunwar, who paid special attention to its development.

Kachhwa.—Important bázár and town in taluka Majhwa and tahsíl Mirzapur; on the Mirzapur-Benares road, 11 miles north-east from Mirzapur, and about two miles north-east of the ferry on the Ganges at Bhatauli ghát. Latitude 25°-12′-27″; longitude 82°-45′-29″. Population (1881) 3,424 (1,762 females). The bázár consists of a double line of *mahájans'* houses and shops along the metalled road, with a few smaller side alleys. There are a few masonry houses, but most are of the ordinary mud and tile sort. The town has a third-class police-station, a cattle pound, an imperial post-office, and a school. The mahárája of Benares has barracks for his retainers here. The camping-ground is well shaded with trees. The weekly markets are well supplied and much resorted to owing to the difficulty of crossing the Ganges in the rains. This place is the head-quarters of the Kachhwa indigo concern, which has several out-factories. Iron sugar-boiling pans and smaller utensils of some local celebrity are manufactured in Kachhwa. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance from the preceding year, gave a total income of Rs. 444. The expenditure, which was on police (Rs. 210), public works (Rs. 92), conservancy (Rs. 72), and collection (Rs. 51), amounted to Rs. 425. The returns showed 725 houses, of which 590 were assessed with the tax, the incidence being Re. 0-10-1 per house assessed and Re. 0-1-8 per head of population.

Kantit parganah.—An entirely obsolete territorial designation. The tract so called is now divided into the tappas of Upraudh, Chaurási, Chhiánave, and Kon, and the táluka of Majhwa, in the Mirzapur tahsíl; and the táluka of Saktísgarh, which for administrative convenience is now joined to Chunár.

Kantit.—Capital of the parganah just mentioned, situated at the confluence of the Újla and the Ganges and within the Mirzapur municipal boundaries. The place is one of merely historical importance. To attest this there are, besides an ancient mosque, now entirely modernized, the extensive débris of the old fort, probably (as has been seen in the district history) originally the citadel of the Bhar capital. Of this only the mud rampart and ditch and a few scattered fragments of masonry remain.

Karsota.—Small village in the tract locally known as Kundia in parganah Barhar and tahsíl Robertsganj; distant 30 miles south from Mirzapur, 24 miles west from Robertsganj, and 6 miles south-west from Ghoráwal. Latitude 24°-45′-0″; longitude 82°-45′-0″. Population (1881) 104 (50 females). It is remarkable only for a large irrigation tank, formed by a massive masonry dam thrown across the head of a shallow valley. This work is referred by the people vaguely to the Bhars, but is probably the work of the Báland rájas of Agori.

Karyát Síkhar.—North-western parganah of the Chunár tahsíl: is bounded on the north-west by táluka Majhwa; on the north by parganah Kaswár of the Benares district; and on the east, south and south-west by the Ganges, which separates it from parganah Chunár, táluka Saktísgarh and tappa Chaurási. The total area according to the latest official statement (1881) was 43·4 square miles, of which 34·4 were cultivated, 1·3 cultivable, and 7·7 barren. The area paying Government revenue or quit-rent was 40·2 square miles (31·9 cultivated, 1·1 cultivable, 7·2 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 57,485; or, with local rates and cesses (excluding patwáris'), Rs. 62,453. The amount of rent, including local cesses, paid by cultivators was Rs. 84,635. Population (1881) 24,203 (12,768 females).

Boundaries, area, &c.

The country is flat, and its appearance almost wholly devoid of attractions, except when the crops are on the ground. "These," wrote Mr. Wynyard, who revised the settlement in

General aspects.

1843, "are so luxuriant as almost to make amends for its deficiencies in other picturesque qualities." The land, almost throughout the parganah, is described as "rich and valuable, producing two crops in the year." The only part where it is at all bad is in the north-east corner, where there are ravines and the earth is mixed with *kankar*.

History, general and fiscal.

A Kunbi, called Atbal Sháh, has, according to Mr. Wynyard, the credit of having first brought this parganah under cultivation. He is said to have commenced by cutting the jungle from the banks of the Ganges, to have then founded the town of Sikhar and called the surrounding country after it. *Karyát* is merely a plural of *karya*, Arabic for a village or town, so that the name would mean (if we may interpolate an *izafat*, which probably existed originally: *cf.* Karyát-i-ín rú-i-áb) "the village subordinate to Síkhar." Fortune deserting him, he was forcibly ejected by Nawáb Rustam 'Alí Khan, who gave the parganah in *jágír* to Sher Sarafráz Khán, with whom it remained till the time of Rája Balwant Sinh. The latter, after obtaining possession, made it over to his son Chait Sinh, who held it until his expulsion in 1781 by the British. Karyát Síkhar was in *1196 fasli* (1789 A.D.) let on a five years' lease to Rám Kishn as ámil, but he was dismissed for misconduct before the permanent settlement was effected. The assessment under the latter, Rs. 53,523 according to the *Duncan Records* (Mr. Shakespear's edition, I., 176), but Rs. 53,979 according to Mr. Wynyard, had risen to Rs. 57,785 in 1842-43, owing to the addition to the revenue-roll of estates that had not been permanently settled in 1790. The present demand falls somewhat short of the revenue obtained 40 years ago.

Karyát Sikhar.—Capital of the parganah just described in tahsíl Chunár; distant 16 miles east from Mirzapur, 3 miles west from Chunár, and about a mile to the north of the Ganges. Latitude 25°-7′-38″; longitude 82°-51′-35.″ Population (1881) 881 (473 females).

Katka.—Village on the Grand Trunk road on the borders of parganah Bhadohi and taluka Majhwa; distant 12 miles north-east from Mirzapur, and about 2 miles to the north of the Ganges. Latitude 25°-15′-16″; longitude 82°-41″-40″. Population (1881) 1,029 (511 females). It has a third-class police-station, an imperial post-office, and an encamping-ground.

Boundaries, area, &c.

Kera Mangraur.—A portion of the Benares Family Domains; is a parganah lying along the eastern border of the Mirzapur district, and stretching from the Ganges southwards to about the centre of the Vindhyan plateau. It takes its name from the two villages of Kera and Mangraur, now places of no importance. From the present

situation of the parganah capital, it is often known as the Chakia tahsíl. It is bounded on the north by the Benares parganah of Majhwár; on the east by parganah Chainpur in the Bengal district of Sháhabad; on the south by the parganahs of Barhar and Bijaigarh, and on the west by those of Ahraura and Bhúíli, all in the Mirzapur district. The mean length of the parganah from north to south is about 30 miles, and the mean breadth about 15. The latest return (1881), which is, however, confessedly only a rough approximation, gave the total area at 473·9 square miles, of which 101·3 were cultivated, 20·0 culturable waste, and 352·6 barren. The whole parganah is held revenue-free by the mahárája of Benares, who derives therefrom a rental of Rs. 2,71,098. Population (1881) 67,451 (33,434 females).

Sub-divisions, administration, &c.

The parganah belonged under the empire successively to the sarkárs of Rohtás and Sháhábád. It was not definitely attached to the Benares province until its conquest by Balwant Sinh. It now forms one tahsíldári, the tahsíldár being appointed by the mahárája of Benares and having his head-quarters at the village of Chakia. Some 313 separate estates (*mahál*) are recognised, having within their boundaries 548 villages or hamlets. The minor sub-divisions, which are now little more than nominal, are four in number. The whole southern half of the parganah, which is one vast jungle with a few small villages at long intervals, is known as taluka Naugarh. In the northern and more populous portion, the villages to the west of the Chandraprabha river are grouped together as *patti* Chaubíswa. The country between the Chandraprabha and the Karmnása is known as *patti* Majhli; while the village of Lahra gives its name to a *patti* comprising the country east of that stream. In police matters the parganah is in the charge of a head-constable stationed at Chakia in subordination to the divisional station at Ahraura. There is an outpost at Amdaha in Naugarh, but it is shortly to be raised to a third-class station. The general administration is merged in that of the rest of the Family Domains, which has been sufficiently described in the article on BHADOHI.

Physical and general features.

The general aspect of the parganah has already been dealt with in the district notice. The whole of the northern portion is a uniform and fertile plain, producing large crops of excellent rice, and with little to break the familiar monotony of the landscape. But just above Chakia the northern face of the hills is reached, scarped and precipitous, with long and tortuous gorges by which the rivers escape into the lowlands—the Chandraprabha by a single leap and the Karmnása by a succession of cascades. A number of isolated hills, outliers of the same formation as the

table-land, stand out slightly in advance of the main barrier. Above the scarp, which is ascended by three difficult passes (the most accessible being that immediately above Chakia), the country is one vast expanse of hill and jungle. The general direction of the hills is from east to west, parallel with the face of the plateau, but there are numerous cross ranges in every direction, which are rugged and difficult enough, though none of them attains any great height. The whole of the area forms a great game preserve, the shooting of which the mahárája strictly reserves for himself and his guests. The densest and best jungle is in the north of the plateau. Towards the south the country becomes more open, and there are large tracts to which the people of the surrounding country and even from distant parts of the district bring their cattle to graze during the four months of the rainy season.

This southern portion of the parganah is known as taluka Naugarh. The late Major Stewart [*Rambles in the Mirzapur District*] characterized it as "by far the wildest and most unfrequented tract in the whole district." Its features have been described in Part I. (*supra*, p. 13). It is only accessible from the plains by precipitous passes and rough mountain roads; the best of these is the pass leading directly north from Chakia, which is sufficiently practicable for elephants, camels, and laden bullocks. Major Stewart mentions the woods of Buran and Banaur near the north-western border as the favourite beats for deer. Tigers and bears appear to be not uncommon in this neighbourhood. The population is very scanty and is composed almost entirely of aboriginal tribes. The largest clearing in the taluka is an open valley in the very centre, watered by a small stream called the Kandhla. Here are a few rather populous villages, each surrounded by a considerable quantity of cultivated ground. In the north-eastern extremity of the taluka there is a very singular dell called the Amchuha. It is a deep cleft in the mountain, formed by the bed of a small torrent, dry in the hot weather. A reservoir excavated in the solid rock remains constantly full of delicious fresh water, being fed apparently by percolation from the rock. The descent to the dell is exceedingly steep, and beneath a projecting rock, which overhangs the reservoirs, is a deep cavern which presents (according to Major Stewart) the *beau idéal* of an anchorite's cell.

The rivers of the parganah, the Karmnása and the Chandraprabha, have already found their place in the district notice, as well as the single small irrigation canal. There are no lakes or considerable sheets of water.

Animals, wild and domestic.

The wild fauna is naturally numerous and varied in a country which has largely been turned into a preserve. Tigers, leopards, bears, hyænas, wolves, wild dogs, wild boar, *bárasingha*,

sámbhar, spotted deer, antelope, gazelles and *nílgái* are met with in considerable numbers throughout, and occasionally, though seldom, the hog-deer is seen. The cattle used in agriculture are of the usual under-grown indigenous breed. Horses are little used and seldom seen. The Karmnása abounds in fish, of the usual species found in Indian rivers. The rivers, too, abound with both species of crocodile, from the brains of which an oil is obtained which is in much local repute for the cure of rheumatism.

Cultivation.

Cultivation has largely increased since the parganah came into the hands of its present owners. In 1754 the revenue payable to the súbadár of Behár was fixed at Rs. 7,000 only; and when the rája received his first *sanad* from the company, the annual amount was estimated at Rs. 50,000 only. The present demand is, as has been seen, nearly 2¾ lakhs of rupees annually. Some part of this increase is doubtless due to the increase in rent-rates, but more to an actual extension of the cultivated area, especially in the lowlands. The settlement of new villages in the upland tracts is not encouraged, as they would interfere with the preservation of the game. The soils are, in *patti* Lahra, *karaill-matiyár*, a dark friable earth similar to the well-known "black cotton soil" of Bundelkhand; *doras*, of a generally light character, in *patti* Majhli, sometimes almost approaching *balua;* while in Chaubíswa both varieties are found. There is no *úsar* whatever. Irrigation from the Bahachandra canal, from the rivers and their tributaries, from masonry wells, and, most generally of all, from *bandhs* or embankments erected to catch the surface drainage in suitable spots, is extensively resorted to in the lowland tract. But in the uplands what scanty tillage there is, is entirely dependent on the rainfall and is usually only found remunerative after two years of fallow. The staple crop is rice. Of an estimated *kharíf* area of about 30,000 acres, nearly 27,000 are returned as under this crop; and the proportion, if not the figures, may be relied on. The other principal *kharíf* crops are millets and pulses. Of the *rabi* area, which is said to about equal the *kharíf* in extent, barley occupies about one-third; gram one-fifth, usually with linseed intermixed; while wheat, peas, *masúr* and *arhar* are the next in importance. About 2,200 acres are annually planted with poppy, which does exceedingly well in the lowland portion of the parganah.

Communications.

The parganah is without metalled roads of any sort, and those tracts which are laid down as roads on the map are very much as nature and the wear and tear of traffic have left them. The nearest outlet for traffic is the railway station at Ahraura road; this is connected by a good unmetalled road with the town of Ahraura, the capital of the

Mirzapur parganah of that name, and thence a road runs through Chakia eastward to Chainpur in Shahabad. From Chakia also two roads run northward; one to Rámnagar and Benares, and another to Baburi in the Benares district. Southward such roads as there are are mere hill tracks, which are roads only in the sense that they form the recognised route from one place to another. No wheeled traffic can pass to the south of Chakia.

Manufactures and trade.

The parganah is entirely agricultural. If we except some trifling sugar-refining industries at Sikandarpur, Illia, and Chakia, there are no manufactures whatever. The trade is confined to the export of the surplus grain and the produce of the jungles, among which the principal items are stick-lac and the gum of the *palás* tree. The imports are the usual commodities which are needed to supply the wants of a rural population.

History, general and fiscal.

The history of the parganah has been sufficiently treated in the district notice. Fiscal matters are very simple. With the exception of a few isolated revenue-free villages, either granted by the rájas of Benares or existing before they obtained possession of the parganah, the whole tract is the absolute property of the mahárája, exempt from payment of revenue of any kind. There are no sub-proprietary rights of any kind except the *mukarrari* tenures in a few villages held by the representatives of the Muslim Gaharwárs, who were the former over-lords of the parganah, in exchange for their rights in taluka Naugarh. The rights of tenants have never been accurately defined. It is believed that occupancy tenures of some sort do exist and the tendency of recent decisions is in favour of the tillers of the soil. But no such rights have been defined by legislative enactment, nor are they to be found enunciated in the village records of rights. The villages are most commonly let in farm by the mahárája for terms of years at a cash rate, while the farmer usually realises his rents in kind, generally taking half the produce. The grain rents are much heavier than the cash payments for similar lands, and the cultivators are as a rule very poor and heavily in debt.

Buildings, ancient and modern.

There are few buildings of note in the parganah. At Bhikampur, Sikandarpur, and other places, there are the scanty remnants of ancient forts dating from Gaharwár times, but these are now little more than heaps of stone. Above the falls of the Karmnása, near Chakia, in a very picturesque situation, is the tomb of Latíf Sháh, a distinguished member of the local Musalmán hagiology, but the architecture of the monument is hardly commensurate with its sanctity. The mahárája has

shooting lodges at Chakia, Shikárganj, and Naugarh, and at the two former places there are fine tanks and well-kept gardens. On the precipitous cliff overhanging the great fall of the Chandraprabha, there is a large enclosure, surrounded by a high wall of dressed stones. This is called by the people the "kot" or fortalice of Rája Púrwa, and the fall is in consequence known as the Púrwa-dari. The enclosure contains no buildings and was probably meant solely as a place of refuge and rendezvous in troublous times. At Muzaffarpur on the Chandraprabha, shortly after it issues from the hills, and where the dam which diverts its waters into the Bahachandra canal is erected, are the remains of a temple built of large dressed stones put together without cement, in the style which is so common in the country south of the Jumna further to the west. Lastly, more than one of the hill tops bear the half-obliterated signs of fortifications, which the people, probably with correctness, attribute to the vanished aboriginal races.

Khairwa.—Small village in parganah Singrauli and tahsíl Robertsganj, the residence of the Singrauli rája; is distant 85 miles south-south-east from Mirzapur, 60 miles south-south-west from Robertsganj, and 4 miles west from Gaharwárgaon. Population (1881) 315 (150 females.) It has a third-class police-station, an imperial post-office, and a weekly market on Fridays.

Khamaria.—A large and important bázár, on the border between the parganah of Bhadohi and the tappa of Kon; distant 14 miles north from Mirzapur and 6 miles south-east from Konrh. Population (1881) 2,065 (1,059 females). It stands on the edge of the rising ground which marks what once was the old north bank of the Ganges. The village was formerly the property of Pathán zamíndárs, whose descendants are still the most influential persons there. The population includes a large number of Juláhas, who weave coarse cloth, and numerous Koerís, who raise quantities of vegetables for the Mirzapur market. The village is also the head-quarters of a large and flourishing indigo factory under European management, which has branches at Páli and nine other places in this and the Allahabad district. There is a post-office in the village, and a police out-post a couple of miles off on the metalled road to Gopíganj.

Kon.—Tappa in tahsíl Mirzapur: is bounded on the west, north, and for a short distance on the east by parganah Bhadohi; while the Ganges forms the remaining boundary, separating it from tappas Chaurási and Chhiánave. It forms a tongue of land jutting out to the south-east, from parganah Bhadohi as a base, and surrounded on the remaining three sides by the Ganges. The total area according

Boundaries, area, &c.

to the latest official statement (1881) was 36·8 square miles, of which 29·5 were cultivated, 4·5 cultivable, and 2·8 barren. The area paying Government revenue or quit-rent was 36·1 square miles (28·8 cultivated, 4·5 cultivable, 2·8 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 38,775; or, with local rates and cesses (excluding patwáris'), Rs. 43,186. The amount of rent, including local cesses, paid by cultivators was Rs. 81,572. Population (1881) 26,749 (14,478 females). The tappa is traversed by two metalled roads, both starting from opposite Mirzapur and running, one to Gopíganj in parganah Bhadohi, and the other to Jaunpur.

History, general and fiscal.

The history of the tappa until Chait Sinh's expulsion in 1781 has been told in the district history. It came under the general settlement in 1790, and was then described as well-cultivated and altogether in a flourishing state. It was surveyed and the boundary settlements made in 1839-40 by Captain Wroughton and Mr. Chester. The settlement was revised by Mr. Raikes in 1842-43, but the enhancement of revenue was nominal and the present demand is less than that of the first year of the permanent settlement (Rs. 39,629).

Kon.—Taluka of parganah Agori. See the article on that parganah.

Kon.—A village administered under Act XX. of 1856. It is situated at the junction of the fourth-class Pannuganj-Dúdhi and Chopan-Belaunja roads, within four miles of the eastern boundary of parganah Agori of tahsíl Robertsganj, 86 miles south-east from Mirzapur, and 40 miles south-east from Robertsganj. Population (1881) 1,122 (639 females). It has a third-class police-station and an imperial post-office. A weekly market is held here. A considerable quantity of agricultural and jungle produce carried on pack-bullocks passes through Kon *en route* to Ahraura from Nagar Untári in Lohardagá and from Sargúja. The watch and ward of the village is provided for by taxation under Act XX. of 1865.

During 1881-82 the house-tax thereby imposed, together with a balance from the preceding year, gave a total income of Rs. 220. The expenditure, which was on police (Rs. 122), public works (Rs. 30), conservancy (Rs. 36), and collection (Rs. 3), amounted to Rs. 191. The returns showed 311 houses, of which 141 were assessed with the tax, the incidence being Rs. 1-5-9 per house assessed and Re. 0-2-8 per head of population.

Konrh.—Taluka of parganah Bhadohi. See the article on that parganah.

Konrh.—The present parganah capital of Bhadohi; is situated 14 miles north-north-west from Mirzapur, some 3 miles north-north-east of Gopíganj, and nearly in the centre of the parganah, on which account it was selected by Rája Uditnáráin as the seat of his revenue establishment. Population (1881)

529 (241 females). A portion of the inhabited area is within the village limits of Gyánpur, and is often called by the latter name. There is a fine masonry tank, on the north side of which stands a fine two-storied house, built by the rája for his own accommodation on his visits to the parganah. On the opposite side are the dispensary, the court of the principal sadr amín, and the anglo-vernacular school, aided by the rája and well attended. There are also a district post-office and a police outpost. The revenue offices are mean-looking ranges of mud buildings. There are two bázárs known respectively as Harihargani and Kunwarganj, but the place has little or no trade.

Korádíh.—Small village in parganah Bhagwat of the Chunár tahsíl; distant 28 miles south-east from Mirzapur, and 22 miles south-south-east from Chunár. Latitude 24°-54′-0″; longitude 83°-0′-20″. Population (1881) 1,063 (545 females). On a hill to the north is a G. T. S. station, 1,037 feet above sea-level. The village is situated on the banks of a lake or pond, said by Major Stewart to be of artificial construction, similar to the one at Karsota. It is said to have been constructed in the time of the Báland rájas. Within a range of ten or twelve miles there are two other lakes, larger than this, referred to the same era. These three still afford means of irrigation to a moderate extent of land in the neighbourhood.

Kota.—Village near the Rewah border in parganah Singrauli and tahsíl Robertsganj; distant 108 miles south from Mirzapur, and 66 miles south-south-west from Robertsganj. Population (1881) 558 (290 females). It was the head-quarters of the coal-mining operations formerly carried on in Singrauli. A section of the vein and description of the coal have been given in Part I. (*supra*, p. 57). The whole coal-field in British territory is about 10 miles long by 1½ to 2 miles broad; and, although not free from faults and dislocations, it has been officially [*vide* Mr. David Smith's Report, dated 1857] reported on as, on the whole, a valuable field if it had easy communication with a market. It is, besides, contiguous with, and forms a part of, the coal-bearing North Rewah basin. But the remoteness of its situation renders it of no economic importance. An attempt was made to mine here for lead, but without success.

Lahra-patti.—Nominal sub-division of parganah Kera Mangraur. See the article on that parganah.

Lálganj.—Village and bázár in tappa Upraudh and tahsíl Mirzapur; on the Dakhan road, distant 16 miles south-west from Mirzapur. Latitude 25°-0′-48″; longitude 82°-23′-51″. Population (1881) 1,075 (491 females). It has a first-class police-station, a district post-office, a school, and a large

road-bungalow. The camping-ground is confined and without shade. From its position as a principal halting-place on a former great trade route, the village has obtained a sort of fictitious importance, being as a rule conspicuously marked on the older maps, which exclude many more important places. The bázár is simply a collection of the meaner sort of huts along the metalled road; there are no masonry buildings and very little trade. The unmetalled roads to Ghorâwal and Hallia diverge here, and there is another towards the Allahabad district; but none of these is available without much trouble for lighter wheeled traffic than the country cart.

Latífpur.—Fort at the foot of the Sukrit pass, now totally in ruins. Latitude 24°-59′-5″; longitude 83°-3′-59″. It is of rectangular shape, enclosing a considerable area, two sides being protected by the precipitous banks of a deep stream, and the other two by a solid stone rampart and ditch. The present buildings, which are now but a shapeless though picturesque mass of overgrown ruins, are said by Major Stewart [*Rambles in the Mirzapur District*, p. 17] to have displayed in his time considerable signs of architectural taste. The building was much enlarged and strengthened by Balwant Sinh. In some of the passes leading towards Latífpur, there are small stone redoubts. The history connected with one of these is given in the article on parganah AHRAURA.

Mádho Sinh.—A large village on the Grand Trunk road, in parganah Bhadohi; distant 18 miles north-west of Mirzapur, and 6 miles south-east of Konrh and east of Gopíganj. Population (1881) 1,455 (715 females). It is noteworthy as one of the centres of the Mirzapur carpet-weaving industry, which is here carried on by a large colony of Muhammadans called kálín-báfs or carpet-weavers. Both the weaving and the dyeing of the wool is effected here. There is a police out-post in the village.

Majhli patti.—Nominal sub-division of parganah Kera Mangraur. See the article on that parganah.

Majhwa.—North-eastern taluka of the Mirzapur tahsíl: parganah Bhadohi bounds it on the west and for a short distance on the north; parganah Kaswár of the Benares district forms the remaining northern and the eastern boundary; while to the south lie parganah Karyát Síkhar and tappa Chaurási, the latter being separated from it by the Ganges. The metalled road to Benares runs through the taluka from south-west to north-east. The total area according to the latest official statement (1881) was 43·4 square miles, of which 32·0 were cultivated, 9·2 cultivable, and 2·2 barren. The area paying Government revenue or quit-rent was 40·9 square miles (29·5 cultivated, 9·2 cultivable, 2·2 barren).

Boundaries, area, &c.

The amount of payment to Government, whether land-revenue or quit-rent (including, where such exist, water-advantage, but not water-rates), was Rs. 48,971; or with local rates and cesses (excluding patwáris'), Rs. 54,032. The amount of rent, including local cesses, paid by cultivators was Rs. 75,370. Population (1881) 35,508 (17,062 females).

History, general and fiscal.

Taluka Majhwa, usually spoken of as part of parganah Kantit (although that parganah is obsolete as a modern sub-division, see KANTIT), was, previous to 1145 *fasli* (1738 A. D.), when the Benares province was held in *jágír* by Nawáb Murtaza Khán, one of the three sub-divisions of parganah Kaswár of the present Benares district. It was then held in *zamíndári* tenure by Bairi Sál and Daryao Sinh, Gautam Rájputs. They held a high position at the court of Mír Rustam 'Alí Khán, the deputy-governor of the Benares province under Murtaza Khán. The rise of Mansa Rám, the father of Balwant Sinh, was the occasion of their fall. Before father and son had treacherously ousted Mír Rustam 'Alí, they had managed to defeat the zamíndárs of Majhwa in the open field, where both the latter were slain. Their sons sought refuge with their kinsman, the rája of Bettia [Curwen's *Balwantnáma*, pp. 5, 6]. Mansa Rám was succeeded by Balwant Sinh and Chait Sinh. On the flight of the latter in 1187 *fasli* (1780 A.D.), Pahlwán Sinh, grandson of Bairi Sál, came from Bettia, and was restored in the capacity of *sazáwal* under Babu Ajaib Sinh, to his paternal domains. The early settlements were made with Pahlwán Sinh and his brother, in the form of leases. These talukdárs, however, fell into difficulties, and in 1796, six years after the permanent settlement, conveyed by a deed of conditional sale all their interests in the taluka to Rája Mahíp Naraiu. The latter retained the right to collect the revenue from the subordinate proprietors until 1836, when the management was transferred to the collector.

Majhwa.—Village on the Benares-Mirzapur road, 12 miles north-east from Mirzapur; is the nominal capital of the taluka of that name. Latitude 25°-12′-45″; longitude 82°-46′-50″. Population (1881) 1,990 (1,005 females). The village is entirely agricultural and contains nothing more than the ordinary collection of mud-built habitations. It was formerly of more importance, but is now entirely overshadowed by the more modern bázár of Kachhwa, a couple of miles off.

Mirzapur.—Eastern tahsíl of the district, consisting of tappas Upraudh, Chaurási, Chhiánave and Kon, and taluka Majhwa, the three first-named being to the south of the Ganges, and the two last-named to the north. It is bounded on the north by parganah

Boundaries, area, &c.

Bhadohi and the Benares district, from the former of which it is separated along about half the boundary by the Ganges; on the east by the Benares district, parganah Karyát Síkhar, and taluka Saktísgarh; on the south by the Rewah territory; and on the west by the Allahabad district. The total area according to the latest official statement (1881) was 1,166·7 square miles, of which 543·8 were cultivated, 145·9 cultivable, and 477·0 barren. The area paying Government revenue or quit-rent was 1,156·9 square miles (534·1 cultivated, 145·9 cultivable, 476·9 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 3,20,228; or, with local rates and cesses (excluding patwáris'), Rs. 3,54,897. The amount of rent, including local cesses, paid by cultivators was Rs. 8,44,808.

Population.

According to the census of 1881, the tahsíl contained 1,056 inhabited villages: of which 566 had less than 200 inhabitants; 309 had between 200 and 500; 132 had between 500 and 1,000; 39 had between 1,000 and 2,000; 5 had between 2,000 and 3,000; and 4 had between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Mirzapur (56,378). The total population was 377,195 (191,164 females), giving a density of 323 to the square mile. Classified according to religion, there were 351,966 Hindus (178,651 females); 24,785 Musalmáns (12,309 females); 181 Jains (81 females); 225 Christians (110 females); and 38 others (13 females).

Further details are given in the articles on the sub-divisions of the tahsíl.

Site, area, and population.

Mirzapur.—The head-quarters of the district, and by far the largest and most important town within its boundaries; is situated in north latitude 25°-9′-43″ and east longitude 82°-38′-10″; 55 miles by rail from Allahabad, 46 from Benares, and 509 from Calcutta. The population was, in 1853, 64,081; in 1865, 71,849; in 1872, 67,274; and by the recent census of 1881, only 56,378 (28,771 females). The last is the population of the city proper. The total of dwellers within the more extended area of the municipal boundary, which includes, besides many suburban villages, the considerable town of Bindháchal, is 85,362. The site of the city proper comprises an area of 673 acres, with an average of 84 persons to the acre. The Hindus numbered 46,194 (23,514 females); Muhammadans, 10,017 (5,183 females); Jains, 140 (63 females); Christians 10 (6 females); and those of other religions 17 (5 females). The following is a statement of the occupations followed by more than 40 males [Roman numerals indicating the classes in the census returns] :—

(I) Persons employed by government or municipality, 879; (III) ministers of the Hindu religion, 911; (IV) *mukhtárs* (petty pleaders), 49; lawyers' clerks, 55; (V) *hakims* (physicians), 55; (VII) musicians, 120; (IX) school teachers (not specified as government), 46; (XII) domestic servants, 663; (XIII) money lenders and bankers (*mahájan*), 465; money lenders' establishment, 780; money changers, 150; brokers, 659; small ware dealers (*bisáti*), 41; (XIV) railway servants, 69; (XV) pack carriers, 185; carters, 237; hackney carriage keepers, 144; palanquin keepers and bearers, 77; (XVI) boat owners and boatmen, 328; (XVII) store-house men, 41; weighmen, 216; messengers, 322; (XVIII) land-holders, 459; land-holders' establishment, 74; cultivators and tenants, 3,278; gardeners, 216; agricultural labourers, 966; (XIX) horse keepers and elephant drivers, 129; sheep and goat breeders and dealers, 79; (XXVII) house-proprietors, 60; carpenters, 134; bricklayers and masons, 362; cabinet makers, 350; (XXIX) cotton merchants, 49; cotton carders, 80; weavers, 173; calico printers and dyers, 279; carpet weavers and sellers, 121; cloth merchants (*bazáz*), 258; tailors, 448; shoe-makers and sellers, 154; bangle sellers, 59; washermen, 292; barbers, 473; sacking, sack, and bag makers and sellers, 168; (XXX) milk sellers, 125; butchers, 78; corn and flour dealers, 521; confectioners (*halwái*), 219; green grocers and fruiterers, 499; grain parchers, 233; tobacconists, 118; native spirit distillers and vendors, 89; betel leaf and nut sellers, 147; condiment dealers (*pansári*), 128; (XXXI) lac article makers, 45; tanners and leather workers, 44; (XXXII) manufacturers and sellers of oil, 305; timber, wood, bamboo, and thatching grass sellers, 193; grass cutters and sellers, 91; mat makers and sellers, 49; leaf-plate makers 43; (XXXIII) stone quarriers and cutters, 561; lime-burners and grinders, 52; excavators and road labourers, 111; sweepers and scavengers, 43; earthernware manufacturers, 209; water carriers, 369; gold and silver smiths, 372; gold and silver smiths' waste collectors (*nidria*), 75; braziers and copper-smiths, 743; bell-metal (*bharat*) workers, 57; blacksmiths, 348; iron mongers, 69; (XXXIV) general labourers, 4,953; persons in undefined service (*naukari*), 386; (XXXV) beggars, 753.

General appearance.

The city itself, which lies near the centre, longitudinally, of the municipal area, is situated on one of the great bends which characterise the course of the Ganges in this district. The river is here fully half-a-mile wide in the rains, diminishing to between 600 and 700 yards in the dry season. The site has the disadvantage of sloping slightly in an inland direction, the highest ground in the whole city being found in the bluffs which overhang the Ganges. The river banks are solid and lasting, there being an almost continuous reef of *kankar* at or below the water line. But the erosive action of the current, though slow, is continuous; and scarcely a year passes without the loss of at least some little ground.

The river frontage, though from more than one point of view picturesque, is far from imposing. No buildings of considerable size or boldness of outline rise from the water; the *ghâts* or bathing places, though numbering more than a score, great and small, are, with three or four exceptions, small in size and feeble in design; and many, from the insecurity of their foundations, are in various stages of ruin and decay. But the clusters of temples at Bariaghát and Nárghát, and the graceful arcades, massive piers, and broad stairways of

the newest addition to the line—that known as the new or *par excellence* the *pakka* or solid ghát—are worthy of more than passing notice. But it is only here and there that such structures grace the water-side. The intervals are filled with lines of bluffs surmounted with the dingiest and flimsiest of habitations. The finest site along the whole line—that whose name, the Kot, recalls the memory of an entirely obliterated and forgotten entrenchment—is occupied only by the dismal ruins of immense warehouses, which once were filled to the roof with the cotton of Central India.

Nor is the interior of the city more striking. Although there is a general air of solidity and massiveness about the buildings, which attests the wealth and prosperity of its builders, there is at the same time a generally ruinous and out-at-elbows appearance, which tells us equally plainly that that wealth is a thing of the past. There are few buildings of note, the only ones whose towers break the sky-line being a couple of mosques of no great pretensions, the larger of which the town owes to a lady, who closed a life of more than doubtful propriety in the odour of sanctity, and bequeathed to posterity not only this building, but the funds wherewith to erect a fine and commodious sarái. The growth of the town from a cluster of houses round Nárghát and the fort which commanded the ferry, can easily be traced. The original town appears to have spread east and west along a line of thoroughfare roughly parallel with the river, known now as Puráni Bazázi, Tirmohani, Sati bázár, and Chetganj. Starting west from Nárghát, we at once enter the latter *muhalla*, which is a crowded collection of poor houses, with a few deserted cotton presses and warehouses to tell of former commercial activity. Beyond the outfall of the Khandwa nála (once an open stream, filthy and fetid with the city drainage, but now converted into the main sewer of the town), we leave the city proper and enter upon a long range of walled gardens, extending along both sides of the road as far as the Ujla river, which may be taken as the western boundary of suburban Mirzapur. These gardens are many of them approached by lofty and profusely decorated gateways, and adorned with handsome and commodious summer-houses. They are still called by names which recall the wealth of the Mirzapur of the past. There is one still known by the name of that Lála Náik who was at once one of the earliest, as he was the wealthiest and most public-spirited, of the great merchants of the city. But few of these pleasances remain in the families of their founders, and fewer still are adequately maintained by their present owners. The whole line is a striking example of the instability of commercial fortunes in this country.

Southward from Nárghát the city stretches now as far as the line of railway. But the more southern muhallas, with the exception of the broad and gated Katra Báji Rái, are later extensions, and have never been commercially important. The original merchants' quarter seems to have been bounded on the west by the fine thoroughfare of Muzaffarganj, leading to the old Dakhan gate, the site of which can still be traced, and thence southward and eastward by the line of the Khandwa nála and the depressions it formerly drained, which is now marked by the spacious bázár of McChleryganj, almost in the centre of the present city, and the broad road leading thence to the present outfall. Within this area, again, the centre of business was the Bundelkhand quarter, a mass of lofty, substantial, and handsome houses, once the places of business of the leading houses in the Dakhan transit trade. The streets of this quarter are narrow and tortuous, admitting none but pedestrian traffic, and formerly defended by loophole gateways, several of which remain at every exit. But here again the same tale of decadence and decay is everywhere present. Most of the houses are tenantless; some in ruins; and the very materials of others have been seized, sold, and carted away to satisfy the demands of hungry creditors. The same remarks will apply almost equally well to the immediately surrounding muhallas, the most remarkable of which is that of Mádhorám, now more familiarly known as Gosháintola, from the lofty residences of the Gosháin merchants, who were once among the wealthiest of the community.

It is almost a relief to turn eastward along the wards of Pasarhatta and Kasarhatta, past the city police-station and so on through Wellesleyganj, to the end of the city and the commencement of the civil station. This portion of the city is at least still alive. The whole street of the Kotwáli is a double line of busy shops, amongst which the dealers in hardware are conspicuous. Further on, the workers in brass fill the air with an ear-splitting din, and Wellesleyganj itself is a busy market for grain. At right angles to Wellesleyganj runs Duncanganj, recalling in its name the memory of the great administrator of Benares. This is the principal thoroughfare to the railway.

Public buildings.

It has already been said that striking buildings are few. The new Town Hall, handsomely built of stone, chiefly from voluntary contributions, in a style which may best be described as an embodiment of modern native ideas upon architecture, is a successful and striking building, and its towers, when completed, will be a conspicuous object on the sky line. The mosque and sarái of Ganga Bibi have

already been mentioned. The latter is a fine and commodious building, erected in the Gothic style from designs by Major Kitto, R.E., and containing a particularly-graceful, canopied well. A government school, a hospital and dispensary, a church and schools belonging to the London Mission, and the substantial and commodious quarters of the city police, are perhaps all that need be referred to. The chief ornaments of the city are rather the façades of the larger private houses; the *chauks* or squares, built to a uniform design, at the Kotwáli, at McChleryganj, and at Denisonganj; and the numerous elaborately-carved, stone temples, which everywhere abound, and of which those at the Pakka ghát and the Tirmohání may be cited as the best examples.

Quarters.

The following is a list of the principal *muhallas* or quarters. It will be understood that these are not names of streets, but rather of *isolœ* or detached groups of buildings, containing, in addition to the main thoroughfare, many more or less insalubrious alleys :—

Muhalla.	Derivation or translation of name.
1. Rámbágh	The grove of Ráma.
2. Wellesley-ganj	Named after the Marquess Wellesley.
3. Bariá-ghát	The *ghát* of the Báris.
4. Chhípi-tolá	The quarters of the cotton-printers.
5. Elliot-ganj	So named in honour of a son of Mr. Wigram Money.
6. Bárá Gangá Bishn	Gangá Bishn's hostel.
7. Sundar-ghát	Formerly Suár ghát, called *sundar*, or 'the beautiful,' when improved by Mr. Money.
8. Jhánwán-garh	So called from the fact that it is built on *jhánwán*, the débris of brass-founders' moulds.
9. Takiá Dánu Sháh	Tomb of Dánu Sháh, a Muhammadan fakír.
10. Imám-ganj	Market of Imám Khán.
11. Imli Mahádeo	The street of the sacred tamarind.
12. Nib Sítla	The street of Sítla's *nim* tree.
13. Katra Brijráj	Brijráj's market [Brijráj was a former wealthy merchant].
14. Badli-ghát	The *ghát* of Badli, a chaudhri of banias.
15. Teoráni-tolá	The Tewárí quarters.
16. Puráni bazázi	The old cloth market.
17. Kasarhatta	The brass-founders' mart.
18. Kotwáli jadíd	The new police-station.
19. Kotwáli puráni	The old police-station.
20. Dhúndhi katrá	Dhúndhi's market.
21. Pasarhatta...	The spice market.
22. Pakká ghát	The solid or masonry ghát.
23. Tirmohání...	The meeting of three roads [*lit.* "having three faces," *tri-muháni*.]
24. Ganjia-tolá	The *gánja*-sellers' quarter.
25. Malláh-tolá	The boatmen's quarter.
26. Denison-ganj	Named after Mr. Denison, some time collector.
27. Búrhenáth	Named from a temple of Mahádeo so called.
28. Sati bázár	Named from the fact that the bázár contains a monument to commemorate the performance of a suttee (*sati*).

Muhalla.	Derivation or translation of name.
29. Gosháin-tolá	The ascetics' quarter.
30. Puráni Anjahi	The old grain market.
31. Púri katrá...	... ...
32. Nár-ghát	The women's ghát (the name is sometimes given as *Náhar*, or 'tiger,' ghát.)
33. Muzaffar-ganj	Shaikh Muzaffar's street.
34. Chetganj	Probably named from the founder.
35. Amánganj	Ditto.
36. Baghichá Kúnjal Gír	Ditto.
37. Ditto Ghísa Sobhi ...	Ditto.
38. Chikane-tolá	The butchers' quarter [query, from *chikná*, greasy.]
39. Mádhorám...	Named after the founder.
40. Dakkhin phátak	The Dakhan (Decean) gate.
41. Bundelkhandi	The quarter of the Bundelkhand merchants.
42. Imlaha	Uncertain; probably connected with *imli*, a tamarind tree.
43. McChlery-ganj	Named from Mr. McChlery, some time collector.
44. Ganesh-ganj	Ganesh kalwár's street.
45. Bhainsia-tolá	The buffalo market.
46. Ránibágh	The grove of the ráni (of Kantit).
47. Ratan-ganj	Said to be a corruption of Wrightley-ganj.
48. Taylor-ganj	Named after Mr. Taylor, some time judge-magistrate.
49. Duncan-ganj	Named after Mr. Jonathan Duncan.
50 Badli-katra	Badli Chaudhri's mart.
51. Bhatwá-pokhri	The tank of the Bháts.
52. Belkharia pura	The quarter of the Belkhar Brahmans.
53. Makri-khoh	The spider's web [The name is said to refer punningly to the character of the former inhabitants, as well as to the tortuousness of the street.]
54. Nauá-tolá	The barbers' quarter.
55. Katra Báji Rái	Named from its founder, Báji Rái (or Ráo), a Marhatta merchant.
56. Imámbára	Quarter of the Muslim building of that name.
57. Nála Khandwa	So called from the stream which has its outfall here.
58. Sobari	A suburban village.
59. Lál-diggi	*Lit.*, the "red tank."
60. Mirzapur khurd	Little Mirzapur. [There is a village of this name in pargaash Bhuili.]
61. Tarkapur	A suburban village.
62. Upadhya-ki-pokhri	The Upadhya's tank.

Sanitation.

The public health has considerably improved of late years, which may be attributable to the strenuous efforts made to improve conservancy and enforce sanitation. The town is officially described as in a fair sanitary condition. The streets are drained both by covered and surface drains. The latter have been largely extended, and the former are only used where the narrowness of the street is such as to afford no space for surface drains. The chief defect is in the outfall of the drainage, as the sewage is discharged into the river close to the bathing *ghâts*. There is no artificial water-supply. The water used by the people is derived from wells and from the Ganges. The well-water is said to be of excellent quality;

and nearly all the wells are, from the nature of their construction, efficiently protected from surface contamination. [*Extracted from Memorandum of President, Municipal Committee, to Commissioner, 5th Division, dated 11th May,* 1882.]

Civil station.

The civil station stretches along a single road to the north-east of the city, parallel with the river. In addition to the houses of the official and private residents, there are the church, schools, and orphanage of the London Mission, the public offices, which comprise separate court-houses for the district officers, the judge and his subordinates, and the deputy superintendent of the Benares family domains. There is also a church, a small but pretty building, of stone in the old English style, erected many years ago at a cost of Rs. 5,400, and a large house is occupied by the post-office. Beyond the civil station were once the cantonments, but of these no vestige remains but the parade-grounds (now utilized in part as a race-course, rifle-range, and camping-ground), and one or two of the old bungalows, now occupied by civil residents. No regiment has been stationed here since the mutiny, the military element being represented only by a small detachment of volunteers, attached for administrative purposes to the Gházipur battalion.

Antiquities.

The city and station, being both modern, afford little scope for antiquarian research. What there is of antiquity in the neighbourhood is confined to the older sites of Kantit and Bindháchal. But many of the temples, although modern in themselves, enshrine small museums, of ancient carvings, some of apparently very ancient date; and it often happens that a daub of red paint and a garland of flowers transform a purely decorative piece of sculpture into the effigy of some favourite deity, which the temple containing it is designed to honour. One of the temples at Baria-ghát, indeed, claims a hoary antiquity, but the present building is of no great age, having been erected, so it is said, in succession to one which the river swept away, and the ruins of which may still be reached with a boathook when the stream is at its lowest.

Trade and manufactures.

The trade of the city is largely a thing of the past. The greatest development was some thirty-five or forty years ago, when the annual value of the transit trade in cotton alone was stated at about a quarter of a million sterling. The cotton was brought from Central India, chiefly on bullocks, to Mirzapur as the head of the Ganges steam navigation, and here pressed, warehoused, and shipped. The opening of railway communication at once took away from Mirzapur its whole advantage of position. The trade was diverted into the newer and cheaper

channels; the great houses, European and native, either collapsed or followed the trade to its new centres. The branch of the Bank of Bengal which had been established was closed, and the city fell almost to the ordinary somnolent level of other small district capitals.

Carpet manufacture.

There are three industries still remaining, the manufactures of carpets, shellac, and brass-ware; and these at present comprise pretty nearly the whole commercial activity of the city. The carpets are of the well-known oriental thick pile pattern. Most are woven in looms of rude construction at the villages of Ghosea (*q. v.*) and Mádho Sinh (*q. v.*) in Bhadohi, but latterly many looms have been set up in the city. The origin of the art has not been ascertained, but it is reported not to have assumed any importance until some 60 or 70 years ago. The taste of the day for Indian decorative art has given a considerable impetus to the trade, leading to better prices, and at the same time, it is to be feared, to some lowering (except among the best firms) of the standard of excellence. The trade is now (1882) in a very flourishing condition, the monthly sales often amounting in value to Rs. 18,000 or Rs. 20,000. Although the generality of the carpets made here are somewhat loose in texture, and of coarse workmanship and more staring pattern than the best efforts of convict labour, yet good work can be obtained for good prices, and for Rs. 6 or 7 a square yard very excellent and artistic carpets are procurable. There are at present (1882) three merchants (one European and two natives) engaged in the trade; and between them and the actual artizans there interpose a number of firms, who distribute the work amongst the craftsmen, grant advances, and intercept much of the profit. The weavers work by contract and not at daily labour rates. In 1881-82, there were estimated to be 25 such firms and 200 artizans, 85 of the first and 115 of the second class. The value of the annual outturn was estimated at half a lákh of rupees. [Mr. Fuller's *Report on the Railway-borne Traffic of the North-Western Provinces and Oudh* for 1881-82, p. 38].

Shellac manufacture.

The shellac manufacture was introduced early in the present century by Dr. Turnbull, a surgeon in the East India company's service, to whom also the erection of the first cotton-presses is due. In fact, this officer, whose name still survives in the river-side bázár of Turnbullganj, near Chunár, may be said to have been the father of the commercial prosperity of the city, as well as the architect of a considerable private fortune. The beginnings of the lac trade were aided by the then convenient situation of the city. The reputation made by the original manufactory, which, now owned by Messrs. Jardine, Skinner and Co.,

still commands the highest prices in the market, has enabled the industry to hold its ground against subsequent rivals, in spite of their superior advantages of position. A short account of the material and the process of manufacture may be subjoined. Stick-lac is found upon the *kúsum* (Schleichera trijuga), *palás* (Butea frondosa), *ber* (Zizyphus Jujuba), *pípal* (Ficus religiosa), *bargad* (Ficus indica), *gúlar* (Ficus glomerata), *pákar* (Ficus venosa), and many other trees. The best is that obtained from the *kúsum*. This is a light golden resin, known in the trade as *nágali*, and from it the most valuable orange shellac is made. The next best comes from the *palás* and is known as *baisákhi* or *katki* according to the month (Baisákh or Kátik) in which it is gathered. It is darker in colour than the *nágali*, and the shellac is in consequence less clear and bright. These are almost the only varieties used by the European firms. The native factories, most of which turn out a very inferior article, utilize the produce of almost any tree on which the lac-insect is found. The best *nágali* comes from Sambalpur and Raipur, in the Central Provinces, and from the neighbourhood of Hazáribágh and Palámau, in Bengal. The latter places also give the best *baisákhi* and *katki*, but these varieties are to be found in many parts of the country.

The process of preparing the 'sticklac' of commerce for exportation is extremely simple; it consists merely in separating the lac from the stick, and dividing it into its component parts of colouring matter and resin. The sticklac is, first, roughly ground up, and the stick (which consists of the twigs on which the lac is formed) sifted out. The residue is mixed with water, which absorbs the colouring matter. This fluid is run into vats, where the dye precipitates itself. The water is then drained off, and the dye put in presses and made into cakes, in which form, when dry, it is exported. After the dye has been absorbed by the water, the residue, which is called 'seedlac,' is cleaned by sifting, filled into long cylindrical bags of cotton cloth (which are turned in front of charcoal furnaces until the lac melts), and then strained or forced through the pores of the cloth by twisting the bags. The lac so strained is stretched over smooth cylinders to the requisite amount of thickness; it then becomes shellac, in which form it is exported.

Besides the establishments—at Nárghát and Bariaghát—of Messrs. Jardine, Skinner and Co., Messrs. Schoene, Kilburn and Co. have a large factory at Rukha ghát, and there are some score or so of native houses, large and small. The industry probably employs, directly or indirectly, not less than 4,000 people. The total capital employed in the manufacture is returned (1881-82) at over 25 lákhs of rupees, and the value of the annual outturn has been

calculated to be Rs. 16,00,000. Almost four-fifths of the total capital employed is represented by the four factories which are in European or Armenian hands. The industry is said to be suffering severely from the fall in the price of lac-dye which has taken place in late years. [*Report on the Railway-borne Traffic of the N.-W. P. and Oudh* for 1881-82, p. 40.]

Metal-ware manufacture.

The trade in metal-ware is perhaps the most healthy and progressive industry in Mirzapur. The railway has been of assistance here in facilitating the import of the raw material; and the proximity of large quantities of a peculiar earth, especially suited for the manufacture of moulds, gives the city a permanent advantage, which the skill of its workmen has increased. The trade was formerly a guild-secret of the Kasera caste, but, of late, apprentices from outside have been admitted. The trade involves much division of labour. As many as sixteen different classes of artificers are named; but a broader division is into the mould-makers, the brass-founders, and the finishers.

The earth already alluded to as the best for moulds is a yellow sandy soil, known as *piári mitti*. But only the mould itself is made of this, the core being of ordinary clay. The making and fitting of these moulds is a separate industry, involving a considerable degree of nicety and skill. The current price of finished moulds is Rs. 1-8 to Rs. 3 per 100, according to size. The metals used are *phúl*, composed of four parts copper and one part pewter; *kánsa*, which is copper and zinc in approximately equal proportions; *bedha phúl*, which has 16 parts copper, four parts pewter, and one part lead; *chilui phúl*, which differs from *kánsa* only in the addition of a little lead; and ordinary brass (*pital*), which is composed of 15 parts of copper and 12 parts of zinc. The metal, whatever its composition, is melted in a crucible (*gharia*) of *karaili* earth tempered with chaff. The lid of the crucible is called a *muhalla*. A set of six crucibles with lids sells for 3 ánas 6 pies. The melting furnace is called *masúdi*, and is usually large enough to hold six crucibles, each containing about thirty sers of metal. Three to six maunds of fuel will be expended in heating one charge. The moulds are at the same time heated in an adjoining oven. Meanwhile, the *dharaiya* or caster, the most skilled among the workmen employed, watches the fire; and, judging the right moment, a matter of some importance, fills the moulds, which have been drawn red-hot from the kiln and ranged ready in a row. There is a simpler method used in small castings. Here the mould is inverted over a crucible and luted to it. The crucible and mould together are heated in a charcoal and cow-dung fire, made in a hole in the ground: and, when a sufficient temperature has

been obtained, the arrangement is inverted, and the molten metal flows into and fills the mould. However made, the rough castings pass into the hands of the *partaraiya*, who fills up the holes left by the studs which supported the core of the mould; and then through several other artificers, who trim, file, and polish the vessels in a lathe. In addition to cast utensils, many, especially those of *phúl*, are entirely made by hammering, and some of these are ornamented with rude *repoussé* work. But ornamental brass-ware is little made in Mirzapur. To facilitate the melting of *kánsa*, a little borax is used; the other compounds require none.

Imports.

Some idea of the local trade may be obtained from the registered imports kept at the octroi outposts. The chief imports into the municipality according to the official statement, with the quantity or value imported in 1881-82, were as follow:—grain (537,704 maunds); refined sugar (16,317 maunds); unrefined sugar (45,495 maunds); *ghi* (9,260 maunds); other articles of food (Rs. 45,247); animals for slaughter (55,202 head); oil and oilseeds (87,534 maunds); fuel (Rs. 1,88,773); building materials (Rs. 51,502); drugs and spices (Rs. 1,64,310); tobacco (15,263 maunds); European cloth (Rs. 12,11,471); native cloth (Rs. 2,82,921); and metals (67,127 maunds).

Municipality.

The municipal committee of Mirzapur consists of eighteen members, of whom six sit by virtue of their office and the remainder by election and nomination. The income of the municipality is derived chiefly from the octroi-tax, falling in 1881-82 at the rate of 10 ánas on net receipts per head of population. The total income in 1881-82 was Rs. 86,398 (including a balance of Rs. 13,821 from the previous year). The total expenditure in the same year was Rs. 78,744, the chief items of which were: collection (Rs. 5,778); head-office (Rs. 1,350); supervision (Rs. 1,029); original works (Rs. 11,259); repairs and maintenance of roads (Rs. 5,535); police (Rs. 16,422); charitable grants (Rs. 2,222); conservancy (Rs. 22,324); and miscellaneous (Rs. 11,302).

Printing presses and literary institutions.

There are one typographic and one lithographic press, the former doing all classes of work. There are no local newspapers. The Mayo Memorial Institute has a fine library, chiefly vernacular; and there are occasional lectures and discussions held in connection therewith.

Local history.

There is little of separate history connected with the city. As already observed, its commercial growth and decline are both comprised within the limits of the last hundred years.

The city is not mentioned at all in the *Ain-i-Akbari* (1596 A.D.) It is marked in Rennell's atlas, published in 1781; but is not noticed in the accounts of the first march of the British army from Baxár to Allahabad, although the route must have lain through or near it. Tieffenthaler, however, who drew up his description of India between 1760-70, mentions it, under the name of Mirzapur the Greater, as a mart, and as having two ghâts, giving access to the Ganges. In the proceedings of the Benares Resident (Mr. Jonathan Duncan) from 1787 to 1795, frequent mention is made of the place. He tells us that, previous to 1781, the principal merchants with the Dakhan were of the Sannyásí sect, doubtless lay brothers, who resided at Benares and transported their goods to Mirzapur, there to sell them to members of their own sect, who came annually from the Dakhan for that purpose. The establishment of the custom-house at Benares, with a transit duty of 5 per cent, nearly drove the Sannyásís out of the trade, but the rate of duty was shortly afterwards reduced by one-half on raw silk, a principal object of the trade, and for a time they struggled against difficulties. A good account of the exactions under which these traders suffered is given in the Duncan Records (Shakespear's edition, II., pp. 17-21), and may be read with some interest in connection with the often-heard complaints against the comparatively trifling impositions, in the shape of octroi-dues, of the present day. Nor is the picture of local justice more favourable. The Resident wrote: "This important trust is exercised by a person who farms it of the rája. I could never meet with any written records of this court, but I understand that, when a cause is settled, the parties are obliged to interchange releases, and the person gaining the cause pays 4 ánas per rupee upon the amount of the claim." Matters were improved by the appointment, in 1788, of a judge-magistrate, the first invested with these functions being a Hindu, Lála Bakshi Sinh. New regulations were at the same time published regarding the duties on foreign and inland trade, many cesses and exactions being abolished—a measure which, wrote the Resident, in the peculiar form of official phraseology then affected, "could not but in some measure awaken the sensibility of minds the most obdurate." In 1789, the Governor-General sanctioned the introduction of "fees and a commission to government on the hearing of cases, to check the licentiousness of complainants," but the jurisdiction of the judge-magistrate was confined to the town and suburbs (*Duncan Records*, II., p. 149). The subsequent history of Mirzapur was one of continued commercial prosperity until 1864, the year in which the East Indian Railway was opened to the Jumna bank at Allahabad. This, as already mentioned, dealt a death-blow to

the prosperity of Mirzapur, from which it can hardly be expected ever to recover.

Mirzapur Khurd or **Chhota Mirzapur** (*'Little Mirzapur'*).—Small agricultural village and bázár in parganah Bhúili and tahsíl Chunár; distant 30 miles north-east from Mirzapur and 10 miles north-east from Chunár; on the south bank of the Ganges, close to the borders of the Benares district. Latitude 25°-14′-10″; longitude 83°-4′-30″. Population (1881) 301 (160 females). It has a district post-office and a police outpost. The place had formerly some importance. Owing to its situation, as the river terminus of the direct road to Benares *viâ* Ahraura from the south, much of the river traffic was loaded here, but under new conditions of transit it has dwindled into complete insignificance. A ward of Mirzapur the Greater is known by the name of Chhota Mirzapur.

Murihán (or **Mandihan**).—Village in tappa Chaurási of the Mirzapur tahsíl; on the Mirzapur-Robertsganj road, at the junction of the two routes *viâ* Hinduári and Ghoráwal and a third road towards Hallia; distant 18 miles south-east from Mirzapur. Latitude 24°-55′-8″; longitude 82°-43′-0″. Population (1881) 181 (97 females). The village itself is small and poor, but there is a third-class police-station and a road bungalow of the Public Works Department, both located here owing to the centrical position of the place on converging lines of communication. There is also a district post-office. A great quantity of *pán* or betel is grown about here, and its cultivation gives employment to a numerous colony of Barais.

Nái Bázár.—Agricultural village in parganah Bhadohi; situated near the Barna river, 23 miles north from Mirzapur, 9 miles north-east from Konrh, 2 miles north-east from Bhadohi, and about one mile east of the high road from Mirzapur to Jaunpur. It has sprung into existence, as its name denotes, within recent years. It was founded, in 1761, by Bábú Sújan Sinh, brother of Rája Chait Sinh, but it owes its present prosperity chiefly to the encouragement of Rája Udit Narain. The population numbered at the last census 2,675 souls (1,289 females). The place is a centre of sugar-refining after native methods. There are some dozen considerable establishments, owned by *halwáis* and *kalwárs*, which collect the raw materials from Bhadohi and the adjacent parganahs of Jaunpur and Benares, and turn out some 50,000 maunds of sugar annually. A ground rent and certain bázár-dues are levied by the mahárája.

Nári.—Railway station on the East Indian line known as the Ahraura road station, in parganah Bhúili of the Chunár tahsíl; distant 34 miles east-north-east from Mirzapur, 11 miles north-east from Chunár, 12 miles north

from Ahraura, and about one mile south from the Ganges. Population (1881) 272 (138 females).

Naugarh.—Southern taluka of parganah Kera Mangraur. See the article on that parganah.

Pahár.—North-eastern tappa of parganah Bijaigarh. See the article on that parganah.

Pahári.—Railway station on the East Indian line, in tappa Chaurási of the Mirzapur tahsíl; distant 10 miles east from Mirzapur. Population (1881) 526 (283 females). It has an imperial post-office.

Pampápura.—The site of an old Bhar city. Its brick and stone débris lies scattered over the fields for several miles. It is probable that the original name has been lost, and that the present one was given to it by the Rájputs, who took the country from the Bhars. From its size and the substantial nature of the buildings which (judging from the relics) it contained, the city must have been of sufficient importance to be the capital of the country. According to Mr. Sherring, it included within its circuit the ancient town of Bindháchal. Tradition says that the city once possessed one hundred and fifty temples, all of which were destroyed by the iconoclast Aurangzeb. This is perhaps an exaggeration; but there is little reason to doubt that there were, formerly, many magnificent temples on this spot.

Pannúganj.—Small hamlet in parganah Bijaigarh of tahsíl Robertsganj; situated at the junction of several of the principal pack-bullock routes from the south and into Naugarh; 62 miles south-east from Mirzapur, and 12 miles east from Robertsganj. Latitude 24°-39′-45″; longitude 83°-17′-7″. Population (1881) 186 (86 females). It has a district post-office and a third-class police-station. The building in which the latter is located is newly and substantially built, chiefly of stone.

Patíta.—Village and fort in parganah Bhagwat and tahsíl Chunár; distant 32 miles south-east of Mirzapur, and 12 miles south of Chunár. Latitude 25°-3′-5″; longitude 82°-59′-47″. Population (1881) 1,164 (605 females). The place is no longer of any importance, but is historically interesting. There is a large mud-fort, once one of the principal strongholds of the Musalmán zamíndárs of the parganah. The history of it in connection with Jami'at Khán, Balwant Sinh, Chait Sinh, and Major Popham has been given in Part III. (*supra*, pp. 132, 137).

Pulwa.—Tappa of parganah Dúdhi. See the article on that parganah.

Pur.—Village in parganah Barhar and tahsíl Robertsganj; distant 34 miles from Mirzapur, 14 miles from Robertsganj, and about two miles to the

north of the Belan river. Latitude 24°-46′-36″; longitude 82°-55′-45″. Population (1881) 378 (189 females). It is remarkable for a large masonry tank of great, though uncertain, age. Local tradition connects it with a certain Arjan, a rája said to be of the Gadaria caste, who came from the west; but the work is similar to the other monuments of Báland supremacy in these parts, and may probably be referred to that dynasty.

Rájápur.—Village, generally known as Bhagwán Taláo, which see.

Rájgarh.— Small village in parganah Saktísgarh and tahsíl Chunár, on the direct Mirzapur and Robertsganj road; distant 32 miles south-east from the former place, and 20 miles south from Chunár. Latitude 24°-51′-43″; longitude 82°-53′-55″. Population (1881) 394 (190 females). There is a small roadside bázár, a district post-office, and a police outpost which is about to be raised to a third-class station.

Rájpur.—A well-kept and flourishing village in parganah Barhar of the Robertsganj tahsíl; distant 44 miles south-east from Mirzapur, 8 miles west from Robertsganj, and three miles south-east from Sháhganj. Latitude 24°-40′-35″; longitude 83°-0′-5″. Population (1881) 1,398 (701 females). Situated in this village is the principal residence of the rájas of Agori-Barhar—a spacious two-storied house, with extensive stabling and out-houses, and a separate building for the office of the estate. There are large and well-kept gardens, and at some distance a small bungalow, designed for the accommodation of European visitors attracted by the possibilities of sport which the neighbouring jungles afford. The property of the rájas of Agori-Bahar has been under the Court of Wards since 1871, when Rája Kesho Ráe died childless.

Rámgarh.—Principal village in parganah Bijaigarh of the Robertsganj tahsíl; distant 58 miles from Mirzapur, and 10 miles from Robertsganj. Population (1881) 725 (379 females).

Robertsganj.—Southernmost tahsíl of the district, consisting of parganahs Bijaigarh and Barhar to the north of the Son, and Agori and Singrauli to the south of that river. It is bounded on the north by tappa Chaurási, taluka Saktísgarh, and parganahs Bhagwat, Ahraura and Kera Mangraur; on the east by Sháhabad, Behár, Palámau, and parganah Dúdhi; and on the west by Sargúja and the Rewah territory. The total area, according to the latest official statement (1881), was 2,632·0 square miles, of which 435·4 were cultivated, 553·3 cultivable, and 1,643·3 barren. The area paying Government revenue or quit-rent was 885·3 square miles (276·8 cultivated, 167·0 cultivable, 441·5 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where

Boundaries, area, &c.

such exists, water-advantage, but not water-rates), was Rs. 63,554; or, with local rates and cesses (excluding patwáris') Rs. 68,531. The amount of rent, including local cesses, paid by cultivators was Rs. 3,43,023.

Population.

According to the census of 1881, the tahsíl contained 1,224 inhabited villages: of which 852 had less than 200 inhabitants; 294 had between 200 and 500; 64 had between 500 and 1,000; 13 had between 1,000 and 2,000; and 1 had between 2,000 and 3,000. There were no towns containing more than 5,000 inhabitants. The total population was 226,318 (112,343 females), giving a density of 86 to the square mile. Classified according to religion, there were 217,892 Hindus (108,261 females); 8,323 Musalmáns (4,042 females); 88 Christians (37 females); and 15 others (3 females). Further details will be found in the articles on the tahsíl's sub-divisions.

Robertsganj.—Head-quarters of the tahsíl of the same name, since about 1854; distant 50 miles south-east from Mirzapur. Latitude 24°-41′-24″; longitude 83°-6′-33″. Population (1881) 1,161 (549 females). It has a first-class police-station and an imperial post-office. It takes its name from Mr. W. Roberts, deputy collector, and afterwards collector of, the district, who was entrusted in 1846 and subsequent years with the completion of the work of settlement in the southern portion of the district. It was at Mr. Roberts's suggestion that the tahsíl head-quarters were moved from the unhealthy rice neighbourhood of Sháhganj to the barren upland of Tankedaur, and under the auspices of the same officer, aided by Gayádin foreman, the Kiwai ghát was constructed on easy gradients down the precipitous southern face of the Kaimúrs, six miles to the south, while four miles to the north a substantial, if not handsome, bridge was built over the Belan river. Robertsganj is increasing in importance, and the improvement of the road connecting it with Ahraura and the railway is likely to benefit it at the expense of local trade centres further to the north.

Saktísgarh.—Taluka of the obsolete parganah of Kantit: is bounded on the north by parganahs Karyát Sikhar and Chunár, from the former of which it is separated by the Ganges; on the south by parganah Barhar; on the east by parganah Bhagwat; and on the west by tappa Chaurási. The average length from north to south is about 17 miles, and the average breadth from 10 to 11. The total area according to the latest official statement (1881) was 173 square miles, of which 42·8 were cultivated, 33·3 culturable waste, and 96·9 barren. The area paying Government revenue was 168·5 square miles (41·2 cultivated, 32·7 cultivable, and 94·6 barren). The total demand was Rs. 13,918; or, with local rates and cesses

Boundaries, area &c.

(excluding patwáris'), Rs. 14,486. The amount of rent, including local cesses, paid by cultivators was Rs. 32,457. Population (1881) 16,828 (8,334 females). The taluka contained at the last settlement 63 estates (*mahál*). It was formerly, with the rest of parganah Kantit, included in the tahsíl of Mizapur, but was for greater convenience of collection transferred to that of Chunár. It has no recognised subordinate divisions, nor has it any police-station of its own except an outpost at Rájgarh, the jurisdiction being shared between the divisions of Chunár and Ghoráwal.

General aspects.

The whole taluka is composed of wild and rugged uplands. The northern portion includes a few poor villages with scattered patches of cultivation, but the whole central zone is an almost unbroken expanse of jungle, forming the principal game preserves of the Kantit estate. Further south the country becomes more open and villages more plentiful. Cultivation is here on the increase, and large areas are under rice, for the irrigation of which water is collected by means of numerous small embankments. There are many hill torrents, but the only permanent stream is the Jirgo, which descends from the hills near the fort of Saktísgarh, and passes by a long ravine out into the plains south of Chunár. The jungles contain not a few of the greater *felidæ*, and are well stocked with deer of the usual kinds. The small caves with which the cliffs abound are also a very favourite resort of bears. Turning to the crops, rice is, as we have seen, the staple grain; but barley, pulses, millets, gram, linseed and *kodon* are also grown.

The northern part of the taluka has no roads whatever, such traffic as there is being carried on entirely by pack-cattle. The raised and bridged but unmetalled road from Mirzapur to Robertsganj, *viâ* Rájgarh, passes across the southern and most fertile portion. There are no industries other than agricultural, and no towns or even large villages, the place which gives its name to the parganah being little more than a collection of mud huts under the walls of an old fort.

Fiscal history.

The general history has been treated in the district notice. The fiscal history is peculiar in that the permanent settlement of the taluka took place in 1200 *fasli*. The first assessment of 1197 *fasli* (1790 A.D.) was found to be higher than the taluka, in its then wild and uncultivated condition, could bear, and accordingly the reduced demand, of 1200 *fasli* was, by section 22, Regulation II. of 1795, declared unalterable. This peculiarity seems to have been for some time lost sight of, for Mr. Raikes (*Kantit parganah report* of 1842) complained that several of the intermediate settlements of single villages had been made, from time to time, on the first or higher rate of demand, and some confusion had been the result.

Another remarkable circumstance was the impossibility of finding any zamíndárs at the time of the permanent settlement. Mr. Duncan, in his report on the settlement rent-roll, remarked broadly that there were no zamíndárs, and, indeed, when the detailed settlement came to be made, only two villages in the whole taluka were settled in zamíndári. This was in 1200 *fasli*. In 1197 not a single one had come forward. Consequently, some fifty villages were farmed, though even farmers were obtained with some difficulty. But, as time passed and the advantages of the zamíndári state were recognised, claimants gradually came forward, and all but eight of the farmed villages were, from time to time, settled in zamíndári. The remainder were so settled, in 1842, by Mr. Raikes. The total demand prior to the revision of settlement was Rs. 14,124, while that assessed by Mr. Raikes was Rs. 14,118. This amount has since been reduced by the abolition of the anomalous *mahál*s of Tengari, Búngáhi, and Gáocharái, which, as Mr. Raikes with some evident amusement remarks, had all along been treated and gravely adjudicated upon by the courts as if they were genuine villages with unusually long names, whereas they were, in fact, farms of the right to collect certain seignorial dues, the first for the right to cut firewood with axe (*tengá*) and maul (*búngá*), and the second for the grazing of cattle. The total of these dues was Rs. 200.

The zamíndári, at revision of settlement, was almost entirely Rájput, the whole taluka being an appanage of the Kantit *ráj*. Of the 63 *mahál*s, 51 were held by Gaharwárs, 3 by Brahmans, and only 9 by zamíndárs of all other classes.

The cultivators would be very hard put to it had they to depend entirely on the produce of their fields. But there is a good deal to be done in the collection of forest produce and in cattle-grazing, which considerably alleviates their condition, and, on the whole, it can hardly be said that they are much worse off here than in the more fertile parganahs of the district.

Of buildings, modern or ancient, there is little to note. The fort of Saktísgarh, dating as it does only from the time of Akbar, can hardly be said to possess an antiquarian interest. Perhaps the most interesting monument is the tank of Korádíh, which dates back to a time anterior to the Rájput colonization of the district, and is probably a monument of the industry of the aboriginal races.

Saktísgarh.—The village which gives its name to the taluka; distant 22 miles south from Mirzapur, and 10 miles south from Chunár. Population (1881) 561 (249 females). It is at present a very small and poor village, and only interesting from its connection with the fort of Sakat Sinh, erected by him to control the Kols in the reign of Akbar. This stronghold is situated just at

the mouth of the gorge by which the Jirgo river debouches from the hills. It consists of a small, plain, rectangular building of stone, with flanking towers at the corners, enclosing a two-storied building, the decorations of which in glass mosaic have obtained for it the name of the *Shish Mahal*. Around the fort there is a considerable *enceinte*, enclosed on two sides by projecting hills, and towards the plain by a rampart and ditch, which must have formed a place of refuge for the neighbourhood in times of invasion. But in these quieter days there is nothing left in the whole area but a few small huts and the foundations of a small sanctuary. This building has a legend connected with it. It is related that the spot first chosen for the post was in inconvenient proximity to a cave, wherein dwelt a hermit of peculiar sanctity, named Sidh Náth. The holy man, perceiving the commencement of preparations, threatened to bring a curse upon both builder and building, unless he were left in peace, and the present site, which he pointed out, chosen. Sakat Sinh, in agreeing, begged the saint to take the fort under his protection, and to reside within its precincts. The hermit, however, while blessing the undertaking, declined to move, but permitted his brother Bhúpat Náth to go down and live there, and it was for him that the sanctuary was built. There is another curious superstition connected with the fort. The members of the Gaharwár chief's family invariably slaughter a buffalo at the outer gate on the occasion of their first entry into the fort. The story to which this refers is of an unsuccessful attempt to take the fort by an aboriginal chieftain named Mohan Badi. Mohan was killed in the attempt, but his spirit, a very malevolent ghost, continued to haunt the place. The holy Sidh Náth exorcised the intruder by the sacrifice referred to, and the custom has been kept up till the present day.

Sháhganj.—Village in parganah Barhar and tahsíl Robertsganj; distant 46 miles south-east from Mirzapur and 16 miles west from Robertsganj, on the unmetalled road from Ghoráwal to Robertsganj. Latitude 24°-42′-25″; longitude 82°-59′-35″. Population (1881) 684 (372 females). It has an imperial post-office and a third-class police-station. Sháhganj was formerly the head-quarters of the southern tahsíl of Mirzapur, but was abandoned for Robertsganj on account of the unhealthiness of the neighbourhood. This unhealthiness is increasing, rather than diminishing, with the extension of rice cultivation, and population is falling off in the villages around. Two miles to the south of Sháhganj, and connected with it by a raised and bridged road, is the village of Rájpur, the ordinary residence of the rájás of Agori-Barhar.

Sidhi.—South-western taluka of parganah Bijaigarh. See the article on that parganah.

Sikandarpur.—The largest village and the principal bázár in the parganah of Kera Mangaur; on the bank of the Chandraprabha, near the junction of the two roads which branch off towards the Benares district from the direction of Chakia; about 3 miles north-west of the latter place, and 42 miles west from Mirzapur. Latitude 25°-5′-15″; longitude 83°-13′-42″. Population (1881) 2,134 (1,133 females). It was selected as the head-quarters of the parganah by Rája Balwant Sinh, and the offices continued there till their removal to Chakia by Rája Udit Naráin. There is a fairly well supplied bázár, and two sugar refineries which turn out about 300 maunds of sugar annually.

Singrauli.—Western parganah of Robertsganj tahsíl: is bounded on the north by parganah Agori; on the east by parganah Dúdhí; and on the west by the native state of Sargúja and the Rewah territory. It is nearly triangular in shape. The total area, according to the latest official statement (1881), was 380·1 square miles, of which 37·7 were cultivated, 22·8 cultivable, and 319·6 barren; no portion of the area is assessed to government revenue. The amount of payment to government as local rates and cesses (excluding patwáris') was Rs. 775. The amount of rent, including local cesses, paid by cultivators was Rs. 36,795. Population (1881) 29,448 (14,137 females).

Boundaries, area, &c.

For a description of its physical features, Singrauli may conveniently be divided into three parts—the northern or hilly portion, the basin of Singrauli, and the coal-fields which are situated on the western boundary. The northern portion consists of parallel ranges of hills of the clay slate formation, having a direction east-by-north to west-by-south. The hills are serrated and the country uneven and much cut up by ravines. This tract is sterile and scantily clothed with trees and *káns*-grass. The trees are all of stunted growth, owing to the shallowness and poverty of the soil. They are chiefly *sakhua, palás, asun, tendu, khair, bair,* and *sullai*. A few level patches, widely scattered, constitute the cultivation in this part of the country. "If," wrote Mr. Roberts, "from the Aundi hills as an apex, lines be drawn to the Rehand, one through Balwádah and the other to Parári on the eastern bank of that river, the area will represent nearly the space occupied by trappean rocks; quartz, felspar, serpentine and syenite are found in this space, especially in the neighbourhood of Aundi and Balwádah." The basin of Singrauli is alluvial soil, a part of it being black loam. The higher portions, where the surface soil is washed off, show masses of different rocks embedded in sand-stones, or in a hardened clay. They seem to have been drifted from the south-west; the size varies from a square foot to small

Physical features.

pebbles and most of them are rounded. At Aundi, running to the south and laterally west, commence the sandstone hills that form the upper layer of the coal-field. Mr. Roberts considered the western limit of the coal-tract to be the boundary of Singrauli, and the eastern to be somewhere west of the Rehand.

Rivers.

The principal streams in the parganah are the Rehand and its tributaries, the Bichhi and the Ajiran. The Rehand enters the Mirzapur district through Sháhpur (or Sáhipur) Singrauli of Rewah. Fifteen or twenty miles later in its course, at Badura in tappa Barha, it becomes the boundary between this parganah and Dúdhí; while, a short distance below, it descends in a miniature fall, locally known as the Ghágh, over a step of rock some six feet in height. After washing the border for less than ten miles up to Múrdhauwa in tappa Dúdhí, it flows onwards through the parganah into parganah Agori. It is a perennial stream. Down it are drifted, in the rains, large flotillas of bamboos and poles. Rafts of such timber may be seen shooting its rapids as late as March or April. Though 60, 80, or even 100 feet in length, their crews are limited to at most three men. The river is fordable in many places; and, even after heavy rain, a little patience will often reward the traveller with a passage. The Bichhi runs north-westwards along the south-west frontier of parganah Dúdhí, and falls into the Rehand north of Singrauli. The Ajiran flows almost parallel to the Bichhi, to the south of it.

There are no roads of the first three classes in the parganah. Gums and terra japonica, wild arrowroot, pig-iron in small quantities, bamboos, *áonra* or myrobolans, and other fruits used in dyeing, with *tasar* or wild silk, are the minor articles of traffic.

History.

The *ancient* parganah of Singrauli consisted of taluka British Singrauli, or the country west of the Rehand; Bichhi, denominated Singrauli proper; and Sháhpur (or Sáhipur) Singrauli. It formed part of the extensive domains of the Báland rájas. An account of their expulsion from the seat of their government (the fort of Agori) by the Chandels, their temporary restoration, and their final subjugation by the Chandel rája Orandeo has been given in Part III. Orandeo divided his territory between his two sons—the elder took Bardi and half of Singrauli, called Sháhpur Singrauli, now in Rewah territory; the younger one received Agori-Barhar and the rest of Singrauli. The present local chief is in no way related to the Chandel Lord Paramount. His origin and acquisition of Singrauli, so far as ascertained, are given in Part III. (*supra*, p. 122). While the contest, there mentioned, between the rája of Agori-Barhar and the Singrauli

chief was pending, the relations of the latter with the lesser proprietors and peasantry were truly patriarchal. But, no sooner had the coveted prize fallen within his grasp, than the Singrauli rája proceeded to reduce the proprietors to the position of mere tenants-at-will. This process lasted from 1835 to 1839. The violence displayed by the rája in its execution caused the establishment of a police outpost at Singrauli. During 1842 and the few years following, the first survey of Singrauli and Dúdhí was effected under Major Wroughton. Then followed the preparation of a record-of-rights; and the village owners attempted to obtain recognition of their claims. But, in deciding on some disputed tenures the settlement deputy collector (Rái Mánik Chand) was held to have exceeded his powers, and his judgments in such cases were reversed in 1844. It was a better day for the ill-used agriculturists when a special officer with settlement powers (Mr. W. Roberts) was deputed, in 1847, to complete the unfinished task. His duties were—(1) the adjustment of village boundaries; (2) the determination of tenures; and (3) the correction of settlement records. On the issue of Mr. Roberts's proclamations notifying that all claims to rights in land would be investigated and decided in the parganah, a large number of persons came forward, and adduced, in many cases, strong proofs of the permanency of their tenures. The rája's defence was weak; he contented himself with a simple denial and offered no evidence to rebut the testimony of the village claimants. The tenures classed by Mr. Roberts were—(1) village zamíndári; (2) *mukarrari;* (3) hereditary occupancy; (4) *muáfi;* (5) *khálsa*, or sole property of the rája. To the first class belonged 18 *mahál*s; to the second, 30; to the third, 17; to the fourth, 5; and to the fifth, 20. Further details of these tenures will be found in Mr. Roberts's printed report (*Collection of Papers relating to the Settlement of South Mirzapur*). The rája holds a peculiar position; to the British Government he pays nothing, but to the rája of Agori-Barhar he pays Rs. 701 per annum. The origin of this arrangement is to be sought in the proceedings of Mr. Barton in 1803, when the Singrauli parganah was included in the *málikána jágír* of the Agori-Barhar chief, to the extent of realizing from it the profit which the British Government could then claim. The condition of the people in Mr. Roberts's time (1847-51) was in general poor. The absence of roads and the distance from large marts, which he alleged as causes, can scarcely be said to have been yet appreciably remedied. In the early days of British administration a native resident called a *sazáwal* was appointed to see to the "full and due preservation of public tranquillity," and to maintain the authority of Government. His pay was fixed at Rs. 20 over

and above the Government revenue. But, for some reason or other, the appointment fell into abeyance before 1800—perhaps, as suggested by Mr. Roberts, owing to a representation regarding the patriarchal relations subsisting between the rája and his people. At any rate, Singrauli was not, according to Mr. Roberts, visited by even a policeman for the next 40 years. In 1840, however, two police officers (*barkandáz*) were stationed on behalf of Government in Singrauli, and British authority has ever since been duly represented. The present police-office is at Khairwa.

Sukrit.—A pass, at the foot of which stands the fort of Latífpur; distant 40 miles south-east from Mirzapur, and 20 miles south-south-east from Chunár. Population (1881) 520 (236 females). In the village at the head of the pass is a police out post.

Sultanpur.—Village in the west of parganah Karyát Síkhar of the Chunár tahsíl; distant 24 miles west from Mirzapur, and 3 miles north from Chunár; on the north bank of the Ganges. Latitude 25°-10′-39″; longitude 82°-55′-17.″ Population (1881) 133 (78 females). There is a Government encamping-ground here.

Suriánwán.—The name given to two villages in the north-west of parganah Bhadohi, separated by about half a mile of intervening fields: distant 24 miles north-north-west from Mirzapur, and 10 miles north-north-west from Konrh. Population (1881) 1,109 (536 females). There is nothing of present note, but the place is interesting as the ancient capital of the Monas over-lords of the parganah. The ruins of their stronghold are still to be traced, and there are two fine tanks, the larger of which is thirty acres in extent. A third-class police-station and an imperial post-office are located here.

Tánda (otherwise called **Bikna**).—Village in tappa Chaurási and tahsíl Mirzapur; distant 6 miles south from Mirzapur; is connected by a third-class road with the Deccan road near Ashtbhuja. Population (1881) 418 (203 females).

Uj.—Village in parganah Bhadohi; distant 20 miles north-west from Mirzapur, and 8 miles west from Konrh; on the Grand Trunk road. Population (1881) 297 (138 females). It has a police outpost, but the third-class station now stationed at Díg will probably be removed here.

Upraudh.—South-western tappa of the Mirzapur tahsíl; is bounded on the north by tappas Chhiánave and Chaurási; on the east by tappa Chaurási and parganah Barhar; on the south by Rewah territory; and on the west by Rewáh territory and the Allahabad district. The total area, according to the latest official statement (1881), was 608·9 square miles, of which 249·0 were cultivated, 85·3 cultivable, and 274·6

Boundaries, area, &c.

barren. The area paying Government revenue or quit-rent was 607·0 square miles (247·1 cultivated, 85·3 cultivable, 274·6 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 55,925; or, with local rates and cesses (excluding patwáris'), Rs. 57,490. The amount of rent, including local cesses, paid by cultivators was Rs. 1,58,628. Population (1881) 89,297 (44,269 females).

General aspects.

This tappa is for the most part exceedingly hilly and stony. The Great Dakhan road runs close to and almost parallel with the western boundary of the tappa; it crosses the Belan by a causeway impassable during heavy floods. The principal rivers are the Belan and its tributary, the Ádh. Leaving the Rewah frontier, the Belan flows northwards, and forms the greater part of the boundary between the tappa and parganah Barhar. Then, turning to the west, it flows through the entire length of the parganah, and reaches the tappa frontier a little beyond Baraundha on the Dakhan road. The fourth-class cart-road from Lálganj to Hallia crosses the Belan by a masonry causeway. The Ádh enters the tappa on the south, and flows, first in a northerly, and then in a north-westerly direction, past Hallia, and falls into the Belan a short distance before the latter is cut by the line of the Dakhan road. There are several other minor streams in the tappa, but they are of comparative insignificance.

Fiscal history.

Upraudh was one of the tappas of the old parganah of Kantit. The Government demand at the permanent settlement (1790 A. D.) is entered in the *Duncan Records* as Rs. 45,278-10-0; but, according to Mr. Raikes, after correcting various errata in the settlement book, it was Rs. 49,867. "The errata above alluded to," writes Mr. Raikes, "as existing in the settlement book of 1197 *fasli* of this tappa, are remarkable. Several *amáni máhals* are not noticed, and others are entered twice over, both as *amáni* and *zamíndári*." The tappa was rented for five years to Rám Jiáwan Sinh, and the *mufassal* settlement of it, in 1197 *fasli*, for the remaining four years of his lease was prepared by him and completed under the Resident's inspection. But, before the end of the year, he was removed for disobedience and irregularities of which he had been guilty, and Ausán Sinh (in the name of his agent, Rassik Dás) was appointed in his room. The completion of the revision of settlement was reported by Mr. Raikes in his letter dated 1st September, 1842. The demand proposed by him was Rs. 51,860, which has increased by more than Rs. 4,000 during the forty years that have since elapsed. Materials for an account of the tenures of the tappa are not available.

Urgarh.—See ARGARH.

STATISTICAL,
DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

NORTH-WESTERN PROVINCES OF INDIA.

VOL. XIV.

PART III.—JAUNPUR.

BY

J. P. HEWETT,

BENGAL CIVIL SERVICE.

ALLAHABAD:

NORTH-WESTERN PROVINCES AND OUDH GOVERNMENT PRESS.

1884.

PREFACE TO JAUNPUR.

The persons to whom obligations are due for help given in the preparation of this notice are generally mentioned *in loco*. It only remains to add that Mr. A. Robinson, the Collector, besides giving every assistance in the collection of information and in the correction of the proofs, compiled the greater portion of the note on fiscal history and the whole of the account of Jaunpur city.

FYZABAD:
The 24th March, 1884.

J. P. H.

ERRATA TO JAUNPUR.

Page.	Line.	For	Read
Parts I., II., III.	...	Kutáhan	Khutáhan.
11	18	delete the word "the"	
„	16 from bottom ...	Mahi-ud-dín ...	Muhi-ud-dín.
13	11 „ „ ...	Do.	Do.
21	2nd indentation ...	is	has.
37	6	Kodhua	Kudhua.
39	11 from bottom ...	relation	relationship.
43	11	delete the words "in the above list."	
51	1st indentation ...	of	and.
75	13 from bottom ...	profits	profit.
90	13 „ „ ...	is	are.
103	last line	villago	village.
107	10 from bottom ...	was	were.
110	18 „ „ ...	estsblishment	establishment.
115	14 „ „ ...	plain	plan.
117	16	Hasan	Husain.
143	15	and of three	and the names of three.

STATISTICAL, DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

NORTH-WESTERN PROVINCES.

JAUNPUR DISTRICT.

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GAZETTEER OF THE DISTRICT, P. 99.

PART I.

GEOGRAPHICAL AND DESCRIPTIVE.

Boundaries, area, &c.

JAUNPUR,[1] a district in the Allahabad division, lies[2] between north latitude 25°-23′-45″ and 26°-12′, and east longitude 82°-10′ and 83°-7′-45″. It is bounded on the north-west by the Partábgarh and Sultánpur districts; on the north-east by the Azamgarh district; on the east by the Gházípur district; on the south by the districts of Benares and Mirzápur; and on the west by the Allahabad district. The principal subdivisions of the adjoining districts are: in Partábgarh, tahsíl Patti; in Sultánpur, tahsíl Kádípur; in Azamgarh, tahsíls Máhul and Deogaon; in Gházípur, tahsíl Sayyidpur; in Benares, tahsíl Benares; in Mirzápur, parganah Bhadohi of the family domains of the mahárája of Benares; in Allahabad, tahsíls Handia and Phúlpur.

In shape the district is an irregular triangle, with the southern boundary as the base, and the eastern and western boundaries running up to an apex in the north. A small portion of the district is isolated from the remainder by an intrusive belt of Oudh territory and lies in the Partábgarh district; while a portion of the latter district, almost equal in area to this outlying tract, lies imbedded in the Machhlíshahr tahsíl of the Jaunpur district. The first tract is a portion of parganah Chándah, which goes under the name of Koerípur, and forms part of the Singramau taluka, of which the present owner is Thákur Randhir Sinh, Rái Bahádur. The second tract consists of 17 villages belonging to taluka Powara of the Partábgarh district. The criminal jurisdiction of this taluka was made over to the magistrate of Jaunpúr under Government of India's No. 268, dated 27th June, 1862, and the transfer of the revenue jurisdiction was postponed till the completion of the regular settlement. Subsequently, when the general question relating to transfer of villages between the North-Western Provinces and Oudh was under consideration, it was proposed to transfer these 17 villages as well as 115 other villages from Oudh to the Jaunpur district; but, owing to the difference of the system of administration in the North-Western Provinces and Oudh and the unwillingness of those concerned,

[1] The sources from which the materials for this notice have been derived are generally acknowledged *in loco*.

[2] Mr. J. B. N. Hennessey, M.A., Deputy Superintendent, Trigonometrical Branch, Survey of India, has kindly furnished the following latitudes and longitudes for the extreme limits of the district:—

North	Latitude	26° 12′ 0″	East	Latitude	25° 34′ 18″
	Longitude	82° 38′ 18″		Longitude	83° 8′ 3″
South	Latitude	25° 23′ 43″	West	Latitude	25° 38′ 16″
	Longitude	82° 44′ 11″		Longitude	82° 10′ 2″

the question was ordered in No. 1002A, dated 22nd June, 1871, to lie over by the Government, North-Western Provinces. It has never been reopened.

The greatest length of the district, north and south, is 53 miles; and the extreme breadth, east and west, 56 miles. The total area, according to the latest official statement (1881), is 1,554·1 square miles; of this 994·8 square miles are cultivated, 303·5 cultivable, and 255·8 barren. The population, returned at 1,025,961 (480,209 females) in 1872, had in 1881 risen to 1,209,663 (598,256 females), or 778·3 persons to the square mile. But of both area and population further details will be given in Part III. of this notice.

Administrative sub-divisions.

For purposes of administration, general and fiscal, the district is divided into five *tahsíls*, or sub-collectorates. The old sub-division into parganahs was abolished sometime before the Mutiny; the exact date of abolition cannot be given as there are no papers relating to it in the collector's office. The divisions for civil and criminal jurisdiction are here, as elsewhere, the *munsifi*, or petty judgeship, and the *thána*, or police circle, respectively. Of the former there are two, at Jaunpur and Mariáhu; and of the latter there are 17, excluding six *chaukís*, or outposts. The subordinate-judge, however, exercises the powers of a *munsif* in parganah Haveli North and so much of Haveli South as lies within municipal limits. In showing the relative positions of these various cross-divisions, the following synopsis also gives their equivalents at the close of the sixteenth century, and their modern land-revenue, area, and population:—

Tahsíl.	Parganah (now abolished).	Included by the *Ain-i-Akbari* (1596) in mahal (parganah).	Land revenue in 1882-83.	Area in 1881. Square miles.	Area in 1881. Acres.	Total population in 1881.	In the police jurisdiction of	In the civil jurisdiction of
Jaunpur.	Haveli Jaunpur	Haveli Jaunpur.		145	...	...	Sarái Khwája, Bakhsha, Kotwáli Jaunpur, Jaálápur.	Subordinate Judge, munsif of Jaunpur.
	Tappa Saremu			31	...		Kotwáli Jaunpur, Karákat.	
	Biálsi ...	Biálsi ...		45	...		Jaálápur.	Munsif of Jaunpur.
	Rári ...	Rári ...		65	...		Badlápur, Bakhsha, Kotwáli Jaunpur.	
	Zafarábad ...	Zafarábad ...		8	...		Kotwáli Jaunpur.	
	Kariyát Dost...	Kariyát Dostpur.		30	...		Gulzárganj.	
	Khapraha ...	Mariáhu ...		10	...		Gulzárganj, Bakhsha.	
			3,02,275	334	...	322,315		

Tahsíl.	Parganah (now abolished).	Included by the *Ain-i-Akbari* (1596) in mahal (parganah).	Land revenue in 1882-83.	*Area in* 1881. Square miles.	Acres.	Total population in 1881.	In the police jurisdiction of	In the civil jurisdiction of
Mariáhu.	Mariáhu ...	Mariáhu ...		203	...		Bamniyáon, Gulzárganj.	Munsif of Mariáhu.
	Tappa Barsáthi.			80	476		Jalálpur, Rámpur.	
	Tappa Gopálapur.			45	320		Mariáhu ...	
	Total ...		3,21,670	329	156	242,940		
Machhlíshahr.	Ghiswa ...	Ghiswa ...		125	...		Bádsháhpur, Bamniyáon, Machhlíshahr.	Munsif of Mariáhu.
	Múngra Bádsháhpur.	Múngra ...		85	...		Bádsháhpur, Bamniyáon.	
	Garwárah ...	Garwárah ...		143	...		Badlápur, Sujánganj, Bádsháhpur ...	
	Total ...		2,32,394	353	...	238,759		
Khutáhan.	Ungli ...	Ungli and Kariyát Soentha.		275	...		Sarái Mohi-uddín, Sháhganj, Khutáhan, Sarái Khwája.	Munsif of Jaunpur.
	Rári (Badlápur).	Rári ...		37	...		Badlápur.	
	Kariyát Mendha.	Kariyát Mendha.		20	...		Khutáhan, Badlápur.	
	Chándah ...	Chándah ...		35	...		Badlápur.	
	Total ...		2,25,828	367	...	268,901		
Karákat.	Tappa Chandwak.	Karákat ...		65	...		Karákat, Chandwak.	
	Tappa Daryápar.			26	...		Karákat.	
	Tappa Pisára,			44	...			
	Tappa Guzára,			36	...		Karákat, Chandwak.	
	Total ...		1,16,953	171	...	136,748		
	GRAND TOTAL,		12,49,120	554	156	1,209,663		

History of those sub-divisions.

The third column of the above statement shows the names of the sixteenth-century tracts included in the modern sub-divisions, so far as they can be ascertained. This has been done by comparing a modern map of the North-Western Provinces with that given in Mr. Beames' edition of Sir H. M. Elliot's *Supplemental Glossary*, in which the súbas, sarkárs, dastúrs, and maháls (or parganahs) as established by Akbar (1596 A. D.) are approximately restored. It is thus seen that the present Jaunpur district included the whole of dastúr Múngra and part of dastúr Jaunpur, both these dastúrs being in the Jaunpur sarkár of the súba of Allahabad. The Jaunpur sarkár contained 41 maháls, the mahál of Jaunpur-ba-Haveli being considered as two. Of these only two maháls, Múngra and Garwárah, belonged to the dastúr of Múngra, the remainder being included in the dastúr of Jaunpur.

The district, as at present constituted, formed in 1775, the date of Chait Sinh's expulsion and of the first establishment of direct administrative relations between the East India Company and Upper India, part of what is known in history as the "Province of Benares," which included the tract of British territory lying between Oudh and Bengal. In 1818 the revenue jurisdictions of Gházípur and Jaunpur were separated from that of Benares, and new collectorates were established. "Twenty-two parganahs" were spoken of as being transferred on this occasion to Jaunpur [Mr. Phil. Robinson's *Selections from the Duncan Records* (unpublished)]. The list of these parganahs is not given, but it is probable that the word 'parganah' was used loosely for 'taluka' also; in this case the following list, given in a letter from the Board to Government, dated 15th May, 1818, may supply the deficiency :—Haveli Jaunpur (taluka Saremu), Ungli Ahmadpur, Barsáthi, Gopálapur, Garwárah, Ghiswa, Karákat, Kariyát Dost, Kariyát Mendhá, Mariáhu, Múngra, Rári, Zafarábad. In 1822, the tappa of Guzára was transferred to Jaunpur, and in 1832 the talukas of Singrámau and Daunrua (parganahs Chándah and Khapraha).

It must, however, be noted that the above were only the revenue divisions, and it was not till about 1833 that the revenue and judicial jurisdictions were so arranged as to coincide throughout the Benares province. The revenue divisions of the district before the Mutiny were those given in the second column of the table on page 3; and the only revenue divisions now officially recognized are the five tahsíls. The district of Jaunpur was included in the Benares division till June, 1865, when it was transferred to that of Allahabad.

District staff.

The revenue and criminal administration is in the hands of a magistrate-collector, who has usually one covenanted assistant and two uncovenanted deputies besides the five

tahsíldárs. In 1883 there were four honorary magistrates. The district was the seat of a civil and sessions judge up to 1875, when the judgeship was abolished, and the district placed, first under the judges of Mirzápur and Benares with concurrent jurisdiction, and then under the entire jurisdiction of the judge of Benares; but since 1st March, 1880, the separate judgeship of Jaunpur has been restored. The subordinate civil courts are those of the sub-judge, and the two munsifs. The former is invested with the powers of a judge of a court of small causes for the trial of suits cognizable by such courts up to the amount of Rs. 500 in the tahsíls of Jaunpur, Karákat, and Khutáhan. The principal district officials remaining to be mentioned are the civil surgeon and his native assistant, the district superintendent of police, the district engineer, the inspector of salt revenue, the deputy inspector of schools, the headmaster of the zila school, and the post-master. The revision of settlement records now in progress has necessitated a temporary addition to the district staff in the person of an assistant settlement officer.

General appearance.

The district may be described as an undulating plain, with a gentle declivity from north-west to south-east, as indicated by the course of its numerous streams flowing in that direction. Its apparent irregularity of surface is increased by the occurrence of lofty mounds, often covered with trees, which mark the sites of ancient and deserted villages of extinct races, or of the demolished forts of the present Rájput occupants. The whole district is closely cultivated and richly wooded with groves of mango or clumps of tamarind and *mahua* trees. *Úsar* plains, rendered barren by the white saline efflorescence known as *reh*, are found only in the north. *Kankar*, or rodular limestone, is found in all the higher ground at various distances from the surface, and crops out in the form of low irregular rocks or fine broken gravel. The lowlands, especially in the north and west, are covered with water in the rains, and in the dry weather there are *jhils* and ponds. The Gúmti, which flows with a very sinuous, but, on the whole, south-easterly course, divides the district into two unequal portions, of which the northern is about half the size of the southern. It passes the town of Jaunpur, where it is crossed by the famous Muhammadan bridge built by Mun'im Khán in 1569-73, which will be noticed in the gazetteer article on Jaunpur in Part IV.

Heights.

The general slope of the country is, as already mentioned, from north-west to south-east, and probably does not exceed, on the average, six inches per mile. There is in this district only one principal station of the Great Trigonometrical Survey named

Manrár, situated in the village of Manrárdíh in parganah Múngra Bádsháhpur of the Machhlíshahr tahsíl. It lies in 25°-41′-17·20″ north latitude and 82°16′-46·18″ east longitude, and its height, determined trigonometrically, is 371 feet above mean sea-level [see *Synoptical Vol. XVII.* of the G. T. Survey, pp. $\frac{5}{-N.}$ and $\frac{42}{-N.}$].

Soils.

The district forms part of the alluvial plain of the Ganges, and its surface is composed of the deposits of the rivers which flow down from the Himálaya. The prevailing soils are *dúmat* or loam, *matiyár* or clay, and *balua* or sand; in all vegetable mould, clay, and sand are found in varying proportions. *Karail*, a dark alluvial mould answering to the *már* of Bundelkhand, is found where *jhíls* have subsided, or in old river beds. In the south of the district, in digging wells, the beds met with are first loam, then *kankar* with clay, then sand, and, lastly, the water-bearing strata.

Forests and waste lands.

The largest jungle tract is a small forest in the Daryápar tappa of the Karákat tahsíl; it consists chiefly of dhák (*Butea frondosa*), and covers an area of about 2,000 acres. Of waste lands there are none, except the occasional patches of *úsar* already noticed. But the district was not always without forests: towards the end of the eighteenth century, there were large forests in Ungli and Chándah, which have disappeared as population has increased and cultivation been extended; and previous to this, as late as the fourteenth century, so says the local tradition, the district was covered with forests.

Rivers: Gúmti.

The only rivers in the district are the Gúmti, the Sai, the Barna, the Pilli, and the Basohi. The Gúmti, rising in parganah Púranpur of the Pílibhít district, enters the Jaunpur district in the north of parganah Chándah of tahsíl Khutáhan, and forms the boundary between it and the Sultánpur district. Then traversing the intervening tract of Sultánpur for four miles, it again separates Chándah from Sultánpur for five miles. It finally enters the district near Mendha, and flows between parganahs Kariyát Mendha and Rári on the south, and parganahs Ungli and Jaunpur on the north for 40 miles, when it enters the Jaunpur parganah, and passes the town of Jaunpur. Here it is crossed by the famous Muhammadan bridge, which consists of 16 arches, and is 712 feet long. Two miles lower the Oudh and Rohilkhand Railway line is carried over it by a bridge 1,480 feet long, and with 16 arches. It divides the southern portion of the Jaunpur parganah from parganahs Saremu and Daryápar, and then enters the Karákat tahsíl. Here it flows between parganahs Pisára and Chandwak on the north, and parganah Guzára on the south. Finally, it

divides Chandwak from the Sultánípur and Katehar parganahs of the Benares district, and leaves the district after a course of 50 miles from Jaunpur.

The channel of the Gúmti is in general a deep, well-defined bed, formed by the current in *kankar* or calcareous conglomerate. It is seldom fordable in this district, even in the driest weather, and in the rains it can be navigated by the largest native craft. Its velocity is low, and never, even in the rains, exceeds three miles an hour. Bábar, who, with a view to his military operations, was led anxiously to examine all its depths and shoals, observes [*Memoirs*, 408]:—"Though it is a narrow little river, yet it has no ford, so that troops are forced to pass it in boats, by rafts, and on horse-back, or sometimes by swimming."

The Gúmti is liable to great and sudden floods. A great one took place in 1774; but the greatest of all occurred so lately as September, 1871, when the river rose 23 feet 6 inches in 14 days, and was 37 feet above its dry season level. A fuller account of these floods must be reserved for Part II. It may, however, be mentioned here that ordinarily the river seldom rises more than 15 feet. The deposits are small in comparison with those of rivers derived immediately from the Himálayan chain; but the fragments of mica found in its sands show that its source must be traced to those mountains.

Owing to the depth of its bed, and the hardness of the *kankar* strata that the Gúmti encounters, the action of erosion and change of channel is so slow that riparian disputes and re-adjustments of revenue are in practice unknown. The channel is, however, changing slowly in many places. This is illustrated by discoveries made in sinking the foundation wells of the railway bridge at Jaunpur Bones of animals, timber charred by long continued action of water, stratified and conglomerated sand that has assumed the forms of the timber and leaves it has replaced, were extracted from these wells at a depth of 15 to 20 feet, and a distance of several hundred feet from the present river bed.

Sai.

The Sai enters the district 32 miles east of Jaunpur; passes through the Garwárah parganah of tahsíl Machhlíshahr; then separates the Khapraha, Kariyát Dost, Mariáhu, and Biálsi parganahs from parganahs Rári and Jaunpur; and, finally, about ten miles below the town of Jaunpur, discharges itself into the Gúmti. It is crossed on the Allahabad road at Pulguzára, eight miles west of Jaunpur, by a bridge of four pointed arches, erected on the foundations of the ancient eight-arched bridge built by Akbar's viceroy. At Sai Jalálpur the Benares road is carried over it by a bridge built in 1510 of nine pointed arches, with a roadway of

295 feet. The railway bridge at this place consists of 18 spans with a roadway of 1,191 feet. The Sai is a smaller river than the Gúmti, but of much the same character. Its channel is less deep and its banks are more shelving than those of the latter. It is subject to floods, and in that of 1871 it rose 26 feet 6 inches in 14 days. During the rains it is navigable throughout the district by vessels of 250 maunds burden. Its channel undergoes little change.

Barna.

The Barna takes its rise in the Mailáhan *jhíl*, which lies north of the town of Phúlpur in the Sikandra parganah of the Allahabad district. It nowhere enters the Jaunpur district, but it forms the boundary for 60 miles of its course between it and the districts of Mirzápur and Benares. After leaving Jaunpur it flows east into the Benares district, and, finally, empties itself into the Ganges just north of the city of Benares. In the extreme south-east of the Jaunpur district it receives the Basohi as a tributary.

Pilli.

The Pilli enters the district in taluka Singraman, passes through the Rári parganah, and falls into the Gúmti 25 miles above Jaunpur. It deserves attention from its being a continuation of that singular line of connected *jhíls*, in the Sultánpur and Rái Bareli districts, which seems the deserted bed of a considerable river, apparently the ancient Gúmti. It is now in the dry weather a small stream easily forded, but is liable to great flushes in the rains. It is crossed by a newly erected bridge of three arches on the Jaunpur and Lucknow road.

Basohi.

The Basohi rises in the north of parganah Mariáhu, and after a south-easterly course of about 24 miles, it falls into the Barna in the extreme south-east of the district. It has an extremely winding course, and flows between steep banks of clay and *kankar*. It is bridged on the Jaunpur-Mirzapur road.

Canals.

There is at present (1883) no canal in the district, but the northern and southern Jaunpur branches of the proposed Sárda canal will, if completed, irrigate its western half. On the entrance of these canals into the district they will, if the canal map can be trusted, be about 23 miles apart. From here their courses, which will be in straight lines in this district, will converge, till they fall into the Gúmti near the town of Jaunpur. The length in the district of each of these canals will be about 26 miles, so that the area enclosed by them will almost represent an isosceles triangle.

Lakes and *jhíls*.

Lakes and *jhíls* are numerous in the north and south, but rare in the central parganahs. In the extreme north of the district, in parganah Ungli of the Kutáhan tahsíl, there is a large S-shaped lake; it is about five miles long, and from a quarter of a mile to a mile broad. Around Kheta Sarái, in the same parganah, is a group of lakes. Of these, the two southern are long, narrow, irregular-shaped pieces of water: one stretching from the eastern boundary of the district to the railway, about eight miles; and the other from Kheta Sarái south-west to Adhanpur, about four miles. The northern ones consist of 11 or 12 different *jhíls*, scattered over the ground between the eastern border and Lawáin, the largest being that between Ráni Mau and Nauli.

In the centre of parganah Garwárah of the Machhlíshahr tahsíl, just south of the Sai, there is a large lake, of a horse-shoe shape, two and a half miles long and half a mile broad. Between this and the town of Machhlíshahr, in the north of parganah Ghiswa, there are seven lakes of various sizes and shapes. Due north of Bádsháhpur, in the north-west of parganah Múngra-Bádsháhpur, there are two large lakes, each about two miles long by three-quarters of a mile broad. And in the south of this parganah there is a fan-shaped lake, about a mile long, a mile broad at the northern end, and tapering to a quarter of a mile at the southern end. In parganah Mariáhu all the lakes are of moderate size, and, with only one exception, lie north of the Benares-Sultánpur road, which passes through the town of Mariáhu. There are two in the north-west near Jamua, three just north of Mariáhu, and two in the north-east on the border of parganah Biálsi.

Railway.

The Oudh and Rohilkhand Railway traverses the district from south-east to north for about 45 miles. It enters the district near Lahangpur; crosses the Sai at Jalálpur, and the Gúmti at Jaunpur; and passes near the Bilwái railway station into the Sultánpur district. It has seven stations in this district, *viz.*:—

	Miles from Benares (Ganges river).
Jalálganj	28
Jaunpur civil station	35
Jaunpur city	39
Mihráwan	46
Kheta Sarái	53
Sháhgang	59
Bilwái	66

Roads.

Besides the above there are 138 miles of metalled and 418½ miles of unmetalled road, making a total of 556½ miles. The former are the first-class roads of the Public Works Department. The latter are divided into three classes, *viz.*, second-class, or

raised and bridged; third-class, or partly raised and partly bridged; and fourth-class, or mere cart-tracks, neither raised nor bridged. The mileage within the district of the different classes of unmetalled roads are as follows: second-class, 68 miles; third-class, 289 miles; fourth-class, 61½ miles.

Of the metalled roads, the most important are the Allahabad-Azamgarh road, the Mirzapur-Fyzabad road, the Benares-Lucknow road, and the Benares-Azamgarh road. The Allahabad-Azamgarh road has 46 miles of its length within this district; it passes through Bádsháhpur, Machhlíshahr, and Jaunpur. The Mirzapur-Fyzabad road passes through Rámpur, Mariáhu, Jaunpur, Kheta Sarai, and Sháhganj, and has a length of 50 miles in this district; it crosses the Barna, the Basohi, and the Sai by ferries. The Benares-Lucknow road (*viâ* Sultánpur) passes through Jalálpur, Jaunpur, Bakhsha, Badlápur, Singrámau, and Koeripur; its length in the district is about 48 miles, but it is not metalled beyond the town of Jaunpur. The Benares-Azamgarh road traverses the extreme east of the district for a distance of only seven miles; it crosses the Gúmti near Chandwak by a ferry.

The unmetalled second-class roads are those to Sultánpur *viâ* Kutáhan, Lucknow *viâ* Badlápur, and Gházipur *viâ* Karákat. But the more important than these are two third-class roads, *viz.*, the Benares-Partábgarh and the Allahabad-Fyzabad, with mileages of 40 and 48 miles respectively in this district. The former passes through Mariáhu and Machhlíshahr; the latter branches off from the metalled Allahabad-Azamgarh road at Bádsháhpur, and passes through Sujánganj, Badlápur, Kutáhan, and Sarái Mahi-ud-dín.

Bridges and ferries.

The only bridge in the district deserving mention is the famous Muhammadan one built over the Gúmti by Mun'im Khán Khán Khánán in 1569-73. It is 712 feet long and has four arches of large span in the centre, with six smaller ones on each side. It is supposed to have cost £ 300,000. There are altogether 44 public ferries in the Jaunpur district, of which one, that at Chandwak, is managed from the Benares district. Of the 43 managed from this district, seven are second-class ferries, and the remainder third-class. A list of ferries will be found in Notification No. 536, dated 14th February, 1883, published in the *North-Western Provinces and Oudh Gazette* for 17th February, 1883.

Encamping-grounds.

There are altogether 13 encamping-grounds on the principal roads in the district, the one at Jaunpur serving as an encamping-ground for three roads, *viz.*, the Allahabad-Azamgarh, the Benares-Lucknow, and the Mirzapur-Fyzabad roads. All the encamping-grounds are said to be the property of the zamíndárs, except the one at

Rannu, on the Benares-Lucknow road, which belongs to Government. The water obtainable at each is got from masonry wells, and the quality is reported good. The following is a list of them with their areas in acres :—

Name of road.	Name of encamping-ground (or of nearest village to it).	Area of encamping-grounds in acres.
Allahabad-Azamgarh ...	Bádsháhpur	6
	Machhlíshahr	4
	Sikrára	5
	Jaunpur	6
	Gaura Bádsháhpur	3
Benares-Lucknow	Barágáon	11
	Jaunpur	6
	Rannu	5
	Singrámau	9
Mirzapur-Fyzabad	Rámpur	5
	Mariáhu	8
	Jaunpur	6
	Gureini	4
	Sháhganj	6
Benares-Azamgarh	Chandwak	9

Rest-houses.

There is only one dák bungalow in the district, and that is at Jaunpur itself. *Saráis*, or rest-houses for natives, are found on all the principal roads in the district, but the only ones which deserve mention are the following:—

Name of sarái.	Where situated.	Remarks.
Jaunpur city masonry sarái ...	At the main entrance of the town.	A large sarái and market managed by the municipality.
Sháhganj sarái ...	Near the Sháhganj railway station.	Built from funds collected under Act XX. of 1856.

Table of distances.

In the following table will be found the distances from Jaunpur of the other principal places in the district, the mileage being measured by road :—

Tahsil.	Town or village.	Distance in miles.
Jaunpur	Bakhsha	8
	Banjárepur	9
	Gaddópur	8
	Gaurá Bádsháhpur	9
	Jalálpur Biálsi	10½
	Kajgáon or Sádát Masonda ...	5½
	Nihora	9
	Pariáwán	3½
	Rehti	13
	Zafarabad	4
Mariáhu	Barsathi	16
	Gulzárganj	12
	Mariáhu	12
	Rámpur Dhanua	20
Machhlíshahr	Bamniyáon	28
	Gariyáon or Mírganj	30
	Machhlíshahr	18
	Múngra Bádsháhpur	33
	Sujánganj	26
	Tirahti	24
Kutáhan	Arsiáwán	26
	Badlápur	18
	Bándhgáon	18
	Bannu Kalán	10
	Baragáon	24
	Gaharwár	30
	Koerípur	24
	Kutáhan	18
	Pilkicha	18
	Patti Narindpur	26
	Rári Kalán	14
	Sabarhad	22
	Samodhpur	26
	Sarái Kheta	14
	Sarái Khwája	8
	Sarái Mahi-ud-dín	24
	Sháhganj	20
	Soentha Kalán	26
	Surápur	30
	Tiara	22
Karákat	Chandwak	22
	Karákat	16
	Mádhi	24

Climate and rainfall.

The climate of the district is moister and the temperature more equable than in most of the other districts of the North-Western Provinces. The prevailing winds are easterly, but

west winds blow in April and May. The mean annual rainfall for the eleven years 1872-82 was 42·31 inches. The details for each year and month are given in the annexed table kindly supplied by Mr. S. A. Hill, B.Sc., Meteorological Reporter to Government, North-Western Provinces:—

	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880	1881.	1882.
January ...	4·00	1·20	0·10	0·50	...	2·00	2·60	...	...	...	...
February ...	...	0·20	0·30	0·30	...	1·90	0·20	...	1·80	...	0 30
March ...	0·70	0·40	0·70	...	...	0·10	...	...	...	0·40	...
April ...	...	...	...	...	...	0·20	0·40	...	...	...	...
May ...	...	...	0·50	1·80	...	0·30	3 80	...	0·50	6·60	1·00
June ...	4·99	0·30	19·20	5·50	0·60	1·10	3·30	4·50	9·10	2·50	6·20
July ...	5·50	14·10	13·20	7·50	12·00	10·80	7·80	19·80	16·30	14·80	7·30
August ...	11·00	10·40	14·30	15·70	5·60	7·20	21·40	19·50	3·70	17·90	17·80
September ...	5·30	1·30	7·60	11·20	10·20	4·00	9·30	18·40	3·90	2·30	1·40
October ...	0·80	...	3 80	1·70	6·60	5·80	0·30	2·60	5·30	1·60	5·70
November ...	...	...	...	...	...	...	0·40	...	0·50	...	0·50
December ...	...	...	...	...	...	0·40	...	...	...	...	...
	32·20	27·90	59·70	44·20	35·00	33·80	49·50	64·30	32·10	46·10	40·20

More rain falls in the northern and eastern tahsíls than in the southern and western ones, as will be seen from the following averages taken from Mr. Hill's printed tables:—

Rain-gauge station.	Number of years on which average is struck.	Average annual rainfall in inches.
Mariáhu	18	35·02
Machhlíshahr	18	38·06
Karákat	18	41·11
Jaunpur	18	44·89
Ditto	31—33[1]	39·8
Kutáhan	18	42·95

[1] i.e, for some months the registers are for 33, and for other months for only 31 or 32 years.

PART II.

ANIMAL, VEGETABLE, AND MINERAL PRODUCTS.

Animals, birds, and reptiles.

ALL the usual domestic animals occur in the district, but there are no special breeds of cattle or horses requiring notice. Wild animals are scarce owing to the absence of jungles; and besides wolves, which frequent the glens of the Gúmti and the Sai, and the ravines formed by their tributaries, the only other wild animals found are foxes, squirrels, flying-foxes, bats, porcupines, ichneumons, and a few nílgái (*Portax pictus*). In the cold weather geese and wild duck are found in the *jhíls*, and quail are also abundant. Snakes figure prominently as destructive agents, the cobra and *karait* being particularly common. The following statement shows the number of deaths from snakes and wild animals in each of the years 1876-81:—

Year.	Number of persons killed by wild animals.	Number of deaths from snake-bite.	Total.
1876	7	159	166
1877	8	151	159
1878	7	126	133
1879	5	141	146
1880	5	182	187
1881	7	175	182

Fish and fishing.

All the rivers, *jhíls*, and tanks of the district abound with fish, the commonest being the mullet (*anwári*), eel (*bám*), *bachua*, *bákur*, *chilwa*, *hilsa*, *rohu*, and *karonchi*. They are captured at all seasons in nets and baskets, or with angles, spears, and hooks. The right of fishing in *jhíls* and tanks is jealously guarded by the proprietors of the land, who realize large sums by the sale of fish, and are careful to have the *jhíls* and tanks on their lands stocked in the proper season with young fry caught in the rivers; but fishing in the rivers is open to all. By the recent census Mallâhs numbered 19,826 males; all these make a large part of their living as boatmen or fishermen, although with this employment they usually combine cultivation of the soil. It may be mentioned that the census gives the number of males who exclusively follow the occupation of fishing as only 23, but this is no test of the number really engaged in it. Except the strictest Brahmans and persons under religious vows, who abstain wholly, and Muhammadans of the Shiá sect, who reject scaleless fish, all classes of the pupulation eat fish. The price varies from a quarter ána to two ánas a ser.

Trees.

The trees of the district are the usual ones found in the Eastern Doáb and the Benares division, such as the *ám* or mango (*Mangifera indica*), the mahua (*Bassia latifolia*), the *shisham* or Indian rose-wood (*Dalbergia Sissoo*), the siris (*Albizzia Lebbek*), the *amaltás* or Indian laburnum (*Cassia Fistula*), the ber (*Zizyphus Jujuba*), the *pípal* or sacred fig (*Ficus religiosa*), the *bargad* or banyan (*Ficus indica*) the *imli* or tamarind (*Tamarindus indica*), the kachnár (*Bauhinia variegata*), the *babúl* or thorny acacia (*Acacia arabica*), the *bel* or wood-apple (*Ægle Marmelos*), the aonla (*Phyllanthus Emblica*), and the sainjna (*Moringeæ concanensis*). Ample descriptions of these trees will be found in Gamble's *Manual of Indian Timbers* published as late as 1881. The three first named afford useful timber; the first two and the *ber* yield fruits; while the last three are utilized for making medicines. Arboriculture is now a recognized part of the collector's duties, which is usually performed under the immediate superintendence of the district engineer, or an assistant or joint magistrate. Enough has been said regarding the general system, which is under the control of the Department of Agriculture and Commerce, in the Azamgarh memoir (page 33).

Crops.

Turning now to the agricultural produce, we find that the district produces the usual varieties of rain and spring crops. The following note on cultivated crops, husbandry, and irrigation was kindly supplied by Mr. D. M. Gardner, C.S. The agricultural year begins with preparation for sowing the rain crops, and ends when the spring crops are carried. On the first rain the ploughs are at work, each drawn by one yoke of oxen and tended by a ploughman, who is generally of the lowest caste, as even the poorest Rájput will not hold the plough. The plough is constructed of two pieces of wood with an iron tooth, which serves both for share and coulter. A small plough, called *kotera*, is used for light work, and a heavier one, called *nánhera*, for deeper ploughings. Sowing is effected broadcast, drills being unknown. A wooden board, called the *henga*, drawn by bullocks, serves for clod-crusher and harrow.

Rain crops.

Of rain crops the most important are rice and maize. The small millet sánwan (*Oplismenus colonus*) is also cultivated; and the millets juár (*Holcus sorghum*) and bájra (*Penicillaria spicata*) are grown in small quantities. The quantity of the land sown for the autumn crop varies with the earliness of the rains and the circumstances of the year. Generally, it averages a third of the entire cultivable area. Near the towns almost the entire area is cultivated for both crops.

Rice.

The inferior kinds of rice are sown broadcast at the beginning of the rains. The larger are sown out in seed beds, and transplanted by clumps of the young shoots being taken up, and thrust into the surface of the mud. As the grain is beaten out with a stick, and not trampled by oxen, the straw (*pudil*) is preserved entire, and is used for litter; whereas wheat and barley straw is broken up with the chaff in threshing.

Maize.

Maize is extensively cultivated and is valued because of its early ripening, especially when the spring crops have been scanty. It ripens in September and then forms the chief food of all classes. The leaves and stalks are chopped up for the cattle.

Spring crops.

Except in the case of the lowlying rice-lands and lands cultivated for sugarcane, indigo, and the pulse arhar (*Cajanus flavus*), which require the whole year for their production, no sooner is the autumn crop carried than the land is prepared for sowing the spring crop, of which the chief staples are wheat, barley, and peas.

Wheat and barley.

The best soils are selected for wheat, of which there are two kinds, the bearded and the smooth. As this crop requires more labour and yields less than barley, and commands a higher price, it is too valuable for home consumption, and barley is a more favourite crop.

Peas.

Peas are usually sown in the barley land in alternate years. *Kardo*, or barley and peas sown together, is thought to alternate well with maize in the same year. Peas are of two kinds: the *barki*, or large white blossom pea, also called *kábuli*; and the *nandki*, a smaller pea with purple and pink blossom. They form a considerable part of the diet of the poorer classes.

Sugarcane.

One of the most important crops, to which the enterprising cultivator devotes his greatest time, labour, and capital, is sugarcane. This is considered the most profitable of all agricultural products, but the extent cultivated is limited by the large outlay of money and labour which it requires. The kinds sown in this district are all small. The largest and best is called *nasganda*; the second, *paunra*. *Serotia* is the thinnest. *Kawai*, the worst kind, is sown along the edges of the field to disappoint and deceive the pilfering wayfarer.

The cultivator who can afford it will leave fallow for six months or for an entire year the land in which he intends to sow sugarcane. The land is previously prepared by three to five ploughings. Every kind of decayed

vegetable and animal manure is applied. It is a favourite practice to fold sheep upon it, two rupees a hundred being paid to the sheepowner. The season for sowing lasts from February to April. The lowest joint including the root is cut into pieces a foot in length; these are soaked in water and placed about a foot apart in furrows, also a foot distant from each other. After sowing, the manuring is repeated, and the field is dug by the hand with a hoe or pick five or six times.

The season for cutting lasts from November to January, varying with the time at which the cane was sown and the rain-fall of the year. The juice of that first cut is whitest and clearest; of the last cut is reddish and contains most sugar. Men, women, and children all turn out to cut the cane. It is then chopped into pieces three or four inches in length, called *qareri*, and is passed at once into the mill. This is a cylinder of stone fixed deep into the ground, the top of which is hollowed to form a mortar, with a great pestle of wood turned in it by oxen, and weighted by the driver sitting on a board attached to it. The stone is often handsomely carved with figures of birds and elephants, and is worth from Rs. 40 to Rs. 100. As it is often owned in partnership by several cultivators, and also because the cane must be crushed while fresh, the mill is kept working day and night. When nearly all the juice is expressed, water is added, and this last diluted juice, *pániwár*, is given to the labourers. The exhausted cane is used for boiling the sugar, and its ashes for manure.

If the juice is strained and boiled quickly, the result is *ráb*; for *gur* it is left to stand a few hours before boiling, which causes a slight fermentation to take place. Of *gur* there are two kinds: *dhusá*, which is less boiled and thin; and *beti*, boiled to a thicker consistency. The coarse liquid refuse, which will not solidify, is called *chota* (the same name being applied to the treacle formed in a later process); it fetches from Rs. 1-8-0 to Rs. 2 a maund, and is used by the poorest classes for food. The preparation of *ráb* and *gur* is usually carried on by the cultivator. The further refinement of the sugar is a separate undertaking, in which, however, enterprising persons of all classes who have spare capital love to engage. The cultivation and manufacture of sugar are far less extensive than in former years; but the cultivation is again increasing owing to increased facilities for traffic and the expansion of inland trade.

Indigo.

Previous to English rule indigo was a product of no importance, and was grown only in small patches near the towns by the dyers for their own use. Its culture and manufacture on a large scale was first attempted in 1789 by Doctor John

Williams, surgeon to the detachment at Jaunpur, who was allowed to embark for his own benefit in this and other commercial enterprises, such as the purchase of native cloths and Government opium contracts. Doctor Williams, in partnership with Mr. G. Robinson, founded the concerns still working at Batora and Bisháratpur. The concerns, still in existence at Babeha, Kálinjára and Núrpur, were established about the same time or soon afterwards. The extended cultivation was opposed by cultivators and by the native officials [*see* Duncan's Records, 1794]. An account of the restrictions which the Government thought necessary to apply to this form of enterprise is to be found in Regulation XXXIII., 1795, and a *resumé* of it has been given in the Gházípur notice.

The system of inducing cultivators to sow indigo or deliver the crop is little used in this district. The planters usually sub-rent land from the cultivating proprietor or tenant at the rate of Rs. 4, or more usually Rs. 5 a bígha, *i.e.*, Rs. 6 to Rs. 7-8-0 an acre, paid in advance, in return for which he has possession of the land from June of one year to August of the next. The sowing is effected in the rains. Another mode is to sow in May by aid of artificial irrigation, which is maintained till the rains. A finer quality of leaf is produced; but this mode, being costly, is little followed. The first crop, or *nauda*, is cut in September or October; the second year's crop, or *khúnti*, is trimmed in May and cut in August. The second year's produce should be nearly double the first.

The produce of the two seasons would in a very good year amount to twenty pounds of indigo the acre, twelve pounds being a fair average. The profits of a good year are reckoned as Rs. 10 a bígha for the *nauda*, and Rs. 20 for the *khúnti;* and in all agreements for delivery of land those rates are laid down as penalties for non-delivery. If the crop is very good the ground is retained for another year. It is then called *sesala* and a second rent is paid. Ploughing is done sometimes by contract at Rs. 1-4-0 a bigha, but planters who advance money can hire ploughs for the half day at incredibly low rates. For three weedings, 12 ánas a bígha, or 18 ánas an acre, is paid. If this work be done by day-labour, wages, until the railway works varied them, were one ána a day to men, 2½ pies to women and boys, the rates having remained unchanged for 30 years.

There are in the district seven extensive concerns under European management with many outlying factories. They are at Bhatora, Bisháratpur, Kálingara, Bateha, Pasewa, Núrpur, and Ahmadpur. The establishment of nearly all of them dates back to the close of the last century. The total area of land annually sown with indigo by these factories amounted to about 14,000

acres. Since the disastrous seasons of 1870 and 1871, these operations have been greatly curtailed. The presence of these factories has been in the highest degree beneficial to the people of the district, not only by the employment they have given to labourers, but because they have in a great degree saved the cultivators from falling into the hands of money-lenders. The cultivator in temporary difficulties, instead of putting his holding under a mortgage from which he seldom or never extricates it, obtains money by sub-letting a portion of his tenure on highly favourable terms, and recovers it at the end of a year.

That indigo planting has not been more remunerative to those who of late years have engaged in it, is because they have entered on it without capital of their own, and have attempted the dangerous speculation of working on borrowed capital, for which they must repay 12 per cent. and look to the profits in excess of this for the remuneration of their own labours. Besides the amount cultivated by European planters, almost all the wealthier native proprietors of enterprise who can command capital engage in indigo cultivation; but their manufacture is less careful, and the product is inferior, and fetches a lower price than that prepared in the factories of European planters.

Poppy.

From two to three thousand *bighas* of land in the district are sown with poppy. As far back as 1790, rules were made by the governor-general in council, directing the entire produce of opium, under penalties, to be delivered to Government agents at the rate of Rs. 2-8-0 per ser of 96 sicca rupees. The present system is well known, and has been described at full length in the Ghâzípur memoir. Advances are made by the officers of the Opium Department at Ghâzípur, who come on tour for the purpose, to cultivators, generally of the Koeri caste, who are bound to deliver all the opium produced at Ghâzípur, and receive for opium of 70° consistence Rs. 5 a ser. The quantity delivered seems, however, to fall much short of the quantity produced, and much is probably retained for illicit sale and domestic use.

Produce included under vegetables.

A perfectly complete list of the produce included under vegetables cannot be given, and none call for detailed notice. Among oil-seeds, *alsi* (linseed) is very generally cultivated on the border of fields, but the stalk is not used for fibre. The *castor-oil plant* is similarly grown along the edges of fields; the oil is used especially for preserving the leather buckets used at the well. *Safflower* is cultivated chiefly for the oil of its seeds, which is cheaper and more generally used than any other in the district. *Tobacco* is much cultivated, especially in the neighbourhood of

Zafarabad and Jaunpur, exclusively by the lower castes. Efforts to introduce the Virginia variety were made by Mr. Duncan, but it has not yet taken any hold in the district. *Pán* or betel pepper (*Chavica betel*) is grown on mounds of the richest earth dug from ponds under trellis work, by the Barai caste.

Potatoes were introduced by Mr. Duncan, the Resident of Benares, and their cultivation in the district is extensive and very successful. Lands near the town, which are manured with facility, are selected for this purpose. The kinds most cultivated are the white kidney, the red kidney, and a small round variety, called the *madrási*, which has the merit of remaining sound during the greater part of the year. They are eaten by all classes; and a mess of potatoes boiled with peas is sold in the bázár, and is a favourite diet among the working classes.

Rotation of crops and fallow.

A certain rotation of crops has been noticed above. Except for the cultivation of sugar, the intentional leaving land fallow for an entire year is almost unknown, though accidental circumstances often lead to the land getting rest.

Belief that productiveness of the soil is diminished.

The impression prevails among Europeans and natives that the productiveness of the soil and average weight of crops has diminished greatly during the last thirty years. Some allowance must be made for the universal tendency to magnify the past at the expense of the present. It is possible that increase of population and an unremitted demand has led to too incessant and exhaustive a mode of cultivation. But the explanation of the fact, if fact it be, is probably to be found in the undoubted extension of cultivation, without a proportionate increase in available manures, and the distribution of these over a larger surface.

Irrigation.

Irrigation is carried on from wells, tanks, ponds, and *jhíls*. The cost of a well varies according to the distance of the water from the surface, and its durability with the character of the soil through which it passes. A masonry well costs from Rs. 150 to Rs. 500, and an earthen well from Rs. 2 to Rs. 10. The latter lasts from one to ten years, and the former sometimes for as long as 400 years. The lowest part of an earthen well is generally strengthened with a circular hurdle of *arhar* stalks, or a wall of *jáman*, *gúlar*, *pákhar*, or other wood. Water from wells is lifted with the leather bucket (*mot*) by bullocks or men, aided by the inclined plane. The use of wheels and pumps is unknown. Water is found at the following distances from the surface:—

In the north of parganah Ungli, as near the surface as 6 feet. [In this part of the district alone can water be raised with the *dhenkli*, or lever-pole].

In parganahs Chándah, Rári, and Kariyát Mendha, about 24 feet.
In tahsíl Machhlíshahr, from 24 to 30, or near the bed of the Sai, 45 feet.
In parganah Jaunpur, about 21 feet.
In parganah Biálsi, up to 50 feet.
In tahsíl Karákat, from 30 to 60 feet.
In tahsíl Mariáhu, from 36 to 90 feet.

As a general rule, the distance of water from the surface is greatest in the neighbourhood of rivers, and greatest of all in the neighbourhood of the Barna.

Tanks are more costly than wells, and less efficient in proportion to their cost, but as greater fame and merit attach to digging them, much money is thus expended. On the death or impoverishment of the original owner, their maintenance and repair are often neglected, and the money and labour spent on them is thus lost.

Much land is irrigated from *jhíls*, ponds, or swamps, and these are often carefully banked to prevent the water they receive in the rains passing away before it is utilized. The right to use the water in turn is regulated by recognised custom, a breach of which often leads to quarrels and affrays. The irrigation from tanks, *jhíls*, and ponds is effected by the basket and cord; the baskets being usually in pairs and the cords held by four or eight persons. A *hátha*, or deep wooden shovel, is used for the same purpose.

Famines and scarcities.

We now turn to the history of famines and scarcities, which for Jaunpur will be a short one, as, like the neighbouring district of Azamgarh, it has enjoyed a practical immunity from famine, strictly so-called. The rainfall in Jaunpur seldom entirely fails, and is generally spread over the year so as to secure one or other harvest from drought. The first year of scarcity in the district of which anything is known was 1770, when Jaunpur suffered like all the eastern districts. In 1783 and in 1803 there was scarcity, but no famine. The great famine of 1837-38 affected Jaunpur, but not so severely as the western districts; and the famine of 1860-61 was hardly felt as far east as this district, though burglaries and thefts doubled in number in 1862.

Scarcity of 1868-69.

The following account of the scarcity of 1868-69 is given by Mr. Frederick Henvey in his *Narrative of the Drought and Famine which prevailed in the North-Western Provinces during the years* 1868-69, *and beginning of* 1870:—

"The district of Jaunpur suffered severely from drought: but famine was averted by the heavy rainfall in September, 1868. Up to that time nothing could have been worse than the prospect: *juár* was being cut for fodder in the

first week of September; sugarcane, the staple of the district, was only kept alive by incessant irrigation. On the 11th September, the officiating collector warned Government that it must be prepared to import food, as there were no merchants in the district whose ability or enterprise could be relied on. Eventually, however, a considerable portion of the *kharif* was saved, and the outturn of the *rabi* was estimated at about seven-tenths of the average. And there was no general distress. Alms were distributed at the Attala Masjid. The cost was Rs. 495-9-2. The municipality gave Rs. 360, and the balance was raised by local subscription. The figures were:—

Period.	*Daily average.*
14th to 30th November, 1868	26
1st to 31st December, 1868	31
1st to 31st January, 1869	29
1st to 28th February, 1869	11
1st to 31st March, 1869	30
1st to 30th April, 1869	30
1st to 31st August, 1869	65
1st to 15th September, 1869	70
16th to 30th September, 1869	21

"Works in the station were also set on foot by the municipal committee, and gave employment to the following numbers:—

Period.	*Daily average.*
13th to 30th November, 1868	194
1st to 31st December, 1868	197
1st to 31st January, 1869	195
1st to 17th February, 1869	200

"As regards traffic, Jaunpur seems to have drawn supplies from Oudh, Gorakhpur, and from Lower Bengal. The imports were wheat, gram, barley, peas, rice, and Indian-corn, and the quantity is estimated at nearly 200,000 maunds. Jaunpur also exported about 90,000 maunds to Benares and Ghazipur in October and November, 1868."

Scarcity of 1877-79.

The Bengal famine of 1874 was felt in Jaunpur, though not so much as in the trans-Gogra districts. The history of the main incidents in the Jaunpur district of the last scarcity that afflicted it in 1877-79, is thus narrated in the official *Report on the Scarcity and Relief Operations in the North-Western Provinces and Oudh during the years* 1877, 1878, *and* 1879:—

"The *rabi* crop of 1877 in this district was an unusually large one, and in June and July grain was very cheap. During these months grain was being bought up for the English market and for exportation to Madras and Bombay.

By the end of August prices had risen. In September it was clear that from want of rain the rice crop for that year would entirely fail, and there was great reason to fear that the *rabi* crops could not be sown. At the same time grain was being eagerly bought up in anticipation of scarcity in the North-West. Confidence was to some extent restored by a timely fall of rain at the beginning of October, which enabled a large area to be sown with *rabi* crops. But the whole of the ensuing cold weather was a period of incessant labour, anxiety, and discouragement.

"The Christmas rains were delayed till late in January, and immense damage to the crops was done by frost. Subsequently unseasonable hot winds ripened the grain before it had time to mature.

"The rains of 1878 were late, and for a long period partial and scanty. Up to 15th August it was feared that the rice crop would again be lost. From the 15th September, 1877, therefore, to the 15th September, 1878, the whole population was hard pressed, and, with some slight fluctuations, caused by the rise or depression of confidence and of demand for labour, the pressure was slowly but surely reaching its climax. It was not, however, found necessary to give relief in order to prevent starvation until July, 1878, and the persons then in danger were immigrants from other districts or helpless beggars who missed their accustomed charity. From the very first no opportunity was lost in impressing on all classes that relief would be given only as a last resource, and with the greatest economy.

"From February to October, 1878, work was provided for the poorer classes in Jaunpur city, and from July to the end of September a poor-house was open for the relief of the destitute. Besides this, advances to the extent of Rs. 600, the whole of which will be eventually recovered, were made to paper makers for the delivery of a large quantity of paper, and cotton was distributed at the houses of respectable but impoverished women to be made into thread. Of the sum of Rs. 400 expended in the purchase of cotton, Rs. 228-8-3 were recovered, reducing the prime cost to Rs. 171-7-9. The total number of persons relieved in the poor-house from July to September was 25,973, giving a daily average of 384; the total expenditure being Rs. 1,562-15-7, of which Rs. 593-5-1 were defrayed from provincial funds, and Rs. 969-10-6 from local subscription or municipal funds.

"The works executed by relief labourers consisted of the filling up of excavations on either side of the road from the city to the railway-station, and the earthwork of a new line of road to connect the railway-station with the Azamgarh road. Both of these works tend to improve the traffic at the

way-station. The total number of persons employed on relief works from February to November, 1878, was 61,397, giving a daily average of 235 ; and the total expenditure was Rs. 3,886-15-0, of which Rs. 2,877-7-3 was defrayed from provincial funds and Rs. 1,009-7-9 from local subscription or municipal funds.

"The only result of the prolonged scarcity in Jaunpur was, that a large proportion of the people was reduced to a weak condition without encountering actual starvation."

The prices of the principal commodities from June, 1877, to November, 1878, shown in the following statement, have been taken from the above-quoted report :—

Month and year.	Wheat.	Barley.	Common rice.	Bájra.	Juár.	Gram.
	Sr. chh.	Sr. chh.	Sr. chh.	Sr. chh.	Sr. chh.	Sr. chh.
June, 1877	21 14	35 5	14 13	25 6	...	35 5
July ,,	19 12	30 8	14 2	24 0	...	26 13
August ,,	14 13	23 4	9 11	22 9	...	21 3
September ,,	12 0	15 14	9 14	...	...	13 6
October ,,	12 11	16 15	10 9	...	15 2	16 3
November ,,	11 4	15 2	9 14	14 2	15 0	14 13
December ,,	12 0	14 13	9 14	11 4	14 6	15 8
January, 1878	11 4	13 6	9 14	9 14	14 12	12 11
February ,,	12 11	14 13	9 14	...	15 2	12 0
March ,,	12 11	16 15	9 2	...	15 2	12 11
April ,,	13 6	18 4	8 7	...	...	13 6
May ,,	13 6	16 3	8 7	...	...	13 6
June ,,	13 12	16 3	8 7	...	...	12 11
July ,,	12 0	14 13	8 7	...	...	12 11
August ,,	13 13	18 0	8 8	...	...	12 11
September ,,	14 13	21 3	14 2	...	...	14 2
October ,,	14 7	19 12	12 11	...	...	14 2
November ,,	14 2	20 7	12 11	15 8	21 12	14 13

Floods.

The district is liable to inundation from the Gúmti and the Sai. The floods in the former are owing to the high banks which it has piled up at its entrance into the Ganges, and which act as dams to prevent the outflow of its flooded waters. These inundations extend to its tributary, the Sai. Much damage was thus effected in 1774 and in 1871 ; an account of the floods of those years is thus given by Mr. D. M. Gardner, C.S. In 1774, it is related that a force, under Captain (afterwards Sir Robert) Barker sailed over the bridge down the river in boats. There exist no more precise records of the height of this flood, but a flood of this altitude must have destroyed a great part of the city. On removing the silt of the flood of 1871 from the sarái, built at Jaunpur in Akbar's reign,

experimental digging revealed the presence of what seemed to be the silt of former floods to a depth of two feet, which has also been removed.

Flood of 1871.

The greatest flood, of which any reliable record exists, took place between the 15th and 28th of September, 1871. During these fourteen days the Gúmti rose twenty-three feet six inches at the Jaunpur railway bridge, or about thirty-seven feet above its dry season level, destroying about 4,000 houses in the city, nearly 9,000 dwellings in 250 villages in the district, and the crops in more than 10,000 acres; while its distributary, the Sai, destroyed nearly 3,000 houses in 144 villages and the crops in 6,000 acres. The Gúmti then became a mighty river, having a width of from one to nearly four miles at the city of Jaunpur; and lower down of from one to two miles wide, until it reached the high banks piled by itself near its junction with the Ganges, which it was unable to surmount. It has been computed that during the flood the section of its volume near Sayyidpur was but one-seventh of its section at Jaunpur.

Observations taken by the Oudh and Rohilkhand Railway engineers showed that, between the 15th and 28th of September, the Gúmti at the Jaunpur railway bridge rose twenty-three feet five inches; and its tributary, the Sai, at the Jalálpur bridge six miles above its junction, rose twenty-six feet six inches. Observations made by Mr. A. L. Sprenger, assistant engineer, in February, 1872, when the height of the flood was still plainly to be traced by its marks on the trees, showed that the difference between the maximum height of the waters and their level on that date increased by an arithmetical progression as he descended the stream; the greatest difference being at Pasewa, forty-five feet against thirty-seven feet at Jaunpur.

The flood was due undoubtedly to the extraordinary rainfall of the 13th and 15th of September in the basins of the Sai and Gúmti, of which the following are the observations recorded :—

	Inches.
Sultánpur	13·6
Fyzabad	18 9
Partábgarh	10·6

During the same days, higher up the Gúmti at Lucknow, only 3·7 inches fell.

It is remarkable that, whereas the greater part of the present city of Jaunpur was destroyed or injured by this flood, not one of its ancient buildings was touched by the water; and as there is no trace on lower sites of the existence of ancient buildings, or of their having been destroyed by previous floods,

it may be inferred that the Musalmán builders were aware of the liability to occasional floods, and selected their sites accordingly.

If the Gúmti on this occasion rose above its ancient flood-levels, the cause must have been due, not to railway banks, nor to the city and bridge built across the flood bed, but to the increasing height of the banks piled near its mouth by its own action and that of the Ganges. Should a rainfall in Oudh like that of September, 1871, be simultaneous with a flush of the Ganges, a higher flood than that of 1871 seems inevitable. The prodigious size of the railway bridge across the Gúmti in this district, so out of proportion to the apparent size of the river, was adopted after the flood of 1871.

Building and road-making materials.

Kankar, or nodular limestone, is found in all the upland parts of the district. When stacked on the roads, it costs, on an average, Rs. 2-8-0 per hundred cubic feet. The cost of metalling a mile of road twelve feet wide with six inches depth of *kankar* would be about Rs. 1,663. Lime is manufactured from *kankar*. When burnt with wood, it costs Rs. 25 per 100 maunds; when burnt with dried cowdung (*upla*), Rs. 14 per 100 maunds. Stone-lime costs Rs. 2-8-0 per maund, and shell-lime Rs. 2. Bricks are made of two sizes, $12'' \times 8'' \times 3''$ and $9'' \times 4\frac{1}{2}'' \times 2''$. The former are sold at Rs. 16 and Rs. 12 per hundred according to quality; and the latter at Rs. 10 and Rs. 7 per hundred. Ordinary sized tiles cost Re. 1 per thousand. *Sál* timber is sold at Rs. 2-8-0 per cubic foot in the log, and Rs. 3 per cubic foot when dressed and put in position.

PART III.
INHABITANTS, INSTITUTIONS, AND HISTORY.

Population.

THE earliest recorded enumeration of the population of the Jaunpur district is that published in Mr. Thornton's *Memoir on the Statistics of Indigenous Education within the North-Western Provinces*, and in Mr. Shakespear's *Memoir on the Statistics of the North-Western Provinces*. It was made in 1847, but it was admittedly of no value, being based upon estimates sent in by revenue and police officers at various periods during the preceding eight years. It gave a total population of 798,503.

Census of 1853.

The enumeration of 1853 was a census in the proper sense of the term, in that it was a counting of the people and not only of the houses. The census of 1847 neglected to record separately the male and the female population; that of 1853 remedied this defect. It showed for the district a total population of 1,143,749, or 737 to the square mile [see *Report on Census of 1853* by G. J. Christian, B.C.S.] The population had, therefore, in six years increased apparently by 345,246. The number of villages and townships in 1853 was 3,042, of which 2,861 had less than 1,000 inhabitants, and 178 had between 1,000 and 5,000. The three towns with upwards of 5,000 inhabitants were Jaunpur (27,160), Ghiswa (9,735), and Sháhganj (5,043).

Census of 1865.

The next census, that of 1865, showed a distinct improvement in method over both its predecessors. Details as to castes and occupations, the proportion of children to adults, and other matters, were taken for the first time. The returns showed, however, a decrease of 128,322 in the total population, which was now distributed as follows:—

Religion.	Agricultural.					Non-agricultural.					Grand total.
	Males.		Females.		Total.	Males.		Females.		Total.	
	Adults.	Boys.	Adults	Girls.		Adults.	Boys.	Adults.	Girls.		
Hindus ...	212,062	122,077	187,511	82,155	603,805	146,221	59,986	29,536	48,797	324,540	928,345
Musalmáns and others.	9,834	5,109	9,944	4,459	29,346	20,014	10,544	16,742	8,436	57,736	87,082
Total ...	221,896	127,186	197,455	86,614	633,151	136,235	70,530	181,278	57,233	382,276	1,015,427

Besides the population here shown, there were 34 Europeans and 30 Eurasians. The average population to the square mile was returned as 654. Out of the

3,369 inhabited villages and townships, 3,229 had less than 1,000 inhabitants, and 138 between 1,000 and 5,000. The two towns with over 5,000 inhabitants in 1865 were: Jaunpur, with a population of 52,531; and Ghiswa, with a population of 7,775.

Census of 1872.

The records of the more scientifically-conducted census of 1872 permit the statistics to be given in greater detail, and the following table, compiled from the returns, shows the population for each tahsíl separately:—

Tahsíl.	Hindús.				Muhammadans and others not Hindús.				Total.	
	Up to 15 years.		*Adults.*		*Up to 15 years.*		*Adults.*			
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Jaunpur ...	56,702	38,438	81,128	74,682	6,906	5,120	10,106	10,438	147,942	128,738
Mariáhu ...	41,885	33,514	61,535	58,751	2,061	1,817	2,915	2,895	108,396	96,977
Machhlíshahr,	38,171	28,474	56,976	52,948	3,307	2,577	4,841	4,819	103,295	88,818
Kutáhan ...	45,669	35,958	62,534	60,545	7,224	6,041	9,130	10,435	124,557	112,979
Karákat ...	23,178	16,733	34,887	32,817	1,383	1,096	2,062	2,011	61,510	52,657
Grand total.	199,605	153,117	297,060	279,743	19,981	16,711	29,054	30,598	545,700	480,169

The total given in the above table is 1,025,869, and is exclusive of the European and Eurasian population. Including the non-Asiatic population, the total becomes 1,025,961, which shows an increase over the total of the previous census of 10,470, or 1·02 per cent. The average population per square mile in 1872 was returned as 659. The towns and villages numbered 3,221, and the inhabited houses 200,438; giving two villages and 128 houses to each square mile. Of the former, 3,092 had less than 1,000 inhabitants each, and 127 between 1,000 and 5,000. The only towns containing more than 5,000 inhabitants were Jaunpur and Machhlíshahr. The population of the former amounted to 23,327, and of the latter to 8,715.

The proportion of males to the total population was 53·2 per cent. Classified according to age, there were: under twelve years—males, 188,359;

females, 149,863; total, 338,222, or 32·97 per cent. above twelve years—males, 357,393; females, 330,346; total 687,739, or 67·03 per cent. According to occupation the distribution was as follows:—

Religion.	*Land-owners.*		*Agriculturists.*		*Non-agriculturists.*		*Total.*	
	Male.	Female.	Male.	Female.	Male.	Female	Male.	Female.
Hindús ...	15,729	13,015	345,098	297,816	135,838	122,029	496,665	432,860
Musalmáns ...	1,959	2,062	12,942	12,312	34,117	32,927	49,018	47,301
Christians ...	...	...	...	...	17	8	17	8
Total ...	17,688	15,077	358,040	310,128	169,972	154,964	545,700	480,169

For males of not less than fifteen years of age the following totals by occupation are also given:—

Professional	1,721
Domestic	21,480
Commercial	10,123
Agricultural	241,877
Industrial	32,481
Indefinite and non-productive	38,487
Total ...	346,169

Census of 1881.

It remains to notice the statistics collected at the census of 1881. The experience gained in former attempts to number the population led to greater accuracy in details, and to the abandonment of some heads of information, that it was found impossible on former occasions to obtain with sufficient correctness to warrant the expense of collecting them. Especially was this the case with the sub-divisions of castes and with the confusing two fold sub-division of districts for fiscal purposes into tahsíls and parganahs, which, although still existing in some districts, has been abolished in Jaunpur.

Totals by religion.

In religion, Jaunpur is still essentially a Hindú district, in spite of its long subjection to Muhammadan rulers, and the continued presence in its midst of a local Musalmán court. The following table showing the totals by religion for each tahsíl

in the district has been compiled from the *Supplement on the Report on the Census of the North-Western Provinces and Oudh, taken on the 17th February, 1881*:—

Tahsíl.	*Hindús.*		*Muhammadans.*		*Christians.*		*Others.*		*Grand total.*		Area in square miles.	Density per square mile.
	Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.		
Jaunpur ...	285,062	140,972	37,201	19,301	111	50	1	...	322,315	160,323	334	965
Mariáhu ...	230,376	113,051	12,564	6,314	...	...	...	...	242,940	119,365	329 1	738
Machhlíshahr,	219,953	108,231	18,800	9,728	6	3	...	...	238,759	117,962	353	676
Kutáhan ...	231,750	113,586	37,148	19,078	...	...	3	...	268,901	132,664	367	733
Karákat ...	128,905	63,976	7,840	3,966	3	...	...	...	136,748	67,342	171	800
GRAND TOTAL.	1,095,986	539,816	1,13,553	58,387	120	53	4	..	1,209,663	598,256	1,554·1	778·3

General statement of area and population.

The area in 1881 was returned at 1,554·1 square miles, and the average population was, therefore, 778·3 to the square mile. Jaunpur is thus the smallest, but the most densely peopled district of the Allahabad division, the average density of the population over the entire division being only 418·6 to the square mile. The population was distributed amongst four towns and 3,116 villages. The houses in the former numbered 13,743, and in the latter 190,644. The males (611,407) exceeded the females (598,256) by 13,151, or 2·2 per cent.: but this circumstance points rather to concealment and under-statement of females than to any actual disproportion in the numbers of the sexes. The number of towns and villages to the square mile is returned as two, and the number of houses as 131·5. In the towns six persons, and in the villages 4·7 persons, on an average, lived in each house. The increase in the males since 1872 was 65,655, or 12 per cent.; and in the females, 118,047, or 24 per cent. There can be little doubt, however, that this disproportionate rate of increase should be attributed to the greater accuracy in counting females at the recent, as compared with the previous, census.

Christians by race.

Following the order of the 1881 census statements, we find (Form III. A.) the persons returned as Christians belonged to the following principal races:—British-born subjects, 14 (5 females); other Europeans, 39 (16 females); Eurasians, 39 (16 females); and natives, 31 (13 females). The sects of Christians represented in Jaunpur were the churches of England and Rome, Presbyterians, and Baptists.

Relative proportion of the sexes of the main religious divisions.

The relative proportions of the sexes of the main religious divisions of the population, as returned by the census, were as follows:—Ratio of males to total population, ·5054; of females, ·4946; of Hindús, ·9060; of Muhammadans, ·0939; and of Christians, ·0009; ratio of Hindú males to total Hindú population, ·5075; of Muhammadan males to total Muhammadan population, ·4858; and of Christian males to total Christian population, ·5583.

Civil condition of the population.

Distributing the inhabitants of the district according to their civil condition, we find that of single persons there were 280,265 males and 177,183 females; of married, 298,760 males and 310,342 females; and of widowed, 32,382 males and 110,731 females.

Conjugal condition and ages of the population.

The total minor population (under 15 years of age) was 463,949 (222,965 females), or 38·3 per cent.; and the following table will show at a glance the ages of the two principal classes of the population, and of the total population, with the number of single, married, and widowed at each of the ages given:—

	Hindus.						Muhammadans.					
	Single.		*Married.*		*Widowed.*		*Single.*		*Married.*		*Widowed.*	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Up to 9 years ...	150,033	137,494	5,221	12,914	85	198	15,673	15,147	194	571	1	9
10 „ 14 „ ...	46,209	16,398	16,709	33,665	304	725	5,654	2,807	958	2,961	17	57
15 „ 19 „ ...	20,655	1,667	20,635	31,035	608	964	2,277	372	1,720	3,294	35	62
20 „ 24 „ ...	12,418	689	28,011	40,496	1,127	2,928	1,048	153	2,837	4,631	108	188
25 „ 29 „ ...	9,496	642	35,228	45,709	1,970	4,984	499	116	3,763	4,775	168	349
30 „ 39 „ ...	8,727	790	66,093	66,392	4,734	15,384	361	138	6,871	7,059	398	1,384
40 „ 49 „ ...	3,662	320	48,898	33,150	6,020	23,566	130	64	5,180	3,995	474	2,270
50 „ 59 „ ...	1,860	137	27,811	12,137	6,129	22,558	71	38	3,158	1,443	561	2,534
60 and upwards ...	1,563	105	18,338	5,537	8,771	30,903	49	32	2,192	646	870	3,393
Total ...	254,563	158,292	271,859	281,035	29,748	100,489	25,661	18,862	26,873	29,285	2,632	10,240

	Total Population.					
	Single.		*Married.*		*Widowed.*	
	Male.	Female.	Male.	Female.	Male.	Female.
Up to 9 years	165,628	152,654	5,415	13,485	86	207
10 „ 14 „	51,867	19,211	17,667	36,626	321	782
15 „ 19 „	22,937	2,045	22,356	34,332	643	1,026
20 „ 24 „	13,469	846	30,849	45,132	1,235	2,216
25 „ 29 „	9,997	758	41,993	50,488	2,138	4,407
30 „ 39 „	9,090	928	74,887	73,458	5,132	16,769
40 „ 49 „	3,794	498	54,086	37,050	6,495	25,937
50 „ 59 „	1,931	170	30,975	13,582	6,690	25,092
60 and upwards	1,552	137	20,532	6,183	9,642	34,295
Total ...	280,265	177,183	298,760	310,342	32,382	110,731

Distributing the population by birth-place, we find that 99,623 (75,503 females), or 8·2 per cent. of the total population, are returned as born outside the limits of the district, and only 1,110,040 (522,753 females), or 91·8 per cent., as born within the district.

Distribution by birth-place.

Of the total population 1,177,370 (597,719 females), or 97·3 per cent., are returned as unable to read and write and not under instruction; 25,376 (422 females), or 2·1 per cent., are shown as able to read and write; and 6,917 (115 females), or ·6 per cent., are returned as under instruction. Of those able to read and write 22,056 (195 females), and of those under instruction 5,134 (22 females), were Hindús. The Muhammadans who came under these categories were 3,268 (197 females) and 1,756 (79 females) respectively. Of Christians, 71 (30 females) are returned as literate, and 27 (13 females) as under instruction.

Distribution according to education.

The census returns exhibit the number of persons of unsound mind by age and sex for all religions represented in the district, the religions of course being those to which by common repute these unfortunates are supposed to belong, or the religion of their parents. The total of all ages was 141 (44 females), or ·012 per cent.[1] The largest number, 34 (8 females), were of the ages 30 to 40 years. But 18 (4 females) in this category are returned as of ages "over 60." With regard to these, some suspicion of inaccuracy may be warranted, as, even in the case of ordinary individuals, there is a marked tendency among natives to exaggerate the ages of those above 50, and it is notorious that the statements of uneducated villagers in regard to such matters are quite untrustworthy. Distributing persons of unsound mind by religions, Hindús numbered 117 (38 females) of all ages from 10 upwards, the highest number being 30 (7 females) between 30 and 40 years. Of Muhammadans there were 24 (6 females). No members of other religions are returned as of unsound mind.

Infirmities: persons of unsound mind.

The total number of blind persons is returned as 1,949 (1,026 females), or ·16 per cent. Of these, nearly one-third, or 645 (399 females) were "over 60;" 200 (104 females) between 50 and 60; 214 (115 females) between 40 and 50; 227 (125 females) between 30 and 40; 240 (116 females) between 20 and 30; 70 (26 females) between 15 and 20; 123 (45 females) between 10 and 15; 138 (58 females) between 5 and 10; and 92 (38 females) under 5 years. Of the total number 1,695 (884 females) were Hindús, and 254 (142 females) Muhammadans.

Number of the blind.

[1] *i.e.*, 12 in every 100,000.

Deaf mutes.

Of deaf mutes there were 296 (114 females), or ·024 per cent.[1]; the largest number, 67 (24 females), appearing amongst persons from 20 to 30 years. Of these 239 (83 females) were Hindús, and 57 (31 females) Muhammadans.

Lepers.

The last infirmity of which note was taken at the recent census was that of leprosy. There were 270 (47 females) afflicted with this disease, the percentage to the total population being ·022; so that two in every 10,000 of the population were on the average lepers. Of the total number 244 (38 females) were Hindús, and 26 (9 females) Muhammadans.

Hindú castes.

We now come to the subject of castes, which was treated with less elaboration in the census of 1881 than in that of 1872. Distributing the Hindú population into the four traditional classes, we find that there were Brahmans, 149,441 (73,564 females); Rájputs, 115,133 (52,130 females); Baniás, 26,287 (12,937 females); and members of the other castes, 805,125 (401,185 females). Of the last alphabetical lists will be given in a few pages further on.

Brahmans.

The census returns of 1881 throw no light upon Brahman sub-divisions. Indeed, in the report of the 1872 census the hope was expressed that no attempt would on a future occasion be made to obtain information as to the castes and tribes of the population, on the ground that the whole question is too confused, and the difficulty of securing correct returns too great. Mr. Plowden, who compiled the census returns of 1872, does not speak confidently of their accuracy in the matter of caste sub-divisions, but we have nothing better to turn to for an enumeration of the persons belonging to each. By the 1872 census these sub-divisions and the numbers in them are thus given :—

	Population.
Chaube	1,946
Dube	13,616
Dikhit	872
Gaur	3,257
Joshi	2,305
Kanaujia	6,482
Misr	19,089
Pattak	4,782
Pande	9,471
Sarwariá	1,886
Shukal	4,577
Tiwári	16,511
Upádhia	6,578
Unspecified	40,384
Total	131,756

[1] *i.e.*, 24 in every 100,000.

The above list does not pretend to scientific accuracy, and it is in no sense a list of tribes, clans, or *gotras*. From the large number returned as "unspecified" it would seem that little hope can be entertained of obtaining an accurate statement of the various Brahman sub-divisions and clans in the district, and this consideration doubtless induced the abandonment of the attempt at the recent census.

Rájputs.

Better materials exist for an account of the Rájput tribes. The following is an alphabetical list of the Rájput clans of chief importance represented in the district, extracted from the 1881 census volume on *Sex Statistics*, which was specially prepared by order of Government, North-Western Provinces and Oudh, to show the extent to which female infanticide is still practised in these provinces among Ahirs, Ahars, Tagas, Játs, Rájputs, Gújars, and Minas :—

Clan.	Total population.	Females.	Clan.	Total population.	Females.
Bachaunia ...	1,820	802	Kanpuria ...	330	144
Bachh ...	2,151	932	Kansaria ...	176	77
Báchwal ...	98	43	Monas ..	1,514	724
Bachhgoti ...	2,435	1,121	Naikumbh ...	1,959	972
Bais ...	13,278	5,779	Nandwak ...	7,061	3,079
Bargaiyán ...	172	74	Palwár ...	475	209
Bhanwag ...	1,171	494	Pamár ...	791	358
Bhatharia ...	973	432	Panwár ...	2,724	1,204
Bhúínhár ...	5,185	2,520	Pharharia ...	159	65
Bisen ...	4,319	1,965	Raghubansi ...	15,515	7,236
Chandel ...	7,177	3,252	Rájkumár ...	5,649	2,526
Chauhán ...	2,011	914	Ráthaur ...	265	94
Chaupat-khamb ...	2,328	1,096	Rikhbansi ...	269	117
Chunmana ...	229	86	Sakarwár ...	190	78
Dhanust ...	1,835	872	Sanwán ...	2,917	1,329
Dikhit ..	634	251	Sofankhi ...	231	121
Drigbans ...	13,188	5,894	Sombansi ...	2,624	1,205
Dunwár ...	481	218	Súrajbansi ...	126	59
Gadwár ...	132	57	Surwár ...	488	218
Gaharwár ...	1,915	917	Unspecified ...	1,623	704
Gahlaut ...	343	147	Specified clans with less than 100 members each.	1,621	659
Gargbans ...	615	260			
Gautam ...	3,046	1,399			
Horaya ...	1,089	482			
Kachhwáh ...	1,891	845	Total ...	115,133	52,130

The census returns show details of the population of each clan in two groups, "under ten years of age" and "over ten years of age," and the percentage of females in each group. For the whole tribe the percentage of females under ten years of age was 33·84, and of those over ten years 43·34. The lowest percentage of females under ten years was 25·00 in the Kansaria clan, and over ten years was 34·12 among the Ráthaurs.

With the exception of the Raghubansís of Chandwak and Biálsi, the immigration of the *present* Rájput occupants of the district took place in recent times. They are said to have come during the Muhammadan period, and under the auspices of the central Muhammadan power. The following account of a few of the important clans in the district is from a note by Mr. D. M. Gardner, C.S.

Raghubansís.

The traditions of the Raghubansí clan affirm that they came from Oudh during the old Hindú dynasty of Benares, and expelled the Seorís, whose forts were at Chandwak and Heriapur. In Chandwak the chief seat of the Raghubansís was Dobhí, now a small village, though it gives the name in old official records and among the people of the Dobhí parganah to Chandwak. The Raghubansís of Biálsi parganah, which derives its name from the 42 villages comprising it, state that their first settlement in the district was at Tilochan Mahádeo, and that they spread through the district from that place. Unlike the Bisens, Bais, and Drigbans, they do not in practice recognise primogeniture, and their rights have in consequence undergone such minute sub-division, that they have not among them one person of distinction.

Rájkumárs.

The Rájkumárs have occupied the north of Ungli. They claim to be Chauháns from Sambhal, in Moradabad, and say that they entered the district 25 generations ago, and reduced to subjection the Kunbí and Bhar occupants. The family bard still comes from Sambhal and records domestic occurrences.

The Rájkumárs are considered the highest caste Rájputs in the district, and are physically superior to other Rájputs. Their name has become historically connected with infanticide, from its practice among them having first directed the attention of the British Government to the existence of this crime, and they enjoyed the bad pre-eminence of having a legislative enactment expressly prepared against them, namely, Regulation XXI. of 1795. They were probably then not worse in this respect, and are now better than some of their neighbours.

In a few villages in parganah Ungli are found Rájkumárs who say they came from Samodhpur, and who, as they themselves affirm, embraced Muhammadanism 300 years ago, in order to adjust difficulties about arrears of revenue due to the Musalmán government. They are now called Khánzádas, and, although Muhammadans, are still invited to weddings and other gatherings of their ancient clan.

Bais.

Chándah is occupied by the Bais clan, who affirm that nearly 700 years ago, Dál Sáh and Mál Sáh, the two mythical brothers with rhyming names, immigrated from Oudh, and having overthrown the Bhars, occupied their forts on the Gúmti. The conduct of this clan was suspicious in the troubles of 1857. On the 19th October, on the eve of an engagement at Kodhua, they hung on the flank of the English force in an armed mass; but at Mr. Lind's order, their chief, Randhír Sinh, came over to the English camp and remained under surveillance in the fort of Jaunpur until order was restored.

The Bais of Mariáhu state that their settlement in the district dates from the 13th century A. D. They affirm that their ancestor, Mahpál Sinh, married no less than three daughters of one of the last princes who reigned at Zafarábad. His son, Luka Sinh, made a clearing on the banks of the Sai at Guptban, now Gutwan. The proprietors with whom settlement was made by Mr. Duncan, asserted that they were his descendants. Owing to the extravagant and pretentious mode of living of this part of the clan, their rights have passed away from them.

Bisens.

Rá·i was in great part occupied by the Bísens. They say that 300 years ago, Bhu Mal and Kaliyan Mal, brothers, were expelled in some domestic quarrel from Majkot by the rája, the head of their clan. They were kindly received by the Baghels, and intermarried with them. They have somehow entirely supplanted the Baghels, and have founded the taluka of Badlápur. The head of this clan was the famous Saltanat Sinh killed in rebellion in 1797.

Drigbans.

The Drigbans clan has spread itself over the greater part of parganah Garwárah and part of parganah Ghiswa, and also occupied villages in parganahs Rári and Karyát Mendha. Its history is preserved in the family records of Rája Mahesh Narain Sinh, head of the clan. It is a branch of the Dikhit tribe, and, until recently, bore that name. Their oldest recorded seat was Kilangarh Samoni, 14 miles south-west of Jaunpur. The family bards still come thence to record births, deaths, and marriages. About 550 years ago, when Muhammad Tughlak was on the throne, they left Jaipur under a leader named Partáb Sahái, took service under the Muhammadan power, and settled at Bilkhar in Oudh, where a branch of the family represented by the rája of Antir still resides.

About 400 years, or 21 generations ago, invited by the ruler of Oudh, they expelled the Bhars and Mungils from parganah Garwárah, and settled in it under Bopal Sahái, eighth descendant of Partáb Sahái, who appears to have given

his name to the neighbouring district of Partábgarh. Four generations later they took the title of Drigbans from Durg Sahái. They state that the title of rája was conferred in the reign of Akbar on Harku Rái, their elected chief, in recognition of the valour of the clan at a great tournament, held at Jhúsi near Allahabad, in which the viceroy who had instituted the tournament was himself slain by them. The dignity was conferred on them by Ismáíl Khán, head of the convert Rájput house of Hasanpur, who bore the title of Masnad 'Ali, and whose chieftainship among the Rájput houses and authority to confer the *tilak* was recognised, notwithstanding his defection to Islám.

Their *zamíndári* included Garwárah, Ghiswa, and part of Haveli Jaunpur. In the eighteenth century they were crushed by Balwant Sinh, first rája of Benares, in pursuance of his general policy. He compelled them to surrender the fort of Parahit in Ghiswa, with 110 villages, to his officer, Barkhund 'Ali of Phúlpur, ancestor of the present owner. The Drigbans rája took shelter with the nawáb wazír of Oudh, and after the annexation of the province of Benares to British territory, still afraid to place himself in the power of the Benares rája, he sent his agent, Lála Tatab Sinh, who took up in his own name 63 villages forming the taluka of Rája Bázár.

In 1788 Mr. Neave, assistant resident of Benares, being deputed by Mr. Duncan to manage parganahs Múngra and Garwárah, reported three branches of the family recognised as owning respectively the taluka of (1) Rája Bázár; (2) Pireri and Lál-ka-pura; and (3) Bijwat. Accordingly, the heads of three families, Ratan Sen Sinh, Gular Singh, and Lál Bahadur Sinh, were treated as proprietors in the settlement made by Mr. Duncan.

The head of the first-named branch, and of the whole clan throughout the district, was the Rája Mahesh Narain Sinh of Rája Bázár, who died in 1878, and was succeeded by his widow Rání Dharmráj Kunwar. The history of the transfer of his ancestral estates is tragical and instructive. Ratan Sen's successor, Rája Rám Diyál Sinh, borrowed large sums of money from one Pitambar Mukarji, on the security of the estate. The money not having been paid by the borrower, and his son, Sarnám Sinh, the creditors in 1822 instituted a suit, and after eight years' litigation, obtained a decree in 1830 for Rs. 18,709. By collusive suits brought by Sarnám Sinh's brothers, and by other tricks, execution of this decree was prevented for seven years more.

In 1837 the creditor in despair sold his decree to Mr. James Barwise, an indigo-planter. By further proceedings and appeals, Mr. Barwise was, for six years, prevented from obtaining possession. At last the sale was fixed for August 21st, 1843, but again postponed, and on four subsequent sales (22nd

December, 1843, 13th March, 15th May, 29th July, 1844), proceedings were vitiated by fictitious and fraudulent biddings by Sarnám Sinh's adherents. The sale was again fixed for 15th November, 1844. Meantime Mr. Barwise, having reason to apprehend violence on the part of Sarúpjit Sinh, the brother, and Mahesh Narain, the son and successor of Sarnám Sinh, applied to have them summoned in the criminal courts. They evaded the process; and on the 15th December, 1844, Mr. Barwise was murdered at night in his factory in Farídabad by a number of armed men. Sarúpjit Sinh and Rája Mahesh Narain Sinh were prosecuted by Government and committed for trial on a charge of murder, but acquitted by the Nizám at Adálat. Mr. Gibbons and the Revd. W. Hawes, the heirs of Mr. Barwise, obtained an order bringing the estate to sale in satisfaction of the debt, Rs. 48,522, due to the deceased. In spite of fraudulent efforts of fictitious holders, it was sold to Mr. Gibbons for Rs. 48,000. On the 15th July, 1845, Mr. Gibbons sold the estate to Rája Raghubar Sinh for Rs. 92,500, who sold it again to one Kishna Nand Misr.

In 1854, nine years later, Rája Mahesh Narain Sinh instituted a suit to set aside the original sale, and obtained a decree in his favour in the native judge's court, which was set aside by the Sadr Nizámat Adálat. He again appealed to the Queen in Council, who in 1862 peremptorily rejected his appeal, and thus put an end to a litigation which had lasted 40 years. The above narrative extracted from the printed papers accompanying this judgment differs largely from the distorted and discoloured version of facts current in local tradition. In 1866 the estate was again brought to sale for a decree held by a Benares banker, Harakchand, and purchased by the mahárája of Vizianagram.

The Rája Mahesh Narain Sinh, though stripped from his childhood of the paternal estates which surrounded his home, continued to exercise great influence as the recognised head of the Drigbans clan. From his antecedents, his circumstances, and his relation to the famous Kunwar Sinh, he might well have been tempted, in 1857, to take part against the British Government; on the contrary, he behaved with great loyalty, and was rewarded with considerable estates and the title of honorary magistrate.

In 1790, the second branch of the Drigbans family being in rebellion, it was found necessary to demolish their fort at Pireri. In 1817 the estate of Pireri passed by sale to Shiu Lál Dube, the rája of Jaunpur, who again sold it to the rája of Benares. The estate of Lál-ka-pura has passed out of the hands of Rái Munni Sinh, the living representative of the house, who retains only the *sír* land of his ancestors. The estate of the third branch, taluka Bijwat, was sold in 1209 *fasli* (1802 A.D.) for arrears of revenue, and has passed into

the hands of a Muhammadan official, the representative of the old family being now only a tenant on the estate.

Chandels.

The Chandels relate that 400 years ago, when the Sharkí kings reigned at Jaunpur, their leader, Anjao Rái, came from Chakri of Cawnpore, and obtained influence over, and gradually dispossessed, the Rajbhars. This clan held the talukas of Bansafa and Khapraha at the beginning of British rule. These talukas soon after passed by sale, Bansafa to Shiu Lál Dube, the official rája of Jaunpur, and Khapraha to the rája of Benares.

Nandwaks.

Almost the whole of Mariáhu, Gopálápur, and Barsathi was occupied by the Nandwaks, who affirm that, during the early period of the Mughal empire, their ancestor, Nanu Ráo, a Kachhwáha Rájput of Alwar, being on a pilgrimage to Gaya, was attacked by the Bhars (or Seorís). With the aid of the governor of Oudh he expelled them, occupied their country, and named the parganahs after Mandil Gopál and Barsathis, two *rishis*, or saints, to whom he and his son respectively paid veneration. About 250 years ago, probably in the religious reaction of Jahángír's reign, one Shaikh Khair-ud-dín obtained a grant of Pali and other villages. The Nandwaks, considering their rights invaded, resisted, but were overthrown in a fight near Mariáhu. Here the Shaikh built a fort, and forcibly made Musalmáns of some Nandwak lads whom he had made prisoners. These lads when grown up slew him at Pali, where his tomb is still to be seen.

The parganah is covered with the ruins of the Nandwak forts, which are easily distinguishable from those of their predecessors. They were, according to local tradition, mostly destroyed by Rája Balwant Sinh. At Mr. Duncan's settlement the Nandwaks were again treated as proprietors, but they have been unable to maintain themselves in this position, and their rights have nearly all passed into the hands of Muhammadan officials and lawyers. The leading branches of the clan are those residing at the following places:—

(1) Nigo.

(2) Bireri Muhammadpur. The head of this branch in 1856 received great credit for supposed exertions to suppress infanticide.

(3) Newaria. The head of this branch was Sangram Sinh, who was notorious for his misconduct in 1857, and for ten years evaded pursuit, subsisting by forced or voluntary contributions levied throughout the parganah, though a reward of Rs. 10,000 was offered for his capture.

Bachhgotís.

The Bachhgotís of Gopálápur and Barsathi affirm that they entered the district under one Doman Deo and took service under the Bilúch government, by which is perhaps meant the

house of Lodí. The Bachhgotís of Múngra called themselves Chauháns of the Bachil *got*, and say they came from Bikánír and entered the district 200 years ago.

Other clans.

The remaining clans found in Jaunpur exist in small and scattered communities, and seem mostly to have entered the district during the troubles of the 18th century A.D., led by family connections or other accidental circumstances to seek an asylum from the pressure of Marhatta and Rohilla invaders.

Chaupat-khambs.

The Chaupat-khambs, however, who have settled in tappas Guzára, Pisara, and Daariyapár of tahsíl Karákat, deserve special mention as affording an instance of a fact that is more and more receiving attention, namely, that the barriers that separate the four supposed Hindú clans are not so rigid as has been believed. The Chaupat-khambs are now Rájputs, and as such intermarry with undoubted Rájput clans. But they and their neighbours affirm that they were Brahmans who came from beyond the Gogra and settled in Patkoli. They relate that their leaders were two brothers, and that one of them, Baldeo, having married the daughter of Rája Jaichand, the other brother set up a pillar to denote that the family was degenerate. The history of the pillar seems invented to account for the name, which may simply mean 'lost caste.' The mention of Rája Jaichand in connection with their earliest ancestor, though probably merely intended to raise their dignity, shows how recent must be their appearance in the district as Rájputs.

Baniás.

No sub-divisions of Baniás are given in the Census Report of 1881, although they were recorded in the schedules, and in the Census Report of 1872 the following is the very imperfect attempt made at a classification :—

	Population.		Population.
Agarwála	224	Palliwál	758
Agrahrí	7,999	Parwár	21
Bandarwár	86	Saráogi	50
Dása	130	Ummar	3,366
Dasondi	43	Unaya	924
Golapura	6	Unspecified ...	437
Kándu	4,164	Total ...	18,732
Kasarwáni	39		
Kasaundhan	525		

A full account of Baniás generally will be found in the Sháhjahánpur and Moradabad memoirs.

Other principal Hindú castes.

Following the order of previous notices, this is the place to give a list of the remaining principal Hindú castes. What the census returns of 1881 describe as the "38 principal Hindú castes" are those that had, in that year, a total population of 100,000 or

upwards in the North-Western Provinces and Oudh. In showing the total and female populations in 1881 of such of these castes as are found in this district, the following statement also gives a brief note of the occupations usually followed by each caste to aid in identifying it:—

Caste.	Occupation.	Total population.	Females.
Ahar	Cattle-breeder	6	...
Ahír	Cowherd	184,019	89,768
Barhái	Carpenter	3,924	1,970
Bhangí	Scavenger	66	28
Bhar	Agriculturist	15,176	7,403
Bhát	Genealogist, panegyrist	4,315	2,152
Bhúinhár ...	Landholder, cultivator	13	9
Bhurji... ...	Grain-parcher	12,007	5 932
Chamár... ...	Skinner, leather-worker	172,543	88.318
Dhobí	Washerman	13,776	6,973
Dom	Bamboo-basket maker, singer, dancer ...	14	2
Gadariá ...	Shepherd	23,072	11,322
Gosáin	Devotee	4,201	1,855
Ját	Cultivator	65	22
Káchhí	Agriculturist	45,127	22,284
Kahár	*Pálki*-bearer	28,882	14,787
Kalwár	Distiller	15,819	7,955
Káyast or Káyath ...	Scribe	15,820	7,407
Khatík ...	Pig and poultry-breeder	1,292	621
Koerí	Weaver	78	36
Kumhár ...	Potter	25,427	12,608
Kurmí	Landholder, cultivator	47,666	23,358
Lodh or Lodhá ...	Cultivator	9	...
Lohár	Blacksmith	27,525	13,408
Lonia	Salt-extracter	18,890	9,422
Máli	Gardener	3,272	1,595
Málláh	Boatman	41,106	21,280
Nái	Barber	15,248	7,661
Pásí	Fowler, watchman	33,325	16,551
Sunár	Gold and silver smith	5,265	2,576
Tamolí	Betel-leaf and nut-seller	4,326	2,128
Telí	Oilman	19,901	9,909
Unspecified ...	... ...	23,750	11,845
	Total ...	805,125	401,185

The castes in the above list have all been described, some more than once, in preceding notices, as they are found, with few exceptions, in every district of these provinces. None of them present any special features of interest in Jaunpur.

The "unspecified" of the census.

From the vernacular lists compiled in the census office, the following appear to be the details of the "unspecified" castes, and they are added here as it may be of interest to

ascertain them, but it should be remarked that many of the names in the list would be more properly included as sub-divisions of the foregoing castes :—

Caste.	Occupation.	Total population.
Bahelia	Fowler	2,635
Banmánas	Rope, string, mat-maker	3,114
Bánsphor	Bamboo-worker	1,145
Bári	Leaf-plate seller, torch-bearer	2,098
Bind	Toddy-drawer, cultivator	75
Dabgar	Leather vessel (*kuppa*) maker	65
Darzi	Tailor	360
Devotee	Mendicant	155
Dhári	Singer, dancer	131
Dharkár	Worker in leather	2,794
Gandhi	Scent-seller	1
Halwái	Confectioner	6,097
Joria	Weaver, day-labourer	5
Jaiswár	Grass-cutter, syce, shoe-maker, weaver ...	2
Joshi	Servant, receiver of alms	210
Kalaigar	Metal polisher	5
Kanchan	Dancer, prostitute	603
Kándu	Cultivator, shopkeeper	651
Kanjar	Rope-maker, trapper	830
Kasera	Metal vessel dealer	295
Khatri	Merchant, servant	206
Manihár	Glass bangle maker	1
Márwári	Merchant	5
Meoár	Cultivator, cattle-breeder	221
Nat	Acrobat	394
Paheri	Cultivator, village watchman	24
Páhri	Cultivator, labourer, servant	12
Patwa	Braid, fringe, tape-maker	571
Roniá	Trader, cultivator	42
Táríkash	Toddy-drawer	93
Tarkihár	*Tarái*-maker	53
Tawáif	Dancer, prostitute	27
Thathera	Brass and copper smith	838
Unidentified	... ...	2
	Total ...	23,750

Of the devotees and religious mendicants in the above list, 133 (52 females) were returned as Bairágís, and 22 (10 females) as Jogís. No clue to the classification of these sects is given in the census returns, but the former is generally classified among the Vishnavites, or followers of Vishnu, and the latter among the Sivaites, or followers of Siva.

Muhammadans.

Muhammadans are divided by the census of 1881 [Form III.] into Sunnís (orthodox), Shiás (followers of 'Ali), Wahábis, and "unspecified." The Muhammadans in this district numbered 113,553 (58,387 females); of these, 99,849 (50,920 females) were Sunnís, and 13,704 (7,467 females) Shiás. In addition to this classification, the 1881 census returns [Form VIII.A.] give details of certain Indian tribes of

Musalmans, usually called Nau-Muslims. But these in Jaunpur consisted only of Muhammadan Rájputs, who numbered 278 (145 females).

Among the Muhammadans of this district, only the landed classes know, or profess to know, their own history. They may be divided into the four following classes:—(1) descendants of military or religious colonists that settled here before the foundation of the city Jaunpur; (2) descendants of courtiers or officials who received *jágírs* under the Sharkí kings, the Mughal empire, and local governors; (3) descendants of those who established themselves in the anarchy of the 18th century; and (4) lawyers and officials who have acquired property by private or auction purchase under British rule. The following note on the Muhammadans of Jaunpur was supplied by Mr. D. M. Gardner, C.S.

In examining the pretentions of the class of Muhammadans who profess to be the descendants of the military or religious colonists that settled in the district before the foundation of the city of Jaunpur, we may safely dismiss all traditions connecting any Muhammadan residents with invasions of the kings of Ghazni. After Shahább-ud-dín Ghorí's invasions, while Rájput clans with the sanction of the emperors were pushing down and supplanting the Bhars, Muhammadan bands in the name of religious zeal may have pursued the same course. But whether at any length of time before the foundation of Jaunpur by Fíroz Tughlak such persons effected permanent settlements more extensive than the *fakír's takia* or warrior's tomb, and whether any of the present occupants rightly claim to be descended from them, is doubtful.

Descendants of military or religious colonists who settled in the district before the foundation of Jaunpur.

Zafarábad is the Muhammadan settlement of the antiquity of which there seems least doubt. Still higher claims are set up for some families in Machhlíshahr, who affirm that they are descended from one Kázi Saná-ud-dín, who, in the reign of Shams-ud-dín Altamsh, founded a colony here, which has lasted till this day; but it is not easy to imagine a permanent settlement by Muhammadans 150 years earlier than the foundation of Jaunpur. Persons believing themselves to be his descendants were law officers of the provincial courts of circuits and appeal, at Patna and Benares, in the beginning of British rule; and four members of the same family now or recently living have attained the rank of principal sadr amíns.

The claims to be descended from military colonists who slew the Bhars, is set up by the Malik family, whose rights to taluka Manehar were established beyond a doubt in 1857. This was anciently a very extensive estate. The same claim is made by the following: (1) the owners of taluka Barot, who

allege that their ancestor Mahibulla Husain expelled the Bhars 500 years ago; (2) the zamíndárs of Rannu, parganah Rári, who tell wonderful stories of the iconoclastic zeal and miraculous graces of their ancestors; (3) the Shiás of Kadampur; and (4) the ill-fated family of Irádat Jahán, commonly called rája of Máhul, executed in 1857 for resistance offered by his fortress at Mubárakpur to the forces that accompanied Mr. Lind.

A comparison of the account now given of itself by this family with an older and seemingly authentic account will indicate how little regard must be paid to the vanity which traces the foundation of Muhammadan families to the times of the expulsion of the Bhars. Rája Muzaffar Jahán affirms that an ancestor, Asan Khudá Maia, a commander under the Dehlí emperor, received, for a victory over the Bhars, in which his son was slain, the parganah of Máhul and the title of rája. The family history is, however, more prosaically related by Sir H. Elliot, thus:—"In the middle of the last century two Saiyids, Sher Jahán and Shamshád Jahán, acquired possession of Negun and parts of Súharpur and Ungli and a few villages of Jaunpur, and taking up their abode in Máhul-Khas, gave their usurpations the name of taluka Máhul." In the *Balwantnáma*, Shamshád Jahán is only styled zamíndár of Máhul.

From Dídár Jahán, a representative of this family, the town of Dídárganj in the Azamgarh district is named. This man adopted a Rájput boy, known afterwards as Himmat 'Ali, who managed his estates and received for his share the fort of Mubárakpur and its neighbourhood. Himmat 'Ali in 1792 caused great disturbance by his raids in support of his claim to the village of Chettora, and was remarkable for his long and successful defiance of the Residents of Benares and Lucknow. He was at length captured and imprisoned at Chunár, but was afterwards released and received into favour.

Didár Jahán's direct heir and nephew was Rája Irádat Jahán, executed in 1857 for rebellion; the rája's eldest son, Muzaffar Jahán, was for five years imprisoned in the Agra jail for rebellion. The local authorities of the time had no doubt of their guilt, and Mr. Lind left on record the facts of which he was an eye-witness at the capture of Mubárakpur; but the opinion has gained ground recently that father and son suffered for the faults of others. Muzaffar Jahán has received a small pension and one of the estates his father had purchased.

Descendants of courtiers or officials who got *jágírs* under Muhammadan rule.

The next class of Muhammadans are the descendants of office-holders and courtiers who obtained grants from the Sharkí kings, the Mughal emperors, and local governors. This class of persons seems to have aspired rather to obtain gifts or alienation of the government share of revenue than to the right to engage with

government for payment of revenue or the right to till the soil. Rights of this kind are easily resumed by the dynasty which grants them, and still more by those which take its place. There are very few instances of persons of this class who have continued to hold their own, unless the descendants, residing at Mariáhu, of Shaikh Kázi Khair-ud-dín, who was forced upon the Nandwaks by Jahángír, or any of those who claim to be the descendants of the courtiers of a more ancient and romantic age, can be considered really to belong to it. An instance is the Muhammadan family that owns the Bakshiát parganah assigned them for duties connected with the fort of Jaunpur, by the nawábs of Oudh: and with them should be classed the descendants of Bákar 'Ali Khán, a Bilúch family that at the beginning of our rule owned what was then the taluka of Bákarábad, held, it would seem, on condition of rendering military service. This taluka was lost owing to the extravagance of its owners, and is now wholly broken up. The *muhalla* known as the Rája Jamál Khán is still in the possession of the family.

Descendants of those who established themselves in the anarchy of the 18th century.

Among the Muhammadan adventurers who established themselves during the troubles of the 18th century, the most conspicuous were the Saiyids of Máhul. Fateh Muhammad, commonly called Shaikh Mangli, got possession of the fort of Ghiswa in the middle of the last century. He built the fort of Kutahit, the moat, gateway, and portcullis of which still remain. He adopted four sons. One of them, afterwards called Kabúl Muhammad, was a Bhúinhár taken at Gangápur in Benares. This man assumed or obtained from the Mughal government the title of rája. He built the *'Idgah* and *karbala* at Machhlíshahr. He was made prisoner by his rival, Rája Balwant Sinh, and detained at Rámnagar; being there killed by the fall of a roof, his death was attributed to treachery. He is buried at Mohan Sarái, eight miles from Benares, on the Allahabad road. His son, 'Ali Bakhsh, was treated by Mr. Duncan as the owner of this and neighbouring villages. The son of 'Ali Bakhsh, Rája 'Ali Hátim, was a local notable whose widow and nieces are now in possession of the estates. In the same neighbourhood Barkhand 'Ali of Phálpur, a follower of Balwant Sinh, received from him Parahit and other villages wrested from the Drigbans Rájputs, which his family still retains.

Muhammadan families who have risen under British rule.

Of official Muhammadan families who have risen under British rule the most conspicuous is that of Maulavi Haidar Husain, a pleader of the High Court. Haidar Husain's father was a *sarrishtadár* of Ghazípur. He contrived by sale, purchase or otherwise to acquire considerable estates in Jaunpur, to which his son has

largely added. In this district the Muhammadan lawyer and official class have taken the part that in other districts has been played by the *mahájans* and Káyaths. In parganahs Mariáhu and Ungli many estates formerly belonging to Rájputs have passed into their hands. Whatever defects there may be in their mode of acquiring estates or their treatment of their tenants, as a class they are much to be preferred to the *mahájan*. They take a personal interest in their villages, in which they are often residents, and are not personally afraid of their tenants. Many of them are efficient managers and good revenue-payers.

Muhammadan cultivators.

Muhammadan cultivators are not numerous; they are usually Nau-Muslims. Most of them assign the date of their conversion to the reign of Aurangzeb, and represent it as the result sometimes of persecution and sometimes as made to enable them to retain their rights when unable to pay revenue. In five villages of the Jaunpur tahsíl are found Muhammadans who are, or believe themselves to be, Ghorí. The men of Malvi, one of these villages, still call themselves *chobdár sháhi*, saying they held the office of mace-bearers under the Sharkí kings.

Occupations.

Whatever their caste or tribe, the inhabitants of Jaunpur may be divided, with respect to occupation, into two primary classes; those who, as landholders or husbandmen, obtain their living from the soil, and those who do not. To the former, according to the census of 1881, [Form XXI.] belong 916,617 persons, or 75·8 per cent. of the total population; and to the latter, 293,046 persons, or 24·2 per cent. These figures have been arrived at not by actual enumeration, but by assuming that the ratio of the total population to the agricultural population is the same as that between the number of *males* of all occupations and the number of males with agricultural occupations. Excluding the *families* of the persons so classified, the number belonging to the agricultural class is reduced to 431,614 members *actually* possessing or working the land [Census Form XII., *table* 6]. The details may be thus tabulated:—

		Male.	Female.	Total.
Landholders	Engaged in other pursuits	12,606	...	12,606
	Not engaged in other pursuits	2,719	987	3,706
Cultivators	Engaged in other pursuits	18,920	...	18,920
	Not engaged in other pursuits	219,019	101,066	320,085
Labourers	In permanent service	15,014	5,191	20,205
	Day-labourers	22,556	31,927	54,283
Estate office service (*i.e.*, agents, orderlies, messengers, and others employed by landholders in the management of their estates).		1,809	...	1,809
Total		292,643	138,971	431,614

Classification according to census returns.

Following the example of English population statements, the census distributes the inhabitants amongst six great classes—(1) the professional, (2 the domestic, (3) the commercial, (4) the agricultural, (5) the industrial, and (6) the indefinite.

The first or professional class numbered 6,148 males: amongst these are included 3,989 persons engaged in the general or local government of the country; 19 belonging to the army; and 2,140 engaged in the learned professions, or in literature, art, and science. Of the last, 764 were priests and temple servants; 154 in some way connected with the law; 110 medical practitioners; 505 musicians; 194 actors; 412 teachers; and one was returned as an artist. The actors and musicians consisted probably almost entirely of dancing-girls and their attendants. The second or domestic class numbered 1,877 members; it comprised all males engaged in entertaining and performing personal offices for man, such as inn-keepers, water-carriers, barbers, sweepers, washermen, and the like. The third or commercial class numbered 7,541 males: amongst these are included all persons who buy or sell, keep or lend money, houses, or goods of various kinds, such as shop-keepers, money-lenders, bankers, brokers, &c (1,566); and persons engaged in the conveyance of men, animals, goods, and messages, such as pack-carriers, cart-drivers, &c. (5,975). The fourth or agricultural class is divided into 292,384 agriculturists, and 259 horticulturists, making the total shown in the preceding table, *viz.*, 292,643 males; but in addition to this, the census returns include 2,007 persons engaged about animals, which brings up the total of this class to 294,650. The fifth or industrial class was composed of 44,671 males, distributed among the following trades:—

Workers in books	...	17
„ carving and figures	...	1
„ tackle for sports and games	...	8
„ watches and philosophical instruments	...	5
„ machines and tools	...	8
„ houses and buildings	...	657
„ furniture	...	10
„ chemicals	...	310
„ wool	...	12
„ silk	...	1
„ cotton	...	9,309
„ mixed materials	...	167
„ dress	...	7,239
„ hemp and other fibrous materials	...	249
„ in animal food	...	436

Workers in	vegetable food	8,259
»	drinks and stimulants	3,276
»	grease, guts, bones, ivory, and lac	4
»	skins and feathers	590
»	hair	1
»	gums and resins	3,137
»	wood	644
»	bamboo, cane, rush, straw, and leaves	1,504
»	paper	8
»	stone and clay	449
»	earthenware	2,629
»	salt	500
»	water	1,118
»	gold, silver, and precious stones	1,507
»	tin and quicksilver	22
»	copper, brass, and mixed metals...	378
»	iron and steel	2,116

The sixth or "indefinite and non-productive" class included 256,520 members; of these 27,311 were labourers, 13 persons of property not returned under any office or occupation, and 229,196 persons of no stated occupation.

Labourers and emigration.

The labourers include men of all castes who lack the capital or skill necessary for a cultivator. On the whole, there is a great abundance of labour in the district, and Jaunpur men are to be found on railway works all over Northern India. A few emigrate to the colonies; and during the past 10 years 1,128 emigrants left Jaunpur and proceeded to the following places:—

Year.	*Trinidad.*		*Demerara.*		*Surinam*		*Jamaica.*		*Guadaloupe.*		*Natal.*	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
April 1872 to March 1873 ...	72	33	...	...	...	...	198	40	...	...	...	...
» 1873 » 1874 ...	63	33	16	8	...	...	45	20	27	2	...	...
» 1874 » 1875 ...	19	9	14	10	...	...	40	16	...	...	54	26
» 1875 » 1876 ...	...	...	17	4	...	...	21	2	...	...	...	...
» 1876 » 1877 ...	...	...	32	17	...	...	...	...	...	...	...	3
» 1877 » 1878 ...	...	...	49	21	...	...	...	...	...	...	7	1
» 1878 » 1879 ...	...	...	26	27	...	...	...	...	...	...	...	...
» 1879 » 1880 ...	...	...	24	12	...	...	3	...	...	...	...	...
» 1880 » 1881 ...	...	...	39	19	...	...	...	...	...	...	45	9
» 1881 » 1882 ...	...	...	56	19	4	1	...	...	...	...	14	1
Total for 10 years ...	154	75	273	137	4	1	217	78	27	2	120	40

In addition to the above, it is possible that many more emigrated after leaving their homes, and were registered in other districts.

Towns and villages.

The number of villages or townships inhabited by the population, agricultural and otherwise, is returned in the census papers of 1881 as 3,120. Of these, 1,256, or considerably more than a third, had less than 200 inhabitants each, and 1,111, or also more than a third, between 200 and 500. This leaves 753, or only about a fourth, with a population of more than 500. Of the latter, 559 had between 500 and 1,000 inhabitants; 164 between 1,000 and 2,000; 21 between 2,000 and 3,000; and five between 3,000 and 5,000. The four towns with a population of more than 5,000 were Jaunpur, Machhlíshahr, Bádsháhpur, and Sháhganj. Jaunpur had 42,845 inhabitants; Machhlíshahr, 9,200; Bádsháhpur, 6,423; and Sháhganj, 6,317. The aggregate urban population accordingly amounted to only 64,785, or less than one-nineteenth of the total population of the district. Indeed, as more than three-fourths of the villages contain less than 500 inhabitants each, it is clear that the great mass of the people are scattered about in small hamlets, as is usual in the eastern districts of the North-Western Provinces.

Amongst the villages of the five tahsíls are distributed in the present year (1883) 2,155 estates (*mahál*), *viz.*, 764 in Jaunpur tahsíl, 556 in Mariáhu tahsíl, 293 in each of the Machhlíshahr and Kutáhan tahsíls, and 249 in Karákat tahsíl; but the number is, from partition and other causes, liable to constant increase.

Archæology.

The following list of the most important of the ancient buildings and remains that exist in and near the city of Jaunpur have been taken from *Objects of Antiquarian Interest in the North-Western Provinces and Oudh* printed at the North-Western Provinces and Oudh Government Press, Allahabad; a detailed account of them being reserved for the gazetteer articles on Jaunpur and Zafarábad towns in Part IV. of this notice :—

Name of place.	Kind of building or remains.	Condition of the remains.	Style and date.	Materials of construction.	Present use.	Whether or not decorated by sculpture or coloured decoration.
Jama Masjid.	Mosque ...	In tolerably perfect order, details in good preservation.	Muhammadan architecture, 1478.	Stone and lime.	Used as a place of worship.	Sculptured decorations.
Atála Masjid.	Ditto ...	Ditto ...	A. H. 801; built from materials of an old Buddhist temple.	Ditto ...	Ditto ...	Ditto.

Name of place.	Kind of buildings or remains.	Condition of the remains.	Style and date.	Materials of construction.	Present use.	Whether or not decorated by sculpture or coloured decoration.
Lál Darwáza.	Mosque ...	Not in such good condition as the above two mosques.	Muhammadan architecture.	Stone and lime.	Used as a place of worship.	Sculptured decorrations.
hális Mukhlis *alias* Chár ungli.	Mosque ...	Not in good condition.	Ditto ...	Masonry bricks, stone, and lime.	Ditto ...	Ditto.
Jhanjhri Masjid.	Ditto ...	Ditto ...	Ditto ...	Stone and lime.	Ditto ...	Ditto.
Zafarábad mosque.	Ditto ...	Ditto ...	Buddhist, slightly altered by Muhammadans.	Ditto ...	...	Not decorated.
Jaunpur bridge.	Bridge ..	In good order, except the kiosks, which were destroyed by the floods of 1871.	Pure Muhammadan, A. H 976.	Ditto ...	...	Ditto.
Jaunpur fort.	Fort ...	In ruins ...	Ditto ...	Stone, lime, and earth.	The entrance is used as the *kotwáli*	Ditto.
Zafar 'Ali's mausoleum or tomb.	Tomb ...	In good condition.	Ditto ...	Stone and lime.	...	...
Husain Beg's tomb or memorial tomb near Panja Sharif.	Ditto ...	Ditto ...	Ditto ..	Ditto ...	...	...

Houses of furniture.

The number of inhabited houses, according to the census of 1881, was 190,644 in the villages and 13,743 in the towns, making a total of 204,387 ; the average number of occupants in the former being 6 and in the latter 4·7, giving an average for the district of 5·9 to each house. The houses are almost invariably thatched, a few only of the better sort having tiled roofs, and the walls are of mud.

Mr. Tupp in his memoir on the district prepared for the *Imperial Gazetteer* gives the following account of the value of furniture :—

"A trader's house of the better class contains generally about Rs. 500 worth of furniture and utensils of all kinds ; bedsteads, matresses, quilts, carpets, and boxes would represent about Rs. 300 worth of this, and cooking vessels the remainder. A well-to-do cultivator owns a few strong boxes, bedsteads, and quilts worth about Rs. 100, besides cooking vessels worth Rs. 50 to Rs 60. An artisan in middling circumstances possesses one or two

mattresses, bedsteads, and quilts, ands ome drinking vessels, worth altogether about Rs. 30. A poor labourer has only a few earthen jars, one or two quilts, and perhaps a cot worth in all from Rs. 5 to Rs. 10.

"The labourers, mechanics, and poorer cultivators are all in condition much the same: the coarsest and scantiest clothing and food, a hut with a few vessels necessary for cooking, rough mud walls, and a thatch to cover them being usually the extent of their possessions. The Kurmís and Káchhís are much better off than others: they cultivate poppy, tobacco, and vegetables, make larger profits, and are more steady and industrious, and from their being able to pay higher rents, they are much sought after by landlords, and are very rarely disturbed in their holdings.

"The poorest have a hut with four mud walls, one room, and a hurdle for a door. There is next to no furniture; a bedstead or two (of grass cord stretched on a wooden frame), a mat or two, and some rough earthen jars for grain or *ghí* are all. In the better houses the cooking vessels are made of brass and iron, and there are boxes and baskets for clothes and valuables, but there is no real furniture."

Clothing and food.

Nothing need be said of the clothing of the people, that subject having been dealt with sufficiently in former notices [see ALLAHABAD, AZAMGARH, MIRZAPUR, &c.] Mr. Buck (in his *Answers to Questions put by the Famine Commission in terms of the Resolution of the Government of the North-Western Provinces and Oudh letter No. 1900 A. of 5th July*, 1878) puts the annual produce of food of this district at 300,000 tons[1]. Allowing the population a diet of 18oz. per head daily, he reckons that 196,000 tons are consumed in the district itself. From this he arrives at the conclusion that the balance left for store or export is 104,000 tons.

Hindú customs.

The following account of the customs of Hindús regarding marriage, divorce, exclusion and re-admission to caste, has been condensed from a note by Bábu Harnám Chandar Seth, deputy collector. No castes have adopted any reform regarding child-marriage, and they still adhere to their old customs. According to Hindú principles, a girl's marriageable age is before she reaches the age of puberty, *viz.*, 7 to 12 years. But this is not strictly observed, and the celebration of marriage much depends on the means of the parents. Girls are generally married between ages varying from 8 to 20 years, but sometimes girl infants as young as five or six years are married to men advanced in years.

[1] Chapter I., Statement V. In the preceding statement the outturn is reckoned at 4,900,000 cwt., or 245,000 tons.

With the exception of Brahmans, Rájputs, Khatrís, Káyaths, and Sunárs, all the Hindú castes in this district admit the re-marriage of widows, and there is no difference in the status of the wife or children of such a marriage. Divorce is unknown among the higher castes; but among the lower castes, on the complaint of a husband or wife, a divorce can be procured by the decision of a *panchâyat* of the caste-people. This, however, is not based upon any principle of the Hindú doctrines, but it is, nevertheless, a recognised custom. A wife so divorced is at liberty to marry.

There are no castes that tolerate intermarriages of their members with other caste-people, nor any that admit of the enrolment of outsiders. Besides conversion to Christianity or Islám, the common causes of exclusion from caste are:—(1) marriage with a woman belonging to another caste; (2) known adultery in the case of a woman; (3) killing a cow; and (4) eating or smoking with persons of other castes or religion. Among the higher castes, re-admission is not allowed in the first two cases: but among the lower castes, if the adultery was committed with a person of the adultress's own caste, she is re-admitted on the payment of a certain penalty, varying from Rs. 5 to Rs. 25, which is spent in feeding the caste-people. The punishment for killing a cow was severe in former times, but now-a-days a person guilty of the offence has only to visit some sacred place of pilgrimage to be looked upon as a regenerate member of his caste. Should a Hindú eat with a Christian or a Muhammadan, his exclusion from caste is inevitable, and the sentence cannot be reversed.

An account of Hindú and Muhammadan customs at births, marriages, and deaths, will be found in the Allahabad memoir.

Religion.

As already stated, Jaunpur is still essentially a Hindu district, in spite of its long subjection to Muhammadan rulers, and the continued presence in its midst of a local Musalmán court. According to the census returns, there were, in 1881, 1,095,956 Hindús compared with only 113,553 Muhammadans. Of the remainder, 120 were Christians, and four belonged to other religions. No Jains are shown in the census returns. The common sects and ascetic orders of Hindús need not be noticed here as they have been amply treated of in the memoirs of the Muttra, Benáres, and other districts. In the absence of an accurate religious census, no estimate of any real value as to the numbers of each can be made. Some account of the sectional divisions of the Muhammadan religion will be found in the memoir of the Moradabad district, where of all the districts in the North-Western Provinces the professed followers of Islám muster strongest. The Christian religion in Jaunpur is represented by a branch

of the Church Missionary Society established in 1833. The Native Christian community is extremely small, numbering in 1881 (according to the *Statistical Tables of Protestant Missions* for that year, published by Messrs. Thacker, Spink and Co., Calcutta) only 31. There were no ordained agents in 1881, but as lay agents there were three native Christian preachers. Attached to the mission is an Anglo-vernacular school, which sends up boys for the Calcutta university entrance examination, and a Sunday school with about 12 pupils.

Language and literature.

Jaunpur is included in the area which, according to Mr. G. A. Grierson, B.C.S., is that of the Bhojpuri dialect of the Eastern Hindi, or Bihári language. The relation geographically of this area to those of the other dialects of the Bihári language will be seen at a glance from the map prefixed to Part I. of Mr. Grierson's *Seven Grammars of the Dialects and Sub-Dialects of the Bihári Language*. It is only possible here, in the short space that can be given to this subject, to refer the reader to this work and to Dr. Hœrnle's *Grammar of the Gaudian Languages*. Of local literature there is nothing deserving mention.

Public instruction.

The Government *zila* school at Jaunpur is classified by the Department of Public Instruction as a "middle-class school," and is not allowed to form an university entrance class; but ex-pupils of the school have gone up and passed the matriculation examination. The inspector of schools of the Allahabad division, in his report for 1881-82, expressed a hope that arrangements might ere long be completed for raising the school to a "high school," but no change in this direction has yet taken place. The church mission school, however, sends up candidates for the university entrance examination. This is the only aided school in Jaunpur. In 1881-82 there were five middle-class vernacular schools in the district, *viz*, the four tahsíli schools of Machhlíshahr, Karákat, Sháhganj, and Mariáhu, and the parganah school at Mungra Bádsháhpur. But in the present year (1882-83) four *halkabandi* schools have been allowed to take up the middle-class course. The Machhlíshahr and Karákat schools are reported by the inspector to be the best tahsíli schools in the Allahabad division, and the Sháhganj school is said to be in a satisfactory condition; but the schools at Mariáhu and Múngra Bádsháhpur are not spoken of in high terms.[1]

The following table (supplied by the Director of Public Instruction, North-Western Provinces and Oudh) showing the school statistics of Jaunpur for the year 1882-83, will give an idea of the average number of schools and

[1] The above paragraph has been extracted from the Public Instruction Reports for 1881-82 and 1882-83.

scholars in the district, the average cost of educating each scholar, and the expenditure borne by the State :—

Class of school.		Number of schools.	Number of scholars. Hindús.	Musalmáns.	Others.	Average daily attendance.	Cost per head.	Expenditure borne by the State.	Total charges.
Government and Municipal.	Zila (middle)	1	138	90	...	151	22 8 9	2,807 0 0	3,405 0 0
	Tahsíli and pargaṉah.	6	343	132	...	389·5	5 6 7	1,843 4 7	2,105 15 8
	Halkabandi.	104	1,710	201	...	3,106 4	3 7 10	10,850 6 7	10,850 6 7
	Government girls'.	3	27	21	...	40	9 9 7	384 8 3	384 8 3
	Municipal boys'.	4	150	23	...	142 1	3 13 8	...	547 12 2
Aided by Government	Boys'	1	111	23	7	124	25 14 2	1,805 13 3	3,658 14 9
	Girls'	...	...	...	...	...	...	...	...
Unaided ...	Missionary and indigenous.	166	732	610	...	1,342	1 5 8	...	1,823 8 0
Total ...		285	5,211	1,101	7	5,295	4 4 9	17,691 0 8	22,776 1 5

The low cost of school education in India has been noticed in the Farukhabad memoir. It is there shown that, according to a report by Mr. Mathew Arnold, the annual cost of educating a child in France is 18*s.* 1*d.*, and in England 37*s.* 9½*d.* In Jaunpur it is, as shown in the seventh column of the table just given, only a little more than 8½*s.* Reference to the small proportion of the population that can read and write, as disclosed by the 1881 census statistics, has already been made on page 33, where it is shown that of the total population 97·3 per cent. are unable to read and write.

Post-office.

In a district containing so few literate persons post-office transactions are necessarily small. The postal receipts and expenditure for five out of the past 20 years may be shown as follows :—

Years.	Receipts. Postage collections on letters, newspapers, &c.	Mail cart and passenger service collections.	Bullock train and waggon branch collections.	Sale of ordinary stamps.	Sale of service postage stamps.	Petty receipts.	Total.	Charges. Presidency and district offices.	Conveyance of mails.	Miscellaneous.	Railway mail service.	Bullock train charges.	Total.
1861-62 ...	3,341	...	...	...	...	686	4,027	1,294	...	498	...	...	1,792
1865-66 ...	3,478	...	...	...	...	...	3,478	1,222	...	...	...	...	1,222
1870-71 ...	5,593	...	...	...	...	10	5,603	4,779	...	161	...	...	4,940
1875-76 ...	6,859	...	...	3,505	1,091	7	11,462	7,374	303	...	...	...	7,677
1880-81 ...	7,725	...	...	6,545	1,146	30	15,446	8,920	288	...	...	...	9,208

For a history of the establishment of the post-office in these provinces the reader may be referred to the Agra memoir [Gazetteer, Vol. VII., p. 507]. The Jaunpur district now contains 19 imperial and four district post-offices. These are situated at the following places:—

Imperial.		District offices.
Disbursing or head office.	Non-disbursing or sub offices.	
Jaunpur	Badlápur. Bakhsha Chandwak Gaura Bádsháhpur. Gulzárganj. Jalálpur. Karákat. Kheta Sarái. Kutáhan. Machhlíshahr. Mari-hu. Múngra Bádsháhpur. Rámpur Sarái Khwája. Sarái Muhi-ud-dín. Sháhganj Sujánganj Zafarabad.	Bamniáon. Barsathi. Koeripur. Surápur.

The following table gives the number of letters, parcels, and other missives received at these offices during four years in the past two decades:—

	1865-66.				1870-71.				1875-76				1880-81.			
	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.
Received ...	114,033	8,345	1,018	932	141,487	10,893	494	1,542	213,226	41,518	1,976	,210	340,054	15,364	3,406	2,574
Despatched,	95,163	2,286	472	160	111,574	2,212	226	284	..	..		..	..	..	..	..

The registry of despatches was discontinued after 1870-71.

Telegraph.

There is no Government telegraph office in the Jaunpur district, but there are six railway telegraph offices belonging to the Oudh and Rohilkhand Railway. These are located at each

of the six railway stations in the district, *viz.*, at Jalálganj, Jaunpur city, Jaunpur civil station, Mihráwán, Kheta Sarái, and Sháhganj.

Police.

Like education, the post-office, and the telegraph, a regular police was only introduced under British rule. A history of the organisation of the police previous to the Mutiny, and of the organisation into a constabulary under the provisions of Act V. of 1861, will be found in the Cawnpore Memoir [*Gazetteer*, Volume V., page 81]. Jaunpur now contains twenty-three police stations, of which eleven belong to the first, three to the second, three to the third, and six to the fourth class. They are located at the following places :—

First-class.	Second-class.	Third-class.	Fourth-class.
Jaunpur ...	Jalálpur ...	Sarái Muhi-ud-dín ...	Surápur.
Machhlíshahr ...	Rámpur ...	Sháhganj road ...	Singrámau.
Mariáhu ...	Bámbiyáon ...	Gulzárganj ...	Zafarabad.
Badlápur ...	...	...	Kuwarpur.
Bádsháhpur ...	...	...	Gaura Bádsháhpur.
Sujánganj ...	...	...	Kundaha.
Chandwak.			
Bakhsha.			
Sháhganj.			
Kutáhan.			
Karákat.			

The first-class stations have usually a sub-inspector, two head and a dozen foot constables; the Jaunpur police-station, however, has an additional force of one head and thirteen foot constables belonging to the municipal police. The second-class stations are officered by two head and nine foot constables; but the one at Rámpur has, in addition, a sub-inspector attached to it. At the third-class stations are quartered two head and from six to nine foot constables. The force of the fourth-class stations, or outposts, consists of only one head and three foot constables. From the *thánas*, or stations of the first three classes, these outposts are distinguished by the name of *chauki*.

All stations, of whatever class, are manned by the regular police enrolled under Act V. of 1861. This force is assisted by the municipal and town police recruited under Acts XV. of 1873 and XX. of 1856 respectively. In 1882, the three forces mustered together 575 men of all grades, including 11 mounted constables. There was thus one policeman to every 2·7 square miles and to every 2,103 inhabitants. The cost of the force was Rs. 58,644, of which Rs. 48,763 was debited to provincial revenues, and the remainder defrayed from municipal and other funds.

The following statement shows for a series of years the principal offences committed and the results of police action therein :—

Year.	Cases cognizable by the police.					Value of property.		Cases.			Persons.			
	Murder.	Dacoity.	Robbery.	Burglary.	Theft.	Stolen.	Recovered.	Total cognizable.	Under inquiry.	Prosecuted to conviction.	Brought to trial.	Convicted and committed.	Acquitted.	Percentage of convictions to persons tried.
						Rs.	Re.							
1876 ...	13	1	3	1,230	844	19,996	6,863	3,926	2,726	794	1,573	1,239	302	78
1877 ...	4	2	6	831	819	20,467	8,668	3,385	2,103	707	1,391	1,062	283	76
1878 ...	9	3	8	982	1,206	28,242	7,205	4,175	2,905	1,159	2,118	1,725	357	81
1879 ...	8	...	1	644	587	9,559	4,661	2,562	1,655	642	1,231	942	202	76
1880 ...	3	...	4	599	468	8,132	3,547	2,207	1,427	521	1,029	775	240	75
1881 ...	7	...	3	704	536	13,885	4,143	3,238	1,676	437	1,081	707	238	65
1882 ...	5	2	3	992	828	27,968	9,225	3,286	2,391	734	1,513	1,160	353	76

Rural police.

Besides the regular and town police, there were, in 1882, 1,954 village and road watchmen, organised under Act XVI. of 1873. These were distributed amongst the 2,898 inhabited villages of the district at the rate of one to every 580 inhabitants according to the census of 1881. Their sanctioned cost (Rs. 70,667) was met out of the 10 per cent. cess. The right of nomination of village police is by sections 3—6 of the Act vested in landholders, subject to approval by the magistrate of the district. The road police are appointed by the magistrate. The pay of a rural policeman is Rs. 3.[1]

Infanticide.

Measures for the repression of female child-murder here form an important part of the policeman's duties. Jaunpur was notorious for its guilt in this respect so long ago as Mr. Jonathan Duncan's time. The existence of the crime was first discovered by him in 1789, in his tour through the district during the cold weather, amongst the Rájkumárs of parganah Ungli. He took agreements from them to discontinue the practice, and proposed that rewards should be given to those who would assist in putting down the practice. He was transferred to the governorship of Bombay, and nothing appears to have been done till 1836. In that year Mr. Thomason attacked the Rájkumárs of Azamgarh, but this effort also was temporary. Nothing is heard till the introduction into the district of the Agra and Mainpuri system of repression by Mr. LeBas in 1854 and 1855. The first inquiry into the crime by Mr. Moore in 1856 was made in this district, and he found traces of the success of Mr. LeBas's measures; but all effort in this direction was stopped by the Mutiny.

[1] *Manual of Government Orders*, No. IV., page 5.

From the publication of Mr. Hobart's report in 1868, which showed that infanticide was still as rife as ever in the Basti district, the movement against the crime, which had fallen somewhat into abeyance since Mr. Moore's inquiry in 1856, received a fresh stimulus. On the representation of the Government of the North-Western Provinces, a bill was drawn up and introduced into the Legislative Council, and became law in March, 1870. An inquiry was made in 794 villages of Jaunpur, and 214 were selected as specially guilty. The rules were enforced against them from 16th April, 1871. The population of these proclaimed villages was 28,594; 5,975 being boys and only 2,665 girls. In 1881-82 there were still 177 villages proclaimed under the Infanticide Act, and these villages contained a total supervised population of 17,569. Among the clans the following in 1881-82 showed a very low girl birth-rate: Drigbans, 44·36; Chandel, 41·46; Sanwán, 41·0.

District jail.

There is but one jail in the district: it is under the charge of the civil surgeon, who has under him a jailor and other subordinate officials. The daily average number of prisoners was 861 in 1850; 85 in 1860; 325 in 1870; 253 in 1880; and 201·5 in 1882. The total number of convicts imprisoned in 1880 was 728, of whom 438 were admitted during the year, and the number discharged was 501. The following figures for 1882 show a slight increase on these totals:—

Total number of convicts during the year.	Admitted during the year.	Discharged during the year.	Admitted into hospital during the year.	Deaths.	Number of convicts in the Jail on 31st December, 1882.					Average daily number of convicts.	Total yearly cost per head of average strength.	Net yearly cost per head of average strength.
					Hindús.		*Musalmáns.*					
					Male.	Female.	Male.	Female.	Total.			
											Rs.	Rs.
850	672	650	192	3	165	9	24	2	200	201·5	43-4-11¼	38

The total population of the district being 1,209,663 according to the recent census (1881), and the average daily number of prisoners 201 as above, it will be seen that about 16 out of every 100,000 of the inhabitants are, as a rule, in jail. A comparison of the number of admissions with the total number of prisoners during the year will show that 178 of the latter had remained in jail since former years. Of those admitted during the year, 62 (one female) were recorded as having been previously convicted.

Under-trial prisoners.

Under-trial prisoners are confined in a division of the district jail and in the magistrate's lock-up (*hawalát*) at Jaunpur. The total number of such prisoners during the year ending 31st December, 1882, was 736 (42 females), of whom 322 were transferred as convicts to the district jail, and one died during the year. The remainder were either released (439), transferred to other districts (9), or remained under trial at the end of the year (15).

Civil prisoners.

Persons imprisoned under the orders of the civil courts are confined in the district jail, but apart from the convicts and under-trial prisoners; and the cost of their maintenance falls upon the judgment-creditors, at whose instance they are imprisoned. The number of such prisoners was 69 (all males) in 1882, and the daily average 5·43.

Other statistics regarding the jail will be found in the annual reports.

Present area, revenue, and rent.

Before proceeding to the next head, the fiscal history of the district, it will be convenient to give details of area, revenue, and rent for the district at the present time; and by prefixing these statistics to the head just mentioned, comparison between the present and past conditions of the district will be facilitated. The total area, according to latest official statement (1881), was 1,554·1 square miles, of which 994·8 were cultivated, 303·5 cultivable, and 255·8 barren; and the area paying Government revenue or quit-rent was 1,519·8 square miles (962·5 cultivated, 303·0 cultivable, and 254·3 barren). The amount of payment to Government, whether land revenue or quit-rent (including, where such exists, water advantage, but not water-rates), was Rs. 1,248,127; or, with local rates and cesses, Rs. 1,469,623. The amount of rent, including local cesses, paid by cultivators was Rs. 2,331,367.

Fiscal administration previous to the cession of the Benares province.

The parganahs which now form the Jaunpur district were formerly included in the province of Benares, and held under the Oudh Government by the descendants of Mansá Rám. Prior to the cession of the zamíndári of Benares to the Company by the wazír of Oudh in 1775, the land revenue was collected by the *amils* of Chait Sinh, who, together with the zamíndárs, were responsible for the police administration. The town of Jaunpur was administered by a kotwál, who was also collector of customs, and the custom duties were most oppressive, being collected not only at Jaunpur but at Karákat and other towns in the interior of the district. Although these tolls and duties were prohibited by law in 1781, no effectual measures were adopted for their

suppression until the appointment of Mr. Duncan as resident at Benáres in 1787. By his advice the kotwáli fees were abolished under orders of Government, dated 29th February, 1788, and on the 15th of March in the same year he appointed Muftí Karímulla as judge and magistrate with jurisdiction in the town and suburbs of Jaunpur. Persons residing outside the limits of the town of Jaunpur were subject to the jurisdiction of the Rájá's Mulki Adálat, while all appellate and controlling jurisdiction was vested in the resident sitting at Benares as Judge of the Sadr Diwáni and Sadr Nizámat, and Judge of the Commercial Court. In 1795 the office of native judge and magistrate in the town of Jaunpur was abolished, and a covenanted civilian was appointed as judge and magistrate with jurisdiction over an area closely corresponding with the present district of Jaunpur. The police administration was at the same time placed under the tahsíldárs (heretofore termed *amils)* controlled by the magistrate.

Appointment of a native judge-magistrate.

Appointment of a European Judge-Magistrate.

In the same year an officer was appointed as collector of the Benares province. One of his duties was to collect the land revenue of the Jaunpur parganahs through the *dahyak* tahsíldárs, who numbered about 20, one being appointed for each parganah or taluka. These tahsíldárs received a remuneration of 11½ per cent. on the revenue of the estates (*mahál*) assigned to them, and from this allowance they had to defray the cost of the police administration. As collectors of land-revenue they were subordinate to the collector of Benares, and as officers of police they were subordinate to the judge-magistrate of Jaunpur as already mentioned. In order to ensure their efficiency as police officers they were liable for all losses sustained from theft and robbery within their jurisdiction, and they in turn had an action for indemnification against the landholders and farmers. These actions were prosecuted in the court of the judge-magistrate.

The Jaunpur parganahs placed under the collector of Benares.

In 1799 a proposal to re-constitute the office of tahsíldár being considered premature, the writs of appointment of all *dahyak* tahsíldárs were renewed for ten years. In 1809, on the expiry of these *sanads*, *dahyak* tahsíldárs were abolished and salaried tahsíldárs were appointed. It was then ordered that the personal salary and amount of the establishment granted to the tahsíldárs as receivers of the public revenue should be paid to them by the collector, and that the establishment allowed to them for the support of the police should be paid to them by the magistrate.

Appointment of salaried tahsíldárs.

Owing to the inability of the collector of Benares to exercise any efficient supervision, the revenue administration of the Jaunpur parganahs became disor-

ganised, and in 1816 Mr. Barlow was deputed to inquire into the causes of the excessive arrears in parganah Ungli.

Creation of the Jaunpur district.

In many instances the balances reported were found to be fictitious and created by Rájá Shiu Lál Dube and his relatives with a view to get possession of the estates. The result of Mr. Barlow's deputation was that the Jaunpur parganahs were formed into a separate collectorate with effect from the 1st of October, 1818.

Amalgamation of the offices of collector and magistrate.

In 1830 the collector was invested with the office of magistrate of the district, a function which had hitherto been discharged by the district judge.

Statistics of the *Aín-i-Akbari*.

According to the *Aín-i-Akbari* sarkár Jaunpur included many parganahs and portions of parganahs now forming parts of the Azamgarh, Gházípur, and Benares districts. The synoptical table given at pages 3 and 4 shows as nearly as can be ascertained the maháls which in the sixteenth century included those parganahs and tappas now constituting the Jaunpur district. The following table gives the area and revenue of those maháls as stated in the *Aín-i-Akbari*:—

Serial No.	Name of mahál.	Area.	Land revenue.
		Acres.	Rs. a. p.
1	Ungli	27,812	69,001 10 10
2	Haveli Jaunpur	42,619	108,371 9 7
3	Chándah	11,404	24,737 2 5
4	Rári	15,793	35,270 0 5
5	Zafarábad	1,830	4,268 4 10
6	Kariyát Dostpur	5,741	12,038 1 7
7	Kariyát Mendha	4,808	10,403 4 0
8	Kariyát Soentha	1,937	5,523 14 4
9	Ghíswa	19,951	32,091 6 10
10	Garwárah	1,420	12,915 9 7
11	Karákat	31,834	59,440 2 9
12	Mariáhu	57,633	140,831 5 2
13	Múngra	6,241	13,243 4 0
	Total ...	228,583	528,135 12 4

These figures are useless for purposes of comparison, as it is impossible to say what were the limits and boundaries of the maháls or what villages they included.

The permanent settlement.

Mr. Duncan's ten years' settlement was completed in 1790, and was declared permanent in 1795, from which date the Jaunpur parganahs were placed under the newly-appointed collector of Benares.

N.B.—Parganah Biálsi is here included in Haveli Jaunpur.

Constitution of the Jaunpur district.

The first collector of the Jaunpur district was Mr. H. Middleton, who joined in October, 1818, and was succeeded by Mr. T. Mainwaring in June, 1819. The district then comprised the four tahsíls of Jaunpur, Ungli, Ghiswa, and Mariáhu, and the total land revenue demand was Rs. 1,157,374, of which Rs. 679,945 were paid at head-quarters. In 1820 the district was enlarged by the addition of the following parganahs from Chakla Azamgarh, *viz.*, Deogáon, Nizámabad, Máhul, Kauriá, Tilahání, Atraulia, and Gopálapur, the total additional land revenue being Rs. 604,949.

Territorial changes.

In 1823 a deputy collector was appointed to take charge of the Azamgarh parganahs with the exception of Deogáon and Máhul, which still remained under the collector of Jaunpur. In 1830 just before the formation of the Azamgarh district in 1830 the remaining parganahs of Chakla Azamgarh were detached from the Jaunpur district.

Mr. Chester's revision of settlement.

In 1839 a boundary settlement and survey of the Jaunpur district was undertaken, and at the same time the settlement was revised and a complete record of rights drawn up. The boundary settlement was commenced in July, 1839, by Mirza Aka Nawáb and completed in January, 1840. The survey under Lieutenant Abbott was commenced in October, 1839, and completed in the April following.

The revision of settlement and preparation of the record of rights were carried on simultaneously by Mr. C. Chester, settlement officer, assisted by Mr. E. M. Wylly. The completion of the whole proceedings was reported by Mr. Chester on the 12th November, 1841, and the revised settlement was confirmed by orders of Government, dated 10th August, 1843. The following statement shows the result of Mr. Chester's revision:—

Number.	Parganah.	Number of villages or mahals.	Total area in acres.	*Má'guzári area in acres.*		
				Cultivated.	Culturable.	Total.
1	Bíálsi	78	30,627	21,465	855	22,320
2	Ghíswa	210½	75,063	41,914	4,679	46,593
3	Garwárah	318½	88,035	55,102	6,159	61,261
4	Haveli Jaunpur ...	577½	119,487	80,704½	7,122	87,825½
5	Karákat	289	19,177	57,696	3,644	61,340
6	Kariyát Dost	66	18,821	13,654	1,402	15,056
7	Kariyát Mendha ...	69½	12,526	9,341	1,088	10,429
8	Múngra	104	56,951	30,152	3,707	33,859
9	Mariáhu	765	212,489	133,393	8,997	142,390
10	Rári	231½	67,572	47,437	6,499	53,936
11	Singramau	80	21,737	13,423	1,518	14,941
12	Ungli Máhul	523½	170,500	92,584	27,023	119,607
13	Zafarábad	67	4,985	3,516	154	3,670
	Grand total ...	3,380	897,970	600,381½	72,846	673,227½

Number.	Parganah.	Demand by 1197 *fasli*.	Demand by 1248 *fasli*.	Proposed *jama*.
		Rs. a. p.	Rs. a. p.	Rs. a. p.
1	Biálsi	45,419 11 0	46,143 13 0	46,269 11 0
2	Ghíswa	75,572 11 0	82,011 15 0	81,744 11 0
		ga.	ga.	ga.
3	Garwárah	124,607 0 12	127,801 1 15	126,763 10 15
		ga.		
4	Haveli Jaunpur	147,121 7 15	161,986 6 5½	161,515 9 7½
5	Karákat	83,916 12 9	87,911 9 9	88,033 12 9
6	Kariyát Dost	20,177 6 6	21,461 9 6	21,555 6 6
7	Kariyát Mendha	10,039 0 0	10,151 15 3	9,966 3 9
8	Mángra	78,848 13 9	74,849 5 6	74,660 5 6
9	Mariáhu	307,762 7 9	338,071 11 9	338,561 4 9
10	Rári	90,839 0 0	94,670 3 6	94,914 0 0
11	Singramau	21,556 8 3	21,361 0 9	21,381 8 3
12	Ungli Máhul	92,873 7 9	159,187 15 0	160,169 7 3
13	Zafarábad	16,656 15 9	9,424 2 9	8,964 10 6
		ga.		ga.
	Grand total ...	1,115,386 4 12	1,235,032 11 17½	1,231,800 3 13½

Mr. Chester's revision of settlement involved a decrease of the land-revenue as compared with the demand of the preceding year, amounting to Rs. 4,233, and an increase as compared with Mr. Duncan's assessment amounting to Rs. 113,869. The demand fixed on villages leased at the permanent settlement had been unduly raised from time to time by the collectors of Benares and Jaunpur, and in many instances reduction was found necessary. On the other hand the parganahs of Ghiswa, Haveli, Karákat, Mariáhu, and Ungli, received considerable accessions of area and revenue owing to the transfer of villages from Azamgarh and Benares and the absorption of parganah Bakshiát.

The Bakshiát parganah and the *peshkash* mahálsThe Bakshiát parganah consisted almost entirely of what are known as *peshkash* mahálsand received its name from the fact that its revenue was formerly assigned for the maintenance of the Jaunpur garrison and collected by the bakshi or paymaster of the army. In course of time the assignees acquired a prescriptive and hereditary right to collect the revenue from the village proprietors on payment of a *peshkash* or quit-rent. Mr. Duncan accepted this quit-rent, which amounted to Rs. 4,881, and did not inquire into or record the *jama* payable to the *peshkashdárs* by the village proprietors. Mr. Chester took steps to record the respective rights of the village proprietors and *peshkashdárs*, but in consequence of the protests of the *peshkashdárs* he was forbidden by Government to interfere. At this time the *peshkashdárs* openly claimed

the proprietary right. In 1849 the cause of the village proprietors was warmly espoused by the collector, Mr. Ommaney, who, with the sanction of the Board of Revenue, defined and recorded the rights of the village proprietors, and assessed the revenue payable by them to the *peshkaskdárs*. The assessment amounted to Rs. 7,760, and Mr. Ommaney's proceedings were reported for sanction on the 29th April, 1852.

Talúka Soentha.

The largest of the *peshkash mahál*s is talúka Soentha, which is situated in the north of parganah Úngli and comprises 21 *mauzas*. Of this two-thirds is in the possession of the descendants of Tasadduk Husain, who in 1840 was principal sadr amín, and successfully opposed Mr. Chester's measures for recording the rights of the inferior proprietors. The remaining third is by purchase in the possession of the rája of Jaunpur, who has purchased also the rights of the village proprietors in a portion of his share. The inferior proprietors are almost all Rájkumár or Chauhán Rájputs, a very small portion being held by Brahmans, Musalmáns, and Káyaths.

Formation of a new tahsíl at Karákat.

In November, 1842, the year after the completion of Mr. Chester's revision was reported, Mr. Thomason, then member of the Board of Revenue, visited the Jaunpur district. On that occasion the collector, Mr. Tulloh, urged the necessity of the formation of two new tahsíldárís at Karákat and Badlápur. The question was afterwards taken up by Mr. G. F. Edmonstone, acting collector, who on the 20th of February, 1843, reported the advisability of one additional tahsíldárí at Karákat. At that time the land-revenue of the Huzúr tahsíl amounted to nearly seven lákhs, or more than half the total revenue of the district. Mr. Tulloh's larger recommendation was disallowed on the ground of expense, and a new tahsíldárí was finally sanctioned at Karákat, with effect from the 1st October, 1846. The estimate sanctioned for the erection of a combined tahsílí and thána at Karákat amounted to Rs. 575. Up to this date the native revenue collectors had been designated peshkárs and tahsíldárs indiscriminately in official correspondence, and it was at this time proposed that in future the designation tahsíldár should be ad[illegible]. The salary of the peshkár or tahsíldár then amounted to Rs. 80 per [illegible].

Re-measurement operations after the Mutiny of 1857.

During the disturbances of 1857 the whole of the records of th[illegible] district were destroyed by the rebels. In Febr[illegible] operations commenced for the re-measureme[illegible] trict. Many copies of the maps, *khasras*, a[illegible] prepared by Mr. Chester were found in the possession of patwáris [illegible]. The operations, which included the preparation of a village map [illegible]

record of rights for each village, were completed in July, 1867. The total expenditure was Rs. 57,831-2-9, of which Rs. 41,620-5-11 were contributed by the landlords according to a rate on the area measured, and the remaining Rs. 16,210-12-10 represent the share contributed by Government. In reporting the completion of operations, Mr. Rawlins remarked that one of the chief hindrances experienced in the preparation of the records was the want of powers on the part of the officers in charge to decide judicially all disputed points, especially those relating to rent.

Present settlement operations.

[1]The district is at present under settlement, the original notification of Government directing that a record of rights should be prepared having been issued on 18th August, 1875. The district being a permanently-settled one, the fiscal operations that appertain to the settlement of a temporarily-settled district are entirely omitted. The whole district has been cadastrally surveyed, and it remains to prepare a new set of papers consisting of the revenue-roll (*khewat*), rent-roll (*jamabandi*), and administration paper (*wajib-ul-arz*) for each separately-assessed estate (*mahál*). At the same time the arrangement of the circles of village accountants (*patwáris*) will be entirely recast.

After the papers have been prepared by the subordinate staff, they are attested before the officer in charge. The work began in the Machhlíshahr tahsíl in the cold weather of 1878, and in tahsíls Mariáhu and Machhlíshahr it has been completed, and the new papers have been issued. In Jaunpur tahsíl the attestation of the papers before the officer in charge has been completed. In Kutáhan and Karákat tahsíls the work is not so far advanced, and in these two tahsíls as well as in Jaunpur the distribution of the revenue demand among the recorded co-sharers has not yet been made. It is anticipated that the whole of the proceedings will be completed by 31st March, 1886.

Staff.

Originally the collector of the district was placed in charge with an assistant settlement officer subordinate to him, but since October, 1883, the operations have been placed under the independent charge of Mr. P. C. Wheeler as assistant settlement officer. Originally two native deputy collectors were appointed to aid in the work, but the enormous and unprecedented number of cases filed by the Jaunpur tenants upset all calculations. It was the first attempt made to classify in the Government papers tenants into tenants at fixed rates, tenants with occupancy rights, and tenants-at-will. Many of the tenantry are powerful and well-to-do, and fight everything in the courts. Consequently it has been found necessary to add two more deputy-collectors to the staff.

[1]Prepared from notes furnished by Mr. P. C. Wheeler, C.S., Assistant Settlement Officer.

Cost.

Up to 30th September, 1883, Rs. 253,459-7-8 had been spent on the preparation of the records of the district. A further expenditure of Rs. 206,041-8-4 has been sanctioned, and it is anticipated that the work will be completed without exceeding the estimate.

Instalments of revenue.

The revenue, which now amounts to Rs. 1,246,854-5-5, is paid in the following instalments :—

	Rs.	a.	p.
15th November	280,035	13	3
15th January	326,567	5	6
15th May	320,226	10	10
15th June	320,022	7	10

Revenue collections.

The following statement gives in detail the demand for a series of years with the account of the collections and balances. As a matter of course in a permanently-settled district it is only during seasons of special scarcity and distress that any considerable sums remain outstanding at the close of the year :—

Year.	Demand.	Collections.	Balance.	Particulars of balance.				
				Real.			Nominal.	Percentage of balance on demand.
				In train of liquidation.	Doubtful.	Irrecoverable.		
	Rs.	Rs.	Rs.	Rs.				
1871-72 ...	1,250,799	1,249,328	1,471	1,471	...	...	...	·12
1872-73 ...	1,250,729	1,248,031	2,698	2,698	...	...	...	·22
1873-74 ...	1,250,447	1,240,757	9,690	9,690	...	...	...	·77
1874-75 ...	1,250,447	1,243.602	6,845	6,437	...	...	408	·51
1875-76 ...	1,249,995	1,249,245	750	746	...	...	4	·05
1876-77 ...	1,249,996	1,247 317	2,679	1,977	...	...	702	·15
1877-78 ...	1,248,081	1.132,302	15,779	15,779	...	...	...	1·26
1878-79 ...	1,248,119	1.237,927	10,192	10,192	...	...	...	·82
1879-80 ...	1,248,152	1,248,147	5	...	...	...	5	...
1880-81 ...	1 248,127	1,247,593	534	534	...	...	...	·04
1881-82 ...	1,248,127	1,247,496	631	612	...	...	19	·05

Proprietary tenures.

The number of estates (*mahál*) in each tahsíl of the Jaunpur district in the present year (1883) has already been given. The forms of tenures existing in the district are the *zamíndári*, perfect and imperfect *pattídári*, and *bhaiyáchára*. They have been defined in previous notices. The form most prevalent in the district is the *zamíndári*.

The *peshkash* tenure, which involves superior and inferior proprietary rights, has been already fully described.

Rents.

The average rates of rent paid on the standard *bígha* by tenants and under-tenants in the Jaunpur district are as follows :—

	Paid by tenants.	*Paid by under-tenants.*
Sugarcane land	Rs. 3-8-0 to Rs. 4	Rs. 5 and Rs. 6
Tobacco land	„ 15	„ 20 to Rs. 25
Poppy land	„ 3 and Rs. 4	„ 4 and Rs. 5
Vegetable land	„ 15	„ 20 and Rs. 25
Other land	„ 3 and Rs. 4	„ 5

Some patches of land near the town of Jaunpur rent as high as Rs. 40 to Rs. 60 per bígha. The classes from which the greatest number of cultivators are drawn are the Brahmans, Rájputs, Ahírs, Chamárs, Kurmís, and Játs.

Leading families.

The following account of the four principal families in the district is taken from the official *Manual of Titles, North-Western Provinces* (1881) :—

Mussammát Dharmráj Kunwari.

"Mussammát Dharamráj Kunwari, widow of Mahesh Narain, rájá (of Rájábázár), residence Rájábázár, parganah Garwárah. The rájá died on the 11th October, 1878. He has been succeeded by his second wife, Mussammát Dharmráj Kunwari. The title of rájá held by the deceased is (for the time) extinct.

"The family are Drigbans Rájputs. An ancestor of the late rájá is stated to have come from Kaliángarh Sawain and to have acquired the taluka of Rájábázár. The neighbouring rájás conferred the title of rájá by *tilak* some 200 or 300 years ago ; no papers or *sanads* exist, but the title appears to have been always acknowledged. The late rájá was the seventh bearing the title. The hereditary taluka of Rájábázár has been sold to the Mahárája of Vizianagram in execution of a decree, but the widow possesses estates both in the Jaunpur district and in Oudh, some of which were conferred for loyal assistance rendered during the rebellion.

"The estates lie in parganahs Garwárah, Ghiswa, and Rári in Jaunpur ; Chanda, in Partábgarh ; Jagdispur and Sultánpur in Sultánpur ; and Samrauta in Rai Bareli. The revenue payable in these estates is Rs. 25,153."

Harihar Dat Dube.

"Harihar Dat Dube, rájá (of Jaunpur or Badlápur); born 1856 ; residence Jaunpur. This family are Dube Brahmans. They came originally from the Fatehpur district. Shiu Lál Dube, the first rájá, was an employé of Kalb 'Alí Beg, the farmer of Jaunpur. When Kalb 'Alí Beg failed in his revenue payment in 1788, Shiu

Lál Dube was appointed his successor by Mr. Jonathan Duncan, the Resident at Benares, and, in consequence of his having killed Sultanat Sinh, a noted rebel or *dakait*, the title of rájá was conferred on him. The *sanad* is not forthcoming, but the *sanad* conferring the taluka of Badlápur on Shiu Lál Dube and his heirs in perpetuity is extant, dated 3rd November, 1797, and is signed by Sir John Shore, the then Governor-General. Shiu Lál Dube died 29th January, 1836, at Jaunpur, aged ninety, and his descendants were as follows :—

Rájá Rám Ghulám Dube, died 22nd August, 1843, at Jaunpur, aged twenty-five.
Rájá Bala Dat Dube, died 2nd December, 1844, at Jaunpur, aged thirty-seven.
Rájá Lachman Ghulám Dube, died 19th November, 1845, at Jaunpur, aged eighteen.
Rání Tilok Kunwari, died 27th March, 1848, at Jaunpur, aged forty.
Rájá Hari Ghulám Dube, died 12th September, 1857, at Jaunpur, aged eighteen.
Rájá Shiu Ghulám Dube, died 9th October, 1859, at Jaunpur, aged twenty-five.
Rájá Lachmi Narain Dube, died 11th June, 1875, at Benares, aged twenty-five.
Rájá Harihar Dat Dube.

"The present rájá owns large estates in the Jaunpur district, and pays Rs. 180,245 Government revenue. The estates are situated in talúka Badlápur in Jaunpur, Utraha in Azamgarh, Chandauli in Benares, Tehipur in Mirzapur. They are now under the management of the Court of Wards."

Daya Kishen Rái.

"Daya Kishan Rái, born 5th December, 1842. Has issue, Madan Makan Rái, aged 15 years. Is the son of Rái Hingan Lál, formerly tahsíldár of Dehra Dún, who had a *jágír* and the honorary title of deputy magistrate and collector conferred on him by despatch from the Honorable Court of Directors, No. 113, dated 4th August, 1858, for special services rendered to Government during the Mutiny in the Jaunpur district. Rái Daya Kishen owns property consisting of 21 villages paying a *jama* of Rs. 2,245."

Saiyid Muhammad Mohsin, Khán Bahadur, 'Zulkadar.'

"Saiyid Muhammad Mohsin Khán Bahádur, 'Zulkadar,' born 1832. Is the eldest son of Muhammad Saiyid Násir 'Alí Khán, deputy collector of Allahabad, who rendered loyal services to Government during the Mutiny. Násir 'Alí Khán separated himself from the rebels, and assisted the garrison in the Allahabad fort by communicating information, furnishing supplies, and offering money. In recognition of these services he was granted the proprietary right in a village assessed at Rs. 2,000, and a *khilat*. Subsequently he was rewarded with confiscated estates paying a *jama* of Rs. 5,000. He was also, under Foreign Department letter No. 5206, dated 10th September, 1861, invested with the title of Khán Bahádur, the title being given in perpetuity to Násir 'Alí

Khán and the eldest heirs, male, of his body lawfully begotten. As a further mark of favour he was granted the complimentary form of address, 'Zulkadar.' Saiyid Muhammad Mohsin, Khán Bahádur, is at present employed as a deputy collector in these provinces.

"The estate comprises 16 villages, assessed to a revenue of Rs. 7,270. Four of the villages are hereditary; the others were granted to the father of the present holder for Mutiny services."

Alienations.

The following table, compiled and shortened from those in the yearly reports of the Board of Revenue, shows the alienations of landed property for the eleven years 1871-82 :—

Year.	ALIENATIONS.				
	By orders of court.			By private arrangement or inheritance.	
	Sold.		Number of transfers by sale or otherwise.	Sold.	
	Aggregate land-tax on property transferred.	Price of property transferred.		Aggregate land-tax.	Price.
	Rs.	Rs.		Rs.	Rs.
1871-72 ...	12,081	18,855	73	5,303	96,041
1872-73 ...	...	...	...	6,220	213,831
1873-74 ...	...	...	...	4,032	42,696
1874-75 ...	34	1,400	7	13,873	175,260
1875-76 ...	3,347	35,291	37	12,025	163,696
1876-77 ...	9,104	73,825	7	13,693	179,231
1877-78 ...	4,415	30,757	45	8,351	172,215
1878-79 ...	3,446	24,765	21	9,511	170,916
1879-80 ...	3,485	15,110	17	6,632	95,062
1880-81 ...	5,553	13,024	46	12,647	129,771
1881-82 ...	6,204	96,060	27	8 359	111,901

Year.	Number of transfers by sale, mortgage, succession, or otherwise.
1871-72 ...	278
1872-73 ...	356
1873-74 ...	357
1874-75 ...	966
1875-76 ...	1,388
1876-77 ...	837
1877-78 ...	980
1878-79 ...	1,164
1879-80 ...	1,031
1880-81 ...	943
1881-82 ...	1,361

It is impossible to deduce any safe conclusions as to the value of land in the district from this statement. All that it can give is an idea of the extent to which landed property is under ordinary circumstances changing hands in the district. It is impossible to obtain figures to show with any approximation to truth the average prices realised for lands of different kinds when free from any encumbrances of any sort, but it is probably not far from the truth to say that land in the district is worth from one and a quarter to one and a half times as much as it is in temporarily-settled districts.

Court of Wards.

At the close of the revenue year 1881-82 there were but two estates under the management of the Collector of Jaunpur as Court of Wards: (i) the Dube estates, portions of which are situated in other districts (normal income Rs. 232,912: indebtedness on 30th

September, 1882, Rs. 131,512); and (ii) the Bhagesa estate (normal income, Rs. 1,189: indebtedness on 30th September, 1882, Rs. 8,515).

Condition of the cultivators.

The condition of the better portion of the tenantry in the district is, as is the case in most of the districts formerly belonging to the province of Benares, better than that of the general body of cultivators in the more northern districts of the province. The tenant at fixed rates is in possession of a right almost, if not quite, as valuable as proprietary right. What to a great extent prevents the acquisition of a comfortable status by many of the ex-proprietary tenants of the district, belonging as they do to Brahman and Rájput clans, is the absurd custom obtaining here that prevents them from themselves engaging in the manual labour that is required upon their farms.

The tenant-at-will is perhaps the one exception to the rule that tenants in the district are better off than the tenantry of northern districts. The country is so thickly populated that the holding of many a tenant of this kind is not sufficient, even with prosperous seasons and full harvests, to support himself and his family. To eke out a scanty subsistence he has to hire himself out as a field labourer. His clothes are scanty and in rags, his food is of the coarsest and least nutritious grains, and his property consists of a few cooking vessels only. The Koeris and Káchhis, who devote themselves to the cultivation of the poppy, tobacco, and vegetable crops, which, while they require most attention, also yield the most profitable return, as a rule attain to a higher standard of comfort than their fellow-tenants.

The village mechanics, the blacksmith, the carpenter, the potter, and the oilman, usually receive their wage in grain. Their position is commonly better than that of the tenants-at-will, especially that of the oilman, who at times attains to what is considered affluence in the village.

The lowest and poorest class consists of those who have to maintain themselves entirely on their wages as farm labourers. Permanent labourers or farm servants are paid in grain, an adult getting 1¼ sers a day of the coarser grains, and a boy 1 ser, with a little extra at harvest time and at weddings, and a suit of coarse clothes during the year. They also receive a dole of parched gram for the mid-day meal. A temporarily-employed labourer will earn nearly double those wages. Occasional labourers, *e.g.*, labourers on embankments, tanks, and the like, if employed in their own village, receive 1½ ánas a day, and if they go to other villages, 1½ ánas a day. But from Europeans and Government officials, 2 ánas a day for men, 1½ ánas for women and 1 ána for boys, is the wage demanded. Even in the city of Jaunpur, for Rs. 3 a

month men are easily found to do all kinds of light work. Wages are low, but the lowest wages enable a man to feed and clothe himself and have a little over.

Wages.

Something about wages has already been said in the description of the condition of the people [*supra* p. 72]. In the following table will be found the average rate of hire paid during different years of the past quarter of a century to various classes of artizans and labourers; the figures for 1858 and 1866 have been taken from Mr. Plowden's treatise on this subject (1871), and those for 1882 have been supplied by the Collector, Mr. Robinson :—

Tahsil.	Class of artizan or labourer.	*Average daily wages in* 1858.	1866.	1882.
		Rs. a. p.	Rs. a. p.	Rs. a. p.
Jaunpur.	*Beldár*	0 1 3	0 2 0	0 2 0
	Mason	0 3 0	0 4 0	0 4 0
	Ploughman	0 1 0	0 1 0	0 2 0
	Carpenter	0 2 6	0 3 0	0 4 0
	Ironsmith	0 2 6	0 3 0	0 4 0
	Thatcher	0 2 6	0 3 0	0 3 0
	Coolie	0 2 6	0 3 0	0 2 0
	Stonecutter	0 4 0	0 5 0	0 6 0
Mariáhu.	Mason	0 3 0	0 3 0	0 3 6
	Ploughman	0 2 0	0 2 0	0 1 0
	Ironsmith	0 2 0	0 2 0	0 2 0
	Thatcher	0 2 0	0 2 0	0 2 0
	Coolie	0 2 0	0 2 0	0 1 6
Machhlí-shahr.	*Beldár*	0 1 6	0 2 0	0 2 0
	Mason	0 3 6	0 4 0	0 3 0
	Ploughman	0 0 9	0 0 9	0 1 0
	Carpenter	0 3 6	0 4 0	0 3 0
	Ironsmith	0 1 6	0 2 0	0 2 6
	Thatcher	0 2 0	0 2 0	0 2 6
	Coolie	0 1 6	0 1 6	0 1 6
Kutáhan.	*Beldár*	...	...	0 2 6
	Mason	0 3 0	0 3 0	0 4 0
	Ploughman	0 1 6	0 1 6	0 1 6
	Carpenter	0 3 0	0 3 0	0 3 0
	Ironsmith	0 3 0	0 3 0	0 3 0
	Stonecutter	0 4 0	0 4 0	...
	Thatcher	0 4 0	0 4 0	0 2 6
	Coolie	0 2 0	0 2 0	0 2 0
Karákat.	*Beldár*	0 2 0	0 2 6	0 2 0
	Mason	0 3 0	0 3 9	0 4 0
	Ploughman	0 0 6	0 0 9	0 2 0
	Carpenter	0 3 0	0 3 9	0 3 0
	Ironsmith	0 2 0	0 2 6	0 2 0
	Thatcher	0 2 6	0 3 0	0 2 6
	Coolie	0 1 0	0 1 3	0 1 6
	Stonecutter	0 4 0	0 5 4	0 4 0

Prices.

Food prices may be treated in the same tabular fashion as wages, the same years being selected; the figures for 1882 have been supplied by the Collector, Mr. Robinson, and those for 1866 and 1858 have been taken from Mr. Plowden's treatise on the subject:—

Tahsil.	Articles.	*Average weight purchaseable for one rupee in* 1858.	1866.	1882.
		Mds. s. c.	Mds. s. c.	Mds. s. c.
Jaunpur.	Barley	0 25 0	0 26 8	0 30 12
	Peas	0 26 0	0 29 0	0 31 1
	Urd pulse	0 20 0	0 20 0	0 16 15
	Paddy	0 29 0	0 35 0	0 36 0
	Gram	0 18 0	0 25 0	0 26 13
	Moth pulse	0 25 0	0 27 6	0 29 10
	Sattu	0 12 0	0 19 0	0 19 0
	Rice	0 17 0	0 19 0	0 15 1
	Salt	0 7 0	0 6 0	0 10 13
Mariáhu.	Barley	0 25 4	0 25 0	0 30 4
	Peas	0 19 0	0 15 0	0 33 0
	Urd pulse	0 20 0	0 25 0	0 13 12
	Gram	0 19 8	0 25 0	0 27 8
	Arhar pulse	0 25 0	0 25 4	0 31 10
	Indian-corn	0 22 0	0 26 0	0 34 6
	Rice	0 14 12	0 19 0	0 15 2
	Salt	0 5 8	0 6 0	0 9 10
Machhli-shahr.	Barley	0 25 0	0 26 0	0 31 3
	Gram	0 20 0	0 24 0	0 27 0
	Urd pulse	0 20 0	0 18 0	0 14 6
	Indian-corn	0 22 0	0 26 4	1 3 3
	Sattu	0 16 0	0 16 0	0 26 10
	Rice	0 15 0	0 19 0	0 14 6
	Salt	0 3 12	0 6 0	0 10 12
Kutehan.	Barley	0 20 0	0 27 0	0 31 14
	Peas	0 21 0	0 27 0	0 34 0
	Arhar pulse	0 21 0	0 24 0	0 29 10
	Gram	0 20 0	0 23 0	0 24 7
	Salt	0 4 8	0 4 12	0 10 13
Karákat.	Barley	0 19 0	0 26 0	0 31 3
	Peas	0 20 0	0 29 0	0 33 6
	Arhar pulse	0 21 0	0 28 0	0 24 0
	Urd pulse	0 13 0	0 17 9	0 16 13
	Paddy	0 22 0	0 30 0	0 28 13
	Gram	0 16 0	0 22 0	0 24 0
	Moth pulse	0 17 9	0 16 0	0 27 10
	Sattu	0 14 0	0 20 0	0 19 3
	Salt	0 5 12	0 6 4	0 9 9

Money-lending and interest.

The rates of interest charged in the district are as follows :—

(*a*) In small transactions, when articles are pawned, from Rs. 12 to Rs. 18 per cent.

(*b*) In small transactions, when personal security is given, from Rs. 18 to Rs. 37 per cent. (generally Rs. 24 per cent.)

(*c*) In large transactions, when jewels, &c., are pledged, from Rs. 6 to Rs. 12 per cent.

(*d*) When bankers lend money to bankers on personal security, Rs. 6 to Rs. 9 per cent.

(*e*) When land is mortgaged, from Rs. 9 to Rs. 18 per cent. (Rs. 12 per cent. if possession is given.)

Manufactures.

The manufacture of paper from the waste fibre of the false hemp was at one time an important industry in this district. It is said to have flourished in the town of Zafarabad before the establishment of Muhammadan rule, and the capital invested in the trade is believed to have exceeded Rs. 400,000. In fact, Jaunpur and Zafarabad used to supply the greater part of Oudh with paper. A colony of these paper-makers settled down in muhalla Mianpúra in the town of Jaunpur and established a flourishing trade. The paper manufactured was coarse and white. The trade had begun to decline long before the time of the Mutiny in consequence of the competition of machine-made paper, and it is now almost totally extinguished. When the revision of settlement records was undertaken in the district the collector, Mr. G. E. Ward, endeavoured to revive the art of paper-making and agreed to purchase from two paper-makers as much as they could supply, but in spite of all the encouragement and assistance that could be given they failed to supply good paper at a reasonable rate. Some of the Jaunpur paper-makers have emigrated to Lucknow and are employed by paper-manufacturers there.

The introduction of the manufacture of papier-maché was recently effected by Mr. G. E. Ward, who, in 1879, imported three papier-maché-makers from Káshmír and started a small factory under their instructions, funds having been provided by a special grant of Rs. 2,000 made by Government. The Káshmíris have since returned to their own country. The art now (1883) gives employment to eight workmen, and the annual profit may be put down at Rs. 500. The articles most commonly made are cigar-cases, dishes and book-covers, the last being especially popular.

Scents.

The city of Jaunpur is further noted for its manufacture of scent, which is said to have been introduced from Persia in the days of the old Muhammadan dynasty. The principal scents made here are obtained from the flowers of the jasmine, screw-pine (*keora*), and rose. They may be divided into *atars*, *arraks*, and *oils*, according as they are obtained: (1) by distillation of the flowers in sandal oil; (2) by distillation of the flowers in water; and (3) by communicating the scent of the flowers to the oilseed known as *til*, or *sesamum*, and then extracting the oil in the ordinary manner. Details of the men who find employment in this industry are given below :—

	Number of firms.	Number of workmen employed.			Number of independent workmen.			Total.		
		1st class.	2nd class.	Total.	1st class.	2nd class.	Total.	1st class.	2nd class.	Total.
1881-82... ...	9	29	34	63	15	19	34	44	53	97
1882-83... ...	9	34	30	64	9	26	35	43	56	99

The manufacturers are principally Shaikhs. The *atar* made from roses that grow at Jaunpur is of high quality and sells for as much as Rs. 16 per tola; but as roses are scarce at Jaunpur, the manufacturers yearly import them from Gházípur, where roses of less excellence grow in plenty.

All but one of the firms extract the *til* oil themselves. The workmen employed are paid at from Rs. 3 to Rs. 4 a month, and the firms are well-to-do, and carry on what appears to be a thriving business. It is difficult to estimate the extent of the profits made yearly. The inquiries that have been made give ground for the belief that it is not much under Rs. 20,000. The value depends greatly on the proportion in which the different kinds of scent are manufactured. A month's work of a skilful craftsman on jasmine *atar*, for instance, would be worth between Rs. 60 and Rs. 70; while if applied to the manufacture of *keora* (screw-pine) oil, it would be more nearly represented by Rs. 300. The essences and perfumes made at Jaunpur are exported to Bombay, Calcutta, Lucknow, and Rájputána.

Indigo and sugar-making.

Indigo and sugar are important manufactures in the district. Up to recent times the manufacture of indigo on a large scale was almost entirely in the hands of Europeans or the descendants of Europeans, who grew the plant on land in their own possession or rented by them. Now, however, many zamíndárs and enterprising

native traders engage in the trade. They are not so careful, either in cultivation or in manufacture, as their European competitors, and their indigo does not command as good a price in the Calcutta market. In some parts of the district cultivators are said to grow the plant at their own risk and sell it to the manufacturer, but the system of advances found in Gorakhpur, Tirhut, and other parts of India is unknown in this district.

The sugar manufacture prevails principally in Sháhganj, Múngra Bádsháhpur, and Jaunpur, but there are manufactories scattered all over the district. The article produced is uncrystallised sugar (*chíni*) and the profits are not large, as one year of bad prices causes the closing of a number of manufactories.

Trade.

The following statement showing the traffic registered on certain roads of the Jaunpur district in 1880-81 was kindly supplied by Major D. G. Pitcher, Officiating Director, Department of Agriculture and Commerce, North-Western Provinces and Oudh. There are no other figures available to show the nature of the trade of the district.

Name and position of post.	Direction of traffic.	Long or short distance.	Weight in maunds of articles under class A.											Estimated weight of articles under class B.	Total of columns 14 and 15.
			Cotton.	Cotton goods.	Grains.	Metals.	Oilseeds.	Provisions.	Salt.	Sugar.	Wood.	Miscellaneous.	Total.		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Machh Jhahr.	From Allahabad.	L. D.,	28,676	156	29,705	1,440	8,182	805	2,921	6,130	1,256	9,010	88,281	751	89,032
Allahabad on ——road, Jaunpur	Ditto ...	S. D.,	66	33	3,370	5	360	86	...	1,794	7,829	551	14,094	646	14,740
	To Allahabad.	L. D.,	93	369	32,594	73	1,853	4	436	95,008	32	15,789	146,251	138	146,389
	Ditto ...	S. D.,	...	1	1,092	...	89	3	3	417	495	398	2,498	13	2,511
Jalálganj ...	From Jaunpur.	L. D.,	394	360	39,648	149	5 382	587	465	19,236	276	23 109	89,606	189	89,795
Jaunpur on——road, Benares ...	Ditto ...	S. D.,	783	86	1,473	2	195	11	206	377	25	7,856	11,014	11	11,025
	To Jaunpur,	L. D.,	1	2,505	1,056	3 092	182	207	916	2,506	703	32,022	43 190	364	43,554
	Ditto ...	S. D.,	1	34	905	8	38	64	...	844	84	1,298	3,276	37	3,313
Sarai Kheta,	From Jaunpur.	L. D.,	13,193	366	3,281	4,597	289	2,107	921	24,527	156	32,878	82,315	5,312	87,627
Jaunpur on——road, Fyzabad ...	Ditto ...	S. D.,	747	108	16 203	543	1,128	350	299	24,218	15,194	14,998	73,783	1,107	74,890
	To Jaunpur,	L. D.,	3,826	1,568	10,454	1,041	1,889	1,321	335	17,812	1,060	14,028	52,784	3,894	56.678
Ahmadpur ...	Ditto ...	S. D.,	3,799	1,576	24,051	887	1,283	866	57(	7,539	6,460	15,135	61 666	1,618	63,284
	From Jaunpur.	L. D.,	14	39	824	77	16	65	46	307	120	4,436	5,944	1,154	7,098
Jaunpur on——road, Fyzabad ...	Ditto ...	S. D.,	218	182	3,751	33	46	59	790	183	678	1,877	7,817	569	8,386
	To Jaunpur,	L. D.,	8	53	1,602	26	54	19	24	1,352	64	1,701	4,903	1,036	5,939
	Ditto ...	S. D.,	7	19	1,008	3	774	47	22	1,633	3,472	1,568	8,553	744	9.297

Railway-borne traffic.

The extent to which the railway at present ministers to the commercial wants of the district will be seen from the following statement of the total traffic in the year 1882-83 at each of the stations in this district :—

Station.	Outwards.	Inwards.	Total.
	Mds.	Mds.	Mds.
Jalálganj	10,108	1,943	12,051
Jaunpur city	507,352	192,330	699,682
Jaunpur civil	16,164	5,064	21,228
Mihráwan	3,408	2,906	6,314
Kheta Sarái	32,344	10,288	42,632
Sháhganj	454,923	158,101	613,024
Total ...	1,018,299	376,632	1,394,931

Markets and fairs.

In each tahsíl are several villages in which markets are held once or more than once weekly. Those held at the different capitals are usually largest. From Statement D. of the *Report on the Administration of the Police of the North-Western Provinces and Oudh* for the year ending 31st December, 1882, it appears that there are no important fairs in the district requiring in ordinary years the entertainment of an additional police force. The following list of fairs given by Mr. Tupp in his memoir on the district for the *Imperial Gazetteer* may, however, be quoted :—

Pargaṇah.	Village.	Date.	Average (approximate) attendance.
Jaunpur	Pachhatiya ...	1st November ...	6,000
Mariáhu	Mariáhu	25th September ...	20,000
Ditto	Ditto	20th May ...	6,000
Ghiswa	Ghiswa	25th September ...	7,000
Garwárah	Karchuli	13th March ...	25,000
Ditto	Sujanganj	25th September ...	15,000
Múngra	Bádshábpur ...	Ditto ...	6,000
Dariapár	Gobraha	1st November ...	10,000

Weights and measures.

The weights in use in the district are usually of iron, stamped with their value ; stone weights are rarely used. There are three recognised *sers*, *viz.*, (1) a *ser* of 113 *tolas*, used in the weighment of grain, sugar, *gur*, tobacco, salt, potatoes, fuel, and chaff (*bhúsa*) ; (2) a *ser* of 96 *tolas*, used for weighing flour (*ata*), the split pea of various pulses (*dál*), *ghi*, oil, parched grains, and cotton ; and (3) the Government *ser* of 80 tolas, used in weighing indigo cakes. The local *bígha* varies throughout

the district. The Government bigha measures 3,136 square yards; consequently, 1 *bigha* = 6480 acres, or one acre = 1·5433 *bighas*. The coins used in small transactions are the Government pice and the *Gorakhpuri paisa*. The latter is a thick, generally square disc of copper, and is the more commonly used. Its value varies from time to time, but ordinarily five go to the ána.

District receipts and expenditure.

The following statement, supplied by the Accountant-General, shows the district receipts and expenditure for the latest available year. The figures shown are those for what are technically called "service heads," or the items that appear in the imperial accounts, and it will be noticed that some of the heads are blank, so that the statement only gives a general idea of the receipts and charges of the district:—

Heads of receipt.	1882-83.	Heads of charges.	1882-83.
	Rs.		Rs.
Land revenue	1,214,432	Interest on funded and unfunded debt.	...
Tributes and contributions ...	...	Interest on service funds and other accounts.	...
Excise on spirits and drugs, including gross receipts on account of sale proceeds of opium.	176,440	Refunds and drawbacks ...	4,635
Assessed taxes	19,285	Land revenue	203,983
Provincial rates	140,496	Excise on spirits and drugs ...	2,843
Stamps	139,567	Assessed taxes	90
Registration	14,709	Provincial rates	...
Minor departments	168	Stamps	1,031
Law and justice, including Rs. 3,774 on account of jails.	15,332	Registration	9,008
		Post office	3,279
Police	4,727	Administration	...
Education	1,267	Minor departments	12
Medical	751	Law and justice, including Rs 9,640 on account of jails.	79,202
Stationery and printing ...	455	Police	131,527
Interest	104	Education...	20,702
Receipts in aid of superannuation retired and compassionate allowances.	...	Ecclesiastical	132
		Medical services	12,236
Miscellaneous	1,251	Stationery and printing ...	1,061
Irrigation and navigation ...	...	Political agencies	...
Other public works	12,461	Allowances and assignments under treaties and engagements.	1,059
		Superannuation retired and compassionate allowances.	22,959
		Miscellaneous	1,661
		Famine relief	...
		Irrigation and navigation ...	...
		Other public works	864
		Loss by exchange	...
	1,741,495		496,289

Local rates and local self-government.

A full account of the system of local self-government or decentralisation introduced since the 1st April, 1882, cannot be given here. It is only necessary to mention that a transfer has been made to district and local committees of the control of all educational and medical institutions and a considerable part of the work formerly undertaken by the Public Works Department. It will be seen from the following tables showing details of normal expenditure approximately stated in Resolution No. 3 of 1882, dated 13th April, 1882, that under the new system the district funds will not suffice for the expenditure that will have to be met from them, and that it will be necessary for Government to subsidise the Local Boards :—

Balance of local cess available for local expenditure after deducting further rate and percentage for canals and railways.	Deductions on account of general establishment, &c.						
	a	*b*	*c*	*d*	*e*	*f*	Total.
	District dâk.	Lunatic asylums.	Inspection of schools.	Training schools.	District sanitation.	Department of agriculture and commerce.	
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
110,700	4,240	1,380	3,090	720	260	1,040	10,730

Balance available for expenditure under local control.	Expenditure under local control.				
	a	*b*		*c*	
		Medical charges.			
	Education.	(1) Hospitals and dispensaries.	(2) Vaccination.	Village watchmen.	Total.
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
99,970	19,830	3,250	1,420	70,670	95,170

Surplus available for local public works.	Public Works expenditure.							
	Normal items (local control).				Original works and special repairs (figures for 1882-83) variable item (local control).	Arboriculture grant (figures for 1882-83) variable item (local control)	Total.	Condition of local rates at this stage.
	a Maintenance of local civil buildings, roads, and bridges.	*b* Allotment for petty works.	*c* District establishment made over.	*d* Total.				
Rs. 4,800	Rs. 22,640	Rs. 5,000	Rs. 9,160	Rs. 36,800	Rs. 2,000	Rs. 1,750	Rs. 40,550	Rs. — 35,750

Municipality and house-tax towns.

The only municipality constituted under Act XV. of 1873 (the North-Western Provinces and Oudh Municipalities Act) is the city of Jaunpur itself, the main source of income of which is an octroi on goods imported within municipal limits. Full particulars of this are given in the Gazetteer account of the Jaunpur city. Details of income and outlay of house-tax levied under Act XX. of 1856 (amended by Act XXII. of 1871) for the watch and ward of the town in Karákat, Machhlishahr, Mariáhu, Múngra Bádsháhpur, Sháhganj, and Zafarabad, will be found under the separate notices of them. The total revenue of these towns in 1881-82 was Rs. 8,481. Besides the money spent on police, part of the proceeds of the tax are devoted to conservancy and local improvements.

Income-tax.

The actual assessment of the income of the district at six pies in the rupee (calculated upon profits exceeding Rs. 500 for the purposes of the income-tax of 1870) during 1870-71 was Rs. 74,350. There were 1,578 incomes between Rs. 500 and 750 per annum; 273 between 750 and 1,000; 211 between 1,000 and 2,000; 106 between 2,000 and 10,000; and 17 between 10,000 and 1,00,000; total persons assessed, 2,185. The assessment in 1871-72 was Rs. 14,827, and the number assessed 707. In 1872-73 these were Rs. 11,567 and 359 respectively.

License-tax.

The license-tax levied under Act II. of 1878 yielded in 1882-83 a gross sum of Rs. 19,285 (including Rs. 5 fines), collected from 1,102 persons; and, after deducting the cost of collection, the net produce of the tax, according to the official report, was Rs. 16,830. The incidence of this taxation per thousand of the total population was, in towns with a population exceeding 5,000, Rs. 99·4, and the number of persons taxed per thousand 5, while in smaller towns and villages, the incidence was only Rs. 14·1, and the number taxed one in a thousand. Judged by net collections, Jaunpur ranked twenty-sixth in the North-Western Provinces in 1882-83.

Excise.

Excise is levied under Acts XXII of 1881 (repealing Act X. of 1871) and I. of 1878. The following table will show that there has been a steady progress in gross and net receipts since 1878-79 :—

Year.	License fees for vend of opium.	Still-head duty.	Distillery fees.	Fees for license to sell native or English liquor.	Drugs.	Madak and chandu.	Tári.	Opium.	Fees and miscellaneous.	Gross receipts.	Gross charges.	Net receipts.
1876-77 ...	...	44,402	30	16,398	14,600	..	1,300	2,669	25	78,824	2,484	76,340
1877-78 ...	235	31,028	26	18,854	10,200	...	1,125	2,93	71	64,470	2,654	61,816
1878-79 ..	429	32,796	55	14,595	11,617	90	1,084	3,964	89	64,719	2,836	61,883
1879-80 ...	928	53,872	16	22,486	9,167	139	1,393	6,326	154	94.551	3,992	91,559
1880 81 ...	1,758	80,239	58	38,128	13,191	330	1,801	7,385	68	142,455	3,065	139,390
1881-82 ...	1,803	84,503	8	41,927	11,675	252	1,063	7,866	64	149,161	2,779	146,382

Stamps.

Stamp duties are collected under the Stamp Act (I. of 1879) and Court-fees Act (VII. of 1870). The following table shows for the same period as the last the revenue and charges under this head :—

Year.	Hundi and adhesive stamps.	Blue and black document stamps.	Court-fee stamps.	Duties, penalties, and miscellaneous.	Total receipts.	Gross charges.	Net receipts.
1876-77 ...	568	15,364	66,513	1,888	84,333	965	83,368
1877-78 ...	643	19,326	72,931	72	92,972	1,032	91,940
1878-79 ...	803	26,044	72,278	40	99,165	1,726	97,439
1879-80 ...	1,024	26,396	78,485	197	106,112	1,627	104,485
1880-81 ...	679	18,646	32,288	110	111,723	1,881	109,842
1881-82 ...	849	29,898	100,621	190	131,558	1,648	129,910

Registration.

In 1881-82 there were 4,017 documents registered under the Registration Act (XV. of 1877), and on these fees (and fines) to the amount of Rs. 7,284 were collected. The expenses of establishment and other charges amounted during the same year to Rs. 3,170. The total value of all property effected by registered documents is returned as Rs. 2,016,160, of which Rs. 974,717 represented immoveable, and the remainder moveable property.

Judicial statistics.

The number of civil and criminal cases disposed of during the calendar year 1881 amounted to 5,487, of which 2,227 were decided by civil and 3,260 by criminal courts. The number of revenue cases disposed of amounted in 1881 (*i. e.*, the year ending 30th September, 1881) to 4,909.

Medical charges and sanitary statistics.

The medical charges are incurred at the one central and the two branch dispensaries. The central dispensary is of course at Jaunpur. The branch dispensaries are at Sháhganj and Machhlíshahr, and both are of the second class. The total district expenditure on dispensaries was, in 1882, Rs. 5,137 (Rs. 4,307 being on the Jaunpur dispensary). Of this amount 32·06 per cent. was defrayed by Government, the rest being paid from municipal funds, interest on investments, and subscriptions. The total number of patients, both in-door and out-door, in 1882 was 21,104, including 4 Europeans, 96 Eurasians, 12,809 Hindús, 8,120 Musalmáns, and 75 of other classes. The average daily attendance was 195·11. The ratio per cent. of men was 56·61; of women, 19·83; and of children, 23·56. At the central dispensary 199 major operations (24 on the eye) were performed. The principal mortality during the last five years may be shown in tabular form as follows:—

Year.	Fever.	Small-pox.	Bowel complaints.	Cholera.	Injuries.	Other causes.	Total.	Proportion of deaths to 1,000 of population.
1878 ...	14,440	3,126	95	240	622	516	19,009	19·18
1879 ...	20,422	2,607	81	99	670	1,441	25,220	25·45
1880 ...	18,768	22	40	1,789	567	1,194	22,380	22·59
1881 ...	29,675	22	68	781	555	1,921	33,022	28·30
1882 ...	32,253	38	98	829	568	1,669	35,455	30·39

Cholera.

The ratio of deaths per 1,000 of population from cholera, for the last ten years, may be thus shown:—

1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.
·59	·01	1 4	79	·56	·28	·09	1·77	·65	·75

Small-pox.

The following table shows the ratio of deaths per 1,000 of population from small-pox for the years 1873-82 :—

1873.	1874.	1875.	1876	1877.	1878.	1879.	1880.	1881.	1882.
·95	3·17	·18	·19	·12	3·15	2·83	·02	·02	·03

Vaccination.

The statistics of vaccination for the year 1882-83 show that 10,531 persons were successfully vaccinated by a staff of 11 vaccinators at a cost of Rs. 1,472.

History.

Origin and early history.

The earlier history of Jaunpur is enveloped in much obscurity. The most ancient remains that exist in the city are declared by some to be of Buddhist origin, and the ruins on the banks of the Barna may possibly indicate the sites of cities destroyed by fire when Brahminism won its final triumph over Buddhism. Yet there can hardly have been any noted monastery or any very holy Buddhist shrine here at the time that Hwen Thsang visited India, or he would surely not have failed to visit it. An inscription found by Mr. Ommaney in Bundelkhand contains an allusion to "Yavanapura on the Gúmti," and this he identified as Jaunpur. Whether this derivation of the name of the present city, or the story told by the Muhammadan chroniclers, that Fíroz Sháh named the city after his cousin, be true, it is impossible to say. The argument of General Cunningham (*Archæological Survey of India Reports*, Vol. XI., p. 103), that, as Hindús always call the place Jamanpur, not Jaunpur, the derivation from Yavanapura is the more probable one, and that the Muhammadans subsequently renamed it Jonpur as a compliment to the House of Tughlak, is, if the fact on which it is based could be established,[1] somewhat difficult to answer.

But whatever its name, there can be no doubt that a city existed on this site long before the Muhammadan conquest, and both Hindús and Muhammadans are agreed on this point.

[1] The fact is, however, by no means established, and the puzzle of the derivation of the name Jaunpur cannot be held to have as yet been satisfactorily solved.

Pandit Sital Prasád of the Benares College has suggested that the allusion in the Harivansá to Yavanendrapura (city of the Yavana prince), of which the short form would be Yavanapura, may be taken as referring to the ancient town that existed on the site of Jaunpur. The objection to this suggestion, which otherwise seems a probable one, is that one would not expect to find a Yavana prince ruling so far east as Jaunpur, when the Yavana kingdom was in the north-west of India.

Bhars, Rájbhars, and Seorís.

In every part of the district the local traditions point to the occupation, in pre-historic times, of the tract now forming the district, by Bhars, Rájbhars, and Seorís. Their displacement is attributed to the ancestors of the present Muhammadan and Rájput inhabitants of the district, and their destruction or expulsion is in almost every case said to have taken place with the sanction of a Muhammadan dynasty at Delhi, or of its local representative. The only exception is the tradition of the Raghubansís of Chandwak and Biálsi, that they expelled the Seorís in the days of the old Hindú dynasty at Benares. It would, therefore, seem that the general subjection and expulsion of the Bhars and cognate races took place not earlier than the overthrow of the great Hindú Monarchy of Kanauj, by Muhammad Shaháb-ud-dín Ghorí in 1194. Throughout the district, in the neighbourhood of existing villages, are mounds said to be the remains of the forts and villages of the aboriginal tribes, which the superstition of the present inhabitants has forbidden them to occupy. These mounds are generally composed of burnt bricks, a circumstance that would seem to indicate that the old inhabitants had attained to at least as high a state of civilization as the peoples who expelled them. The name Bhar seems to have been indifferently applied to all three tribes or races, but the Rájbhars appear to have flourished in the north of the district, and the Seorís in what is now tahsíl Mariáhu. No Seorís are now to be found within the district; but the Bhars still exist, a depressed and despised class that, while it affects to follow the religion of its Hindú neighbours, has adopted the customs and habits of the lowest outcaste races.

Subsequent rulers before the Muhammadan conquest.

The country would seem to have subsequently been politically subject to the King of Ajúdhia, and afterwards, perhaps, to the Ráthaur rulers of Kanauj. At the time of the conquest of it by Shaháb-ud-dín it was subject to the local rája of Benares, and after the defeat of Rájá Jai Chand of Kanauj it was ruled by a Gaharwár prince, connected with the great Ráthaur house, but, of course, politically subject to the Musalmans.

Under Muhammadan rule.

Though Mahmúd of Ghazni did not penetrate so far east, there is a tradition that Sálár Mas'úd Ghází, the son of Mahmúd's sister, destroyed the temples of Zafarábad. But to support this tradition there is no historical proof, and the destruction of these temples may have been effected by Shaháb-ud-dín.

In the two centuries and half that elapsed between Shaháb-ud-dín's conquest and the visit of Fíroz Tughlak the old city of Zafarábad was rebuilt,

and in the reign of Alá-ud-dín (*circ.* 1300 A.D.) Shaikh Budhan converted the last temple that had been spared into a mosque.

Visit of Fíroz Sháh.

In 1360 Fíroz Sháh Tughlak was, on his return from an expedition to Bengal, struck with the site and determined to found a city on it. The account given of the founding of Jaunpur, in the *Tarikh-i-Fíroz Sháhí*[1] is as follows:—

"The Sultán then marched through Kanauj and Oudh to Jaunpur. Before this time there was no town of any extent (*Shahr-i-ábádán*) there, but the Sultán, observing a suitable site, determined upon building a large town. He accordingly stayed there six months and built a fine town on the banks of the Kowah,[2] to which he determined to give the name of Sultán Muhammad Sháh, son of Tughlik Sháh, and as that sovereign bore the name of Jaunán, he called the place Jaunánpúr (Jaunpúr). An account of this foundation was sent to Khwája-i-Jahán at Delhi. Jaunpúr was made a (capital) city in the reign of the Sultánu-sh Shark Khwája-i-Jahán,[3] and I intend to give a full account of this King of the East in my Memoirs (*manákil*) of the reign of Sultán Muhammad, son of Fíroz. After this delay of six months he marched for Bengal and in due time arrived there."

Rise of Khwája-i-Jahán.

In 1376 Málik Bahrúz Sultáni received the fief of Jaunpur. In 1388 Fíroz Sháh died, and was succeeded by his son Muhammad Sháh, who reigned till 1394. Muhammad Sháh's successor was his son Humáyún Khán, who ascended the throne with the title of Alá-ud-dín. He died in the course of a few weeks, and his younger brother Sultán Mahmúd Sháh succeeded him. It was during the reign of this prince that the independent kingdom of Jaunpur was established. The founder of the dynasty of Sharkí kings was Khwája-i-Jahán, whose real name was Malik Sarwar. He was an eunuch who had risen to power in the reign of Muhammad Tughlak, and attained to the position of wazír in 1389. Supplanted in 1390, he regained his position in the following year, and retained it till 1394, when, probably with the view to removing from the capital one who was obnoxious to the court, he was given the administration of the country from Kanauj to Bihar with the title of *Malik-ush-shark* (King of the East). The internal commotions that occurred during the reign of Mahmúd Tughlak afforded Khwája-i-Jahán an opportunity of concen-

Rise of the independent kingdom of Jaunpur.

[1] Dowson's Elliot's History of India, III, p. 307. [2] The Gúmtí. [3] See Stewart's "History of Bengal," p. 96.

trating his power in the east, and the manner in which he availed himself of it is thus described in the *Tarikh-i-Mubárak Sháhí*[1]:—

"In the month of Rajab, 796 H., he proceeded to Hindustan with twenty elephants; and, after chastising the rebels of Etáwa, Kol, Kahúra-Kamil, and the environs of Kanauj, he went to Jaunpur. By degrees he got the fiefs of Kanauj, Karra, Oudh, Shadídah[2], Dalamau, Bahráich, Bihár, and Tirhut into his own possession. He put down many of the infidels and restored the forts which they had destroyed. The Rái of Jájnagar and the king of Lakhnauti now began to send to Khwája-i-Jahán the elephants which they used to send as tribute to Dehli."

The independence of his kingdom dates from the time when the princes tributary to the Delhi kingdom began to send to him, in token of their subjection, gifts that they had hitherto been in the habit of sending to the emperor, but he did not formally proclaim his independence till the house of Tughlak had been expelled by Timur. By that time he had acquired absolute sway over Oudh, Bihar, and Kanauj, and was the ruler of half of the dismembered Delhi empire. He and his five successors reigned under the name of the Sharkí kings, but, though their capital was at Jaunpur, many of their successes and reverses occurred within the limits of other districts and have been noticed in other volumes.[3] An account of the history of this district would, however, be incomplete without some notice of the events in which the Sharkí kings were engaged, even though those events occurred mainly in other parts of the empire. Khwája-i-Jahán died in 1400, and was succeeded by his adopted son Malik Karanful under the title of Mubárak Sháh. On his accession he at once struck coin in his name[4], and in consequence incurred the wrath of Mallu Ikbál Khán, in whose hands the emperor Mahmúd Tughlak was then a puppet, and who was the *de facto* ruler of the northern half of the Delhi empire. Ikbál Khán marched against Mubárak Sháh and obtained possession of the country as far as Kanauj. There he encamped for two months on the western, while Mubárak Sháh's army halted on the eastern, bank of the Ganges. A peace was eventually made, and both parties retired to their respective capitals. Mubárak Sháh died shortly afterwards (in 1401), and was succeeded by his brother Ibráhím Sháh.

Mubárak Sháh.

Ibráhím Sháh.

[1] Quoted in Dowson's Elliot, IV., 28-29. [2] Sandíla. [3] See Farukhabad for instance. [4] Brigg's Ferishta, IV., 361.

This prince, who was the ablest of his line, continued the struggle with Dehli which had been begun by his brother. In the year of his accession he was attacked by Ikbál Khán, who brought Mahmúd Tughlak with him. The armies again drew up on opposite sides of the Ganges, and Mahmúd, under a pretence of hunting, but really in the hope of winning over Ibráhím as his ally against Ikbál Khán, deserted to the camp of the Sharkí king. He was, however, coldly received and had to retire to Kanaúj. The fief of Kanauj was handed over to him, and there he remained, while Ibráhím and Ikbál Khán returned respectively to Jaunpur and Dehli.

In 1405 Ikbál Khán was defeated and killed by Khizr Khán, Timur's deputy in the Panjáb, and Mahmúd Tughlak left Kanauj and went to Dehli, where he re-assumed the sovereignty. In the autumn of 1406, as Mahmúd was returning to Kanauj, Ibráhím Sháh advanced, crossed the Ganges, and sat down before the city. After a time both armies retired, but that of Mahmúd dispersed on its way to Dehli, and Ibráhím, on hearing this, returned, and after a siege of four months took Kanauj. There he stayed for the rainy season, and in the autumn of 1407 he marched on Dehli, after capturing Baran and Sambhal. On the banks of the Jumna he heard of the advance of Muzaffar Khán of Guzarat on Jaunpur. He accordingly retreated in the spring of 1408, and Mahmúd Sháh at once recaptured Baran and Sambhal and recovered the country up to Kanauj. This remained the frontier of the Jaunpur kingdom till the death of Mahmúd Tughlak in 1412. About that date Ibráhím for a short time entertained the idea of taking the throne of Dehli, which had been seized by Daulat Khán, but he made but little effort to attain this object, and for the next fifteen years he remained at peace. His court was attended by men of letters, and the Jaunpur schools were at the height of their fame during this portion of his reign. Between 1412 and 1418 he built and dedicated the great Atála Masjid.

In 1428 Ibráhím made an expedition against Kálpi, to reduce that portion of the Doáb which, though nominally belonging to the king of Málwá, was the debateable land between his and the emperor's dominions, to subjection. He was joined on the march by Muhammad Khán, the rebel prince of Bayána, and Saiyid Mubárak Sháh himself moved down from Dehli to oppose him. A division, detached by Ibráhím under his brother's command to reduce Etáwah, was driven back. The imperial army marched from Atrauli, and Ibráhím's force from Burhánabad towards the Jumna. A great but indecisive battle was fought on the Jumna near Etáwah, and Ibráhím returned to Jaunpur. The last expedition of Ibráhím was another advance on Kálpi in 1435. Saiyid

Mubárak and the ruler of Málwá were, however, both in the field with armies against him, and he resolved to retreat to Jaunpur. There he lived in peace till his death in 1440. He was an able ruler and a patron of learning, but a bigot and a persecutor. Ferishta[1] says of him: "He was equally beloved in life as he was regretted by all his subjects." That he was popular with the members of his own religion there can be no doubt, but some of his actions reveal too much religious fanaticism to justify a belief that his memory was equally venerated by his Hindú subjects. He was succeeded by his eldest son Mahmúd Sháh. In 1442 Mahmúd attacked and took Kálpi, and in 1445 he was opposed by the king of Málwá. A peace was patched up, and Mahmúd retired to Jaunpur. He then captured Chunár and laid waste Orissa. In 1452 he laid seige to Dehli, and was opposed by Bahlol Lodí, who had been adopted as a son by Saiyid Muhammad, and had become the *de facto* ruler of the empire under that emperor's son Alá-ud-dín. The daughter of Alá-ud-dín was married to Mahmúd Sháh, and it was at her instigation that Mahmúd marched against Dehli. In the siege of Dehli he was aided by Darya Khán Lodí, governor of Sambhal. Darya Khán contrived to protract the siege till his relation Bahlol was able to march from the north, and in the general action that followed his defection from Mahmúd's side enabled Bahlol and Kutb Khán to defeat Fath Khán, Mahmúd's general, with great loss. Mahmúd was obliged to retreat to Jaunpur. In 1456 hostilities were resumed between Mahmúd Shah and Bahlol Lodí in the neighbourhood of Etáwah. Peace was made on the terms that the territories held by Mubárak Sháh, king of Dehli, should remain in the possession of Bahlol, and those held by Ibráhím Sháh in the possession of Mahmúd. Shamsábad was to be made over to Bahlol, but as Mahmúd's governor neglected to carry out this part of the agreement, Bahlol marched against him, and Mahmúd moved up to meet him at Shamsábad. Mahmúd died here in 1457, and his widow Bibí Rájí succeeded in placing his son Bhíkhan Khán on the throne with the title of Muhammad Sháh. A peace was made between him and Bahlol on the terms that each should retain what he possessed, and the Jaunpur king returned to his capital, taking with him Kutb Khan, who had been taken prisoner. But on the return of Bahlol to Dehli his wife, who was a sister of Kutb Khán, threatened that, unless he released the prisoner, she would kill herself. Hostilities were accordingly

Death of Ibráhím.

Mahmúd Sháh.

Death of Mahmúd.

Muhammad Sháh.

[1] Brigg's translation, Vol., IV., page 366.

renewed and Bahlol marched on Shamsábad. Muhammad Sháh was, however, before him, and, after ousting Bahlol's governor at Shamsábad, he appointed Júna Khán in his place. The opposing parties had some skirmishes in what is now the Mainpuri district, and the Jaunpur king, fearing lest in his absence his subjects might declare for his brother Hasan, then a prisoner at Jaunpur, sent orders for the execution of Hasan and Kutb Khán. The queen-dowager, Bíbí Rájí, prevented these orders being carried into effect till Muhammad Sháh found a pretext for asking her to come to Kanauj. As soon as she left Jaunpur, Hasan was murdered, and when she reached Kanauj, Husain, another brother of the king, deserted Muhammad and joined his mother. The remaining brother of Muhammad Sháh, named Jalál, was made prisoner by Bahlol Lodí in attempting to desert Muhammad's camp for that of Husain. The Jaunpur king retired on Kanauj, where he was opposed by his brother Husain and finally killed by treachery. His reign had only lasted five months, and, though he was a man of great personal courage, he had contrived in that short time to disgust all his subjects by his reckless cruelty.

Murder of Hasan. Revolt of Husain.

Peace was made, on the death of Muhammad Sháh, between Husain and Bahlol, and a truce agreed on for four years, the two prisoners Kutb Khán and Jalál being exchanged. On the conclusion of the peace Husain married Bíbí Khonza, daughter of Alá-ud-dín, the ex-emperor, a princess, whose violent pride was one of the chief causes of the subsequent fall and degradation of the Jaunpur king. Meantime Husain made a successful expedition against Orissa, and in the winter of 1470-71 he exacted tribute from the ruler of Gwaliár and marched against Dehli. He was joined by many of the vassals of Dehli in the central Doáb. The armies met on the Jumna, east of Agra, and, after a little skirmishing, a truce was made for three years. On the conclusion of this truce in 1473 Husain again marched westwards, captured Etáwah, and marched on Dehli. A reconciliation was made, but Husain made another advance apparently in the following year, which ended with the same result. In 1477 Bíbí Rájí died at Etáwah, and Kutb Khán, who went to condole with Husain, managed to sow the seeds of discord between him and Bahlol. In 1478 the ex-emperor Alá-ud-dín also died and Husain wrested Budáun from his son. He then seized Sambhal and marched on Dehli. Bahlol marched against him, and, after some fighting near Dehli, a truce was made, by which the Ganges was fixed as the boundary between the two kingdoms. Bahlol treacherously broke this agreement and set upon Husain, who fled, leaving his queen a

Reign of Husain.

Husain renews the war with Dehli.

prisoner in Bahlol's hands. Bahlol pursued him and captured the parganahs between Koil and Shamsábad. A truce was patched up, but in the following year Husain, urged on by his queen, who had been restored to him by Bahlol, made another attack on the Lodí. Husain was defeated and retired on Rápri. Driven from this point, he crossed the Jumna to Gwaliár and thence retreated to Kálpi. He was attacked at Rángáon, in the neighbourhood of Kálpi, by Bahlol and again defeated, and this defeat was followed up by another near Kanauj. Jaunpur was taken by Bahlol, and Mubárak Khán made governor.

Husain defeated and dethroned.

Husain was, however, allowed to live there and finish the great mosque that he was engaged in building. With the dethronement of Husain the independence of the Jaunpur kingdom came to an end. The spasmodic efforts that were made by him to regain his throne were all unsuccessful, and from this date (1478) the fiefs that had been wrested by Khwájá-i-Jahán and his descendants from the Dehli kingdom were permanently re-annexed to it. The Sharkí kings had ruled the greater part of Hindustan from 1394 to 1478. The splendid mosques that they built constitute the only evidence that now remains of the magnificence which tradition attributes to them. The palaces raised by them which were vindictively destroyed by Sikandar Lodí were no doubt equally noble monuments of their taste and their splendour. It would be easy to justify the taunt, attributed to Akbar, that it would have been better had they built fewer mosques and more bridges, and there is little left to show that they in any way advanced the development of the resources of the kingdom which they ruled. The encouragement that they gave to literary pursuits by the establishment of the celebrated Jaunpur schools, and the hospitality that they extended to men of letters at their court, is, however, powerful evidence of the wisdom and moderation of their rule, which, despite the fact that they were noted for their zeal on behalf of the Muhammadan religion, was on the whole popular with their subjects. The death

Revolt of Mubárak Khán.

of Kutb Khán, which occurred shortly after the final disruption of the Sharkí kingdom, was followed by the revolt of Mubárak Khán, governor of Jaunpur, and the ex-king Husain hoped at this time to recover his kingdom. Bahlol advanced to Jaunpur, expelled Mubárak, and banished Husain. Barbak Sháh, Bahlol's eldest son, was appointed governor of Jaunpur. In 1489 Bahlol died, having nominated his younger son as his successor.

Barbak Sháh made governor of Jaunpur.

Revolt of Barbak against Sikandar Lodí.

He ascended the throne as Sikandar Lodí. While he was at Dehli his brother Barbak Sháh revolted against him and marched westward from Jaunpur. Barbak was defeated near

Kanauj and fled to Budáun, where he was besieged by Sikandar's troops. He yielded, and was taken to Jaunpur, where the Government of that place was conferred on him, as a check on Husain, who was still in arms in the south. In the spring of 1492 Sikandar had hardly reached Dehli again, when he received the news of a dangerous revolt in Jaunpur of the Bachgotí Rájputs under one Júna. Sikandar went to Jaunpur, but the enemy fled before him, the leader of the rebels taking refuge with the ex-king Husain. Husain espoused his cause, and attacking Sikandar was defeated at Júnd. He then fled to Bihár, and Barbak Sháh was again made governor of Jaunpur. There was, however, another local rebellion, and Sikandar then deposed Barbak and halted at Jaunpur to recruit his army. His horses had nearly all died and his army was much disorganised, so Husain made one more effort against him. He was again defeated and fled to Gaur, where he died in the following year (1495). Meantime Sikandar reduced Bihár and returned to Jaunpur. Determined that no traces of the Sharkí kings should remain, he razed all their palaces to the ground, and wished even to destroy all the mosques that they had built. He died in 1517, and was succeeded by his eldest son Ibráhím. The kingdom of Jaunpur was handed over to Jalál Khán, the second son of Sikandar. Jalál Khán was not long in rebelling against Ibráhím, perhaps led to this, as the author of the *Tarikh-i-Salátín-i-Afágana*[1] says, by the determination of Ibráhím to deprive him of his kingdom. Jalál marched on Agra, and Ibráhím captured Kálpi, where the family of Jalál had been left. Malik Adam, the governor of Agra, made proposals to Jalál that, if he would consent to resign all marks of sovereignty and become as one of the chief nobles of the court, he would plead for him with Ibráhím and endeavour to obtain the *suba* of Kálpi for him. Jalál acceded to these terms, but sent a representative to ask Ibráhím for more fiefs, and on these being refused, he escaped to Gwaliár. Thence he fled to Málwá, where he was not well received, and ultimately he fell into the hands of the Gonds, who delivered him up to Ibráhím. He was put to death, and Daryá Khán Lohán was made governor of Jaunpur. This governor died shortly before the invasion of Bábar, and was succeeded by his son Bahádur Khán, who was governor at the time of the defeat of Ibráhím at Pánipat in 1626. He was proclaimed king by the Afghans, but on the approach of a force under Humáyún his

Further revolts at Jaunpur.

Destruction of Jaunpur by Sikandar.

Jalál Khán Lodi, king of Jaunpur: his revolt.

Jalál Khán put to death.

Bahádur Khán proclaimed king.

[1] See Dowson's Elliott's History of India, V, page 8 *et seq.*

followers retreated, and by the end of 1526 Jaunpur was in the hands of the Mughals. Humáyún succeeded to the throne in 1530. A rising took place of the local Afghan nobles, who chose Sultán Mahmúd, son of Sikandar Lodí, as king of Jaunpur. The rebellion was, however, quickly suppressed. Meantime Sher Khán was consolidating his power, and Hindú Beg, the governor of Jaunpur, was directed to demand the surrender of the fort of Chunár by him. Sher Khán managed to secure Hindú Beg's assistance, and a report to the effect that he was not a rebel against the emperor was sent to Humáyún. In the following year (1536) Humáyún marched to Jaunpur to quell a local outbreak of the Afghans. This he succeeded in doing, but found himself confronted by Sher Khán. Humáyún captured Chunár, while Sher Khán obtained possession of Gaur. In 1539 the battle of Baksár resulted in the defeat of Humáyún, and the country east of Agra fell into the hands of Sher Khán. Adil Khán, Sher Khán's son, was made viceroy of Jaunpur. Its importance had, however, declined, and its place was taken by the fort of Chunár, the great stronghold of Sher Khán.

Jaunpur conquered by the Mughals.

Rise of Sher Khán.

He defeats Humáyún.

Humáyún recovered his throne in 1555 and died in the following year. In 1459, 'Alí Kulí Khán, Khán Zamán, was appointed governor by Akbar, and, having taken possession of the place from the Afghans, he re-annexed it to Akbar's dominions. His success against the Afghans induced him to withhold the customary tribute from Akbar. Akbar led an army against him, but pardoned him on his making submission. He however again revolted in 1563, and continued at one time in revolt, at another rendering submission and obtaining pardon, till 1567. In 1566, Bahádur Sháh, his brother, surprised the fort of Jaunpur, rescued his mother, who was imprisoned there, plundered the city, and retreated on Benares. In 1567, 'Alí Kulí Khán was defeated and killed, and his government conferred on Mun'ím Khán, Khán Khánán. He was the last viceroy, who lived at Jaunpur, as the headquarters of the eastern provinces of the empire were in 1575 removed to Allahabad. From that date Jaunpur was governed by a Názím. Mun'ím Khán ruled for some years and built the celebrated bridge at Jaunpur.

Rebellions of 'Alí Kulí Khán.

Defeat and death of 'Alí Kulí Khán.

Mun'ím Khán.

With the removal of the seat of government to Allahabad the connected history of Jaunpur comes to an end. Aurangzeb visited the place, and the

nawáb wazír frequently came to it in later years, but its political importance has never since been greater than that of an ordinary provincial town.

The district made over to the nawáb wazír.

It was separated with the other three sarkárs of the Benares province, Benares, Gházipur, and Chunár, from the jurisdiction of the viceroy of Allahabad and made over to Sa'ádat Khán, nawáb wazír, in 1722.

Rise of Mansá Rám.

Sa'ádat Khan made over the charge of the province to Rustam 'Alí. How Mansá Rám succeeded in ingratiating himself with Rustam 'Alí, and eventually in supplanting him, are matters affecting the general history of the Benares province rather than that of the district of Jaunpur. It will be sufficient to note here that Mansá Rám obtained in 1738 for his son Balwant Sinh the title of rájá, together with the government of the four sarkars of Benares, Gházipur, Jaunpur, and Chunár. The possession of the fort does not seem to have passed to Balwant Sinh. In 1750, when Ahmad Sháh Bangash defeated the nawáb wazír Safdar Jang, he appointed his kinsman Zamán Khán of Jaunpur, who had previously served under Balwant Sinh, to be governor of Benares and southern Oudh. Zamán Khán received orders from Ahmad Sháh to eject Balwant Sinh from the province of Benares. Eventually Balwant Sinh visited Ahmad Sháh at Allahabad, and had to agree to make over half his territories to Zamán Khán. In return he received a grant of the remaining half of his own possessions. Almost immediately afterwards a force marched from Dehlí against Ahmad Sháh, and Balwant Sinh repented him of the agreement that he had made. Zaman Khán refused, however, to cancel the agreement and marched to Jaunpur. He was opposed by Balwant Sinh at Sardanpur. By this time the news of the flight of Ahmad Sháh had reached both Zamán Khán and Balwant Sinh. The latter wished to attack, but his Afghan mercenaries refused to be led against Zamán Khán. Balwant Sinh, in order not to offend them, reluctantly withdrew his troops and allowed Zamán Khán to quit the field. He managed, however, to foment a mutiny among the Khán's troop, with the result that they all forsook him.

Balwant Sinh opposed by Zamán Khán.

Zamán Khán overcome.

Persecution of adherents of Zamán Khán.

A conflict between Shaikh Kabúl Muhammad, son of Shaikh Mangli of Machhlishahr, and Himmat Bahádur of Garwáráh, who had both supported Zamán Khán on the one side, and Balwant Sinh on the other, resulted from this dispute between Balwant Sinh and Zamán Khán. In 1757 Balwant Sinh, who had awaited his opportunity of making an attack on Himmat, attacked him on the ground that he had oppressed Ratan Sen, a neighbouring zamíndár. Himmat retired to his mud-built fort of

Parari on the Sai, but the fort was stormed and plundered. Himmat escaped, and in his place his son Sukhnandan Sinh was made prisoner. Shortly afterwards Kabúl Muhammad was treacherously arrested at an interview with Balwant Sinh, to which he had gone unsuspectingly, and both he and Sukhnandan Sinh were imprisoned at Gangápur till they died. But even after the defeat of Zamán Khán Balwant Sinh does not seem to have taken possession of the fort of Jaunpur, and Lála Umráo Sinh, Mr. Duncan's sarristadar, who seems to have been well acquainted with the history of that time, reported that the nawáb of Oudh reserved to himself the fort, and that it was given for the first time to Chait Sinh by the resident, Mr. Francis Fowke, in 1777. A small obelisk exists outside the fort with an inscription, bearing date A. H. 1180 1768 A.D.), imprecating curses on any one who should disturb the charitable endowments. Balwant Sinh had laid a heavy hand on the zamíndárs of the district, and had apparently resumed all royal *muáfi* grants and charitable endowments that he could lay hold on, and this stone, which bears the name of Sher 'Alí Khán, faujdar and kiladar, was, it would seem, erected by the Muhammadan delegate of the nawáb of Oudh as a defiant protest against the spoliations of the local Hindú ruler.

Revolt of Khushál Sinh in Ungli.

In 1793, owing to a revolt in parganah Ungli on the part of Khushál Sinh, Balwant Sinh himself took a force to the place. Many of the rebels deserted, but the rest were shut up in the mud fort of Chaleli. After an obstinate resistance the fort was captured, but some of the chief of the rebels, including Khushál Sinh, managed to escape.

Treaty of Benares is annulled.

The defeat of the emperor and nawáb wazír at Baksár in 1765 was followed by the abortive treaty of Benares, by which the province of Benares was made over to the British Government. On the annulment of the treaty by the Directors of the East Indian Company the territory was restored. In 1770 there were great riots at Jaunpur, and in 1772 Balwant Sinh died and was succeeded by Chait Sinh. In 1774 the greater part of the city must have been destroyed by the floods of the Gúmti. This flood must have been nearly as high as that of 1871, and the only record preserved of it is to the effect that Captain Barker's expedition passed over it in boats.

Treaty of Lucknow, 1775.

In 1775 the district finally passed to the English by the treaty of Lucknow, and in 1776 a protracted fight between the Musalmáns and Hindús of the city took place. The resident, Mr. Francis Fowke, however, declined to interfere. The particulars of the fight are given in the Balwantnáma[1]. A Hindú mahájan

Riots in 1776.

[1] Mr. Curwen's translation, p. 77.

began to erect a *shivála* between the small but sacred Musalmán shrines that lie to the south of the present civil station, and are known by the names of the "Panja sharíf" and "Kadam rasúl." At the top of the dome he placed a gilt *trisul*. The Muhammadan community, especially the students, were much exercised at this, and efforts were made, but ineffectually, to induce the Hindús to remove it. At the Muharram a student fired a gun at the *trisul* and destroyed it. The Muhammadans then demolished the temple entirely. The Hindús next day closed their shops, and 2,000 men assembled with the intention, it was said, of destroying the "Panja sharif." The Muhammadans collected at the Jámi' masjid and committed several excesses in the town. The Muhammadan officials sent to the resident, but were referred by him to Chait Sinh.

An inquiry was held by one of Chait Sinh's officers, and the originators of the disturbance were ultimately fined. While, however, these disturbances were going on, Chait Sinh sent a force against the zamíndárs of Badlápur, and the Jaunpur Musalmáns, imagining that the troops had been sent against them, took measures to resist. They built a new masjid on the site of the demolished Hindu temple in eight days. The Hindús then collected a force and attacked them. The Musalmáns routed the Hindús, of whom a considerable number were killed and wounded, and they inflicted a second defeat on them the next day. The Hindús managed, however, to destroy the masjid at night. Chait Sinh then sent the whole of his troops under the rájá of Manda, and the leading rioters were expelled from the city.

Expulsion of Chait Singh, 1781.

In 1781 occurred the expulsion of Chait Sinh and succession of Mahíp Narain, and the administration of the district soon passed into the hands of the British Government. In March, 1788 Jaunpur was visited by Mr. Jonathan Duncan. He describes the city as "exhibiting every melancholy appearance of decay. The mosques, mausoleum, tombs, the fort, and the stately bridge falling into rapid decay. The inhabitants, though of good and ancient families, in straits to secure a bare subsistence." His first official act was publicly to instal Mufti Karímulla as judge and magistrate for the town and suburbs with a salary of Rs. 450 a month.

Visit of Mr. Duncan.

He then proceeded to abolish the oppressive dues that had been imposed on the city by the kotwál, and to arrange for the annual repairs of the great bridge. In 1795 the permanent settlement was extended to the province of Benares, and in 1818 Jaunpur was made a separate district. From this date to the Mutiny of 1857 the history of the district is a blank.

The Mutiny.

It was expected when it was seen that a rebellion was on the point of breaking out that, owing to the numerous auction-purchasers and the bad terms existing between the landholders of the district and the ex-proprietors, Jaunpur would be the scene of disturbance and outrage. The planters came into the city, but the district remained quiet till June 5th, when the news of the rising at Benares and the slaughter of the Sikhs arrived. The treasury guard, a detachment of the Ludhiána Sikhs who had been destroyed at Benares, mutinied, shot their commanding officer,

Revolt of the Sikhs.

Lieutenant Mara, and Mr. Cuppage, the joint magistrate. The Sikhs then marched to Lucknow, and the Europeans fled and sought refuge in the house of Rai Hingan Lál. They were driven thence by the Dubes, but managed to reach Passewah factory, and were escorted into Benares by a party of volunteers on June 9th. They numbered sixteen men, five ladies, and eleven children.

The district in anarchy.

The treasury was looted and the houses of the Europeans gutted and destroyed. The city remained in a state of anarchy till Mr. Fane, the collector, returned to Jaunpur for a day and made over charge of the district to Raja Shiu Ghulám Dube. This appointment, however, did not produce the desired effect, and the district remained in a complete state of lawlessness till September 8th. The Dubes of the district invaded the Benares district and cut off communication with Azamgarh, but they were eventually crushed by Mr. Chapman with a force of Europeans, Sikhs, and sawárs.

Partial recovery of the district.

The Gúrkhas reached Azamgarh on August 26th and Jaunpur on September 8th. They were joined by Mr. F. W. Lind (collector) and Messrs Jenkinson and Turner (assistant magistrates) and in a few days by Messrs Astell and Carnegy (judge and deputy collector). The police force was entirely reorganised. Only the station of Jalálpur had held out without intermission during the outbreak, but that at Karákat had recently been re-established by Rai Hingan Lál. It was necessary to increase considerably the force at other thánas. Still the authority of the European officers was only nominal in any part of the district, and in the north and west the zamíndárs were in open rebellion. Scarcely any of the great zamíndárs gave active assistance in the restoration of order.

Capture of Irádat Jahán.

On September 27th a strong force was despatched against Mubárakpur, the stronghold of Irádat Jahán, who had arrogated to himself the title of Naib Názim of Jaunpur. His house

had been fortified and he fired on the troops as they advanced. The guns were brought up and the rebels soon surrendered. Irádat Jahán and Fasáhat Jahán were tried and hanged. Doubts have since arisen as to the extent of Irádat Jahán's guilt, and, as has been mentioned before, he seems to have been used as a cat's-paw by others.

On the following day half the force went to Adampur to destroy the fort of Amr Sinh. His retreat was cut off and he was killed. On October 5th the force returned to Jaunpur.

Mahndi Hasan.

In a few days Colonel Wroughton marched with the greater portion of the force with orders to attack some rebels in the Allahabad district. He was recalled owing to the state of affairs in Jaunpur, and on October 15th the force marched towards the Oudh frontier, to resist an expected attack from Mahndi Hasan at Hasanpur. The force reached Singramau on October 19th, and after securing the person of Randhír Sinh, leader of a force of Bais Rájputs, whose intentions were questionable, attacked and defeated at Kudhua Hasan Yár, who fled to join Mahndi Hasan. The rebels then advanced to Chandah, and on October 30th they were attacked by a force of 1,100 Gúrkhas and two guns. The rebels were as four to one and had better artillery. They were, however, completely defeated, losing their leaders and their guns.

is defeated.

Large rebel force in the field.

On the 22nd November Colonel Longden returned from Azamgarh, and the force moved out again to Singramau. A large rebel force of 16,000 had been collected by Muzaffar Jahán and Malik Mahndi Hasan. The British force had to fall back on Jaunpur. The frontier police were driven in, and all the bad characters joined the rebels. Pandit Kishn Narain checked the rebels in the north, but on December 24th he was attacked by a strong force under Makdúm Baksh, agent of Irádat Jahán, at Tigra. The treasure and records had been previously removed, but the tahsíl had, after a resistance of some days, to be abandoned. A large body of rebels collected at the same time on the Oudh frontier and threatened the thána of Badlápur. General Franks had by this time arrived to make his attack upon Oudh, and he left Jaunpur on February 19th. After the fall of Lucknow, large parties of rebels collected in the northern and western parts of the district under Ghulám Hasan and Mahndi Hasan. They were attacked and dispersed by Sir E. Lugard. In May, 1858 Jushi Sinh made an isolated raid on the Machhlíshahr tahsíl and Mirzápur, but he

British retire to Jaunpur.

Rebels finally dispersed.

was defeated by the aid of the people themselves. The mutiny was over, and the gang-robberies that continued to be committed for some time deserve only to be classed as ordinary offences against the criminal law of the land.

The peace of Jaunpur has not since been disturbed, and the only event that deserves notice since the Mutiny is the flood of the Gúmti that occurred in 1871. A description of its disastrous effects has been given before (*supra* p. 26). The district was transferred from the Benares to the Allahabad division in June, 1865. Ten years afterwards the office of civil and sessions judge was abolished, and jurisdiction over the district given to the judges of Benares and Mirzapur, and eventually to the judge of Benares alone. It was found necessary to re-establish the separate judgeship of Jaunpur in 1880.

GAZETTEER

OF THE

NORTH-WESTERN PROVINCES.

JAUNPUR DISTRICT.

PART IV.

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Arghupur.—Village in parganah Ungli of the Khutáhan tahsíl, is situated on the borders of the Azamgarh district, 28 miles north from the sadr station, and 14 miles north-north-east from Khutáhan, the tahsíl head-quarters. Latitude 26°-9′-10″; longitude 82°-41′-9″. The population in 1881 was 1,754, of whom 808 were females. It has a bi-weekly market on Mondays and Wednesdays. The railway station of Bilwái is situated in this village.

Arsiwán.—Agricultural village in parganah Ungli, tahsíl Khutáhan; is situated in the north of the parganah, 26 miles north from Jaunpur, and 10 miles north-north-east from the tahsíl head-quarters. Population 2,109 (1,020 females), prevailing class Baniás. The market days are Tuesdays and Saturdays.

Badlápur.—Small village in parganah Rári of the Khutáhan tahsíl; distant 18 miles north-west from the head-quarters of the district, and 10 miles south-south-west from the tahsíl capital. Latitude 25°-52′-55″; longitude 82°-33′-30″. Population 348 (157 females). There is in the village an imperial post-office and a first-class police-station. A market is held on Tuesdays and Fridays.

Bádsháhpur.—Village in tappa Saremu, tahsíl Jaunpur, in the extreme north-east of the tappa, on the metalled road to Azamgarh, 9 miles north-east from Jaunpur. Latitude 25°-46′-45″; longitude 82°-51′-26″. Population 1,512 (758 females), prevalent classes Baniás and Julábas. There is an imperial post-office, a police out-post, and an encamping-ground for troops. A market is held bi-weekly on Tuesday and Saturday, the articles in which the largest traffic is done being country-made cloths and grain. The village is said to have been founded in 1678 A. D. by one Narulla Sháh. There is a small bázár in the neighbouring village of Gaura, and the combined villages are called Gaura Bádsháhpur.

Bádsháhpur (also called **Múngra Bádsháhpur**).—House-tax town in parganah Múngra Bádsháhpur, tahsíl Machhlíshahr; is situated on the metalled road from Allahabad to Jaunpur, west-south-west of the capitals of the district and tahsíl, 33 miles from the former, and 15 miles from the latter. Latitude 25°-39′-42″; longitude 82°-14″-16″. By the census of 1881, the area of the town site was 218 acres, and the total population was 6,423 (2,958 females), giving a density of 29 persons to the acre. The Hindús numbered 4,952 (2,250 females), and the Muhammadans 1,471 (708 females). There were no followers of any other religion in the town.

Position, area, and population.

Múngra Bádshábpur is said to have been built by Sultán Ibráhím, king of Jaunpur. At the cession of the Benares province to the East India Company, it was a frontier town and a customs post between the Benares province and the territories of the nawáb wazír. It was then, and is still, a mart for the import of cotton and cloths brought from Allahabad, Cawnpore, and Bánda, and for the export of raw and refined sugar. The market days are Sundays and Thursdays. The local ser weighs 96 tolas. There is in the town a parganah school, an imperial post-office, a first-class police-station, and an encamping-ground for troops.

Local history, trade, &c.

It is a long, narrow town on the high road between Allahabad and Jaunpur. The old road passed through the town, but the present roadway passes outside it to the east. The town is crossed by the Baha stream, which, rising in some *jhíls* three miles west of it, flows eastward till it reaches the Barna. The townspeople suffer much from fever, a result attributable to the fact that for many months of the year the spring-level is but a few feet below the surface of the country. The buildings of the place merit no particular notice.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1882-83 the house-tax thereby imposed, together with a balance of Rs. 365 from the preceding year, gave a total income of Rs. 1,708-10-10. The expenditure, which was chiefly on police (Rs. 784-12-3), public works (Rs. 410), and conservancy (Rs. 215-9-9), amounted to Rs. 1,410-6-0. The returns showed 1,225 houses, of which 433 were assessed with the tax: the incidence being Rs. 3-1-7 per house assessed, and Re. 0-3-4 per head of population.

House-tax.

Bakhsha.—Small village in the Rári parganah of the Jaunpur tahsíl; is situated eight miles west-north-west from the head-quarters of the district and tahsíl, with which it is connected by a metalled road. Latitude 25°-47′-24″; longitude 82°-36′-39″. The population, which consists chiefly of Panwár Rájputs, numbered in 1881, 870, of whom 395 were females. It has an imperial post-office, a first-class police-station, a *halkabandi* school, and a *sarái*.

Bamniyáon.—Village in parganah Múngra Bádsháhpur in the Machhlíshahr tahsíl; is situated on the border of the Allahabad district, south-west of the capital of the district and south-south-west of the head-quarters of the tahsíl, 28 miles from the former and 10 miles from the latter. Latitude 25°-33′-20″; longitude 82°-21′-50″. Population 1,556 (753 females). There is a district post-office and a second-class police-station.

Bándhgáon.—Large agricultural village in parganah Ungli, tahsíl Khutáhan; is situated in the north of the tahsíl, 18 miles north-north-west

from the sadr station, and six miles north from the head-quarters of the tahsíl. Latitude 26°-10′-28″; longitude 82°-37′-55″. Population 2,904 (females 1,500).

Banjárepur.—Agricultural village in parganah Saremu of the Jaunpur tahsíl; is situated on the metalled road to Azamgarh, nine miles east-north-east from the head-quarters of the district and tahsíl. Latitude 25°-41′-18″; longitude 82°-58′-33″. Population 2,285 (1,132 females), prevailing class Musalmáns. A market is held on Tuesdays and Saturdays.

Barágáon (called **Mandwa Sádát** in Government papers.)—Small country town in parganah Ungli, tahsil Khutáhan; is situated north-north-west of the district capital and north-north-east of the tahsíli, 28 miles from the former, and eight miles from the latter. Latitude 26′-4′-28″; longitude 82°-40′-19″. Population 3,720 (1,902 females). The inhabitants belong chiefly to the agricultural classes. The refinement of *chini*, or uncrystallised sugar, is carried on here. The market day is Friday. There is a *halkabandi* school in the town.

Barsáthi.—Tappa of tahsíl Mariáhu. See the article on that tahsíl.

Barsáthi.—Small village in tappa Barsathi, tahsíl Mariáhu; distant 16 miles south-west from the capital of the district, and six miles west-south-west from the head-quarters of the tahsíl. Latitude 25″-34′-30″; longitude 82°-32′-47. Population 619 (292 females). There is a district post-office. The market days are Sundays and Wednesdays.

Bhádi.—See *Sháhganj*.

Biálsi.—Parganah in the Jaunpur tahsíl. It is bounded on the north by parganah Haveli, on the east by tappa Guzára, on the south by the Benares district, and on the west by tahsíl Mariáhu. The total area according to the latest official statement (1881), was 45 square miles. The parganah consists of 42 villages (or half a Chaurási) of Raghubansí Rájputs. At the time of the permanent settlement it formed a part of the Benares sarkár. It is traversed by the railway and the Jaunpur-Benares metalled road. The prevailing soil is *karail*. Owing to the minute sub-division of property within it the parganah contains no landholders of influence. At the time of Mr. Chester's revision of settlement (1841) the revenue amounted to Rs. 46,269, and at present it amounts to Rs. 43,704. The alteration is due to a reduction of Rs. 323 on account of land taken up for railway purposes, Rs. 41 on account of the Karákat-Jalálganj road, and Rs. 2,202 on account of the temporary annulment of the settlement of mahál Kusia in consequence of the default of the proprietors.

Bilwái.—Railway station on the Oudh and Rohilkhand line, situated in the village of ARGHUPUR, which see.

Chándah.—Parganah in the Khutáhan tahsíl. It consists of three separate tracts lying on the right bank of the Gúmti in the north-western corner of the district. One of these tracts under the name of Koerípur lies completely isolated within the Partabgarh district. The other two are bounded on the south-west by parganahs Kariyát Mendha, Rári, and Garwárah, and on all other sides by the Partabgarh district. The total area according to the latest official statement (1881) was 36 square miles. The parganah is usually known as taluka Singramau, of which the sole proprietor is Thákur Randhír Sinh, Rai Bahádur. Up to the year 1832 it formed a portion of the Benares district. The government revenue amounts to Rs. 21,381, and has not changed since Mr. Chester's revision.

Chandwak.—Parganah in the Karákat tahsíl, at the south-eastern extremity of the district. It is bounded on the north by the Azamgarh district, on the east by the Gházipur district, on the south by the Benares district, on the south-west by parganah Biálsi, and on the north-west by parganah Pisára. The total area according to the latest official statement (1881) was 65 square miles. This parganah is usually known as tappa Chandwak or tappa Dobhi. It is skirted on its southern boundary by the river Gúmti, which separates it from the Benares district and from parganah Biálsi. It is intersected by the Benares-Azamgarh metalled road, which traverses it north and south, and crosses the Gúmti at right angles near the town of Chandwak. The proprietors are Rájputs of the Raghubansí clan. Their estates are minutely sub-divided, and they form an agricultural community somewhat similar to the Sengars of Lakhnesar in the Ballia district. At the time of Mr. Chester's revision (1841), the total land revenue amounted to Rs. 33,902, and it now amounts to Rs. 38,428. The increase is due to the transfer of maháls Sarauni, Pachwar, and Narhan, which, though situated geographically within the Pisara parganah, now form a portion of parganah Chandwak.

Chandwak—Agricultural village in tappa Chandwak of the Karákat tahsíl; is situated on the left or north bank of the Gúmti, on the metalled road from Azamgarh to Benares. The river is here crossed by a ferry. The place is distant 22 miles south-east from Jaunpur, and six miles east-south-east from Karákat. Latitude 25°-35′-20″; longitude 83°-2′-36″. Population 1,345 (670 females). There is an imperial post-office, a first-class police-station, and a camping-ground for troops. A market is held in the village on Tuesdays and Fridays.

Daryápar.—Parganah in the Karákat tahsíl. It is bounded on the east and north-east by parganah Pisára, on the south and south-west by the river Gúmti, which separates it from parganahs Guzára, Biálsi, and Haveli, and on the north-west by parganah Saremu. The total area according to the latest official statement (1881) was 26 square miles. The parganah is usually known as tappa Daryápar and originally formed a part of the Haveli parganah, from which it was transferred in the year 1846. The roads are bad, communication with Jaunpur being barred by the river Gúmti. The principal landholders are Fatteh Bahádur and Mufti Taffazzul Husain. The latter is a descendant of Mufti Karím-ulla, who was judge of Jaunpur in the year 1790. He lives in Jaunpur and has also a residence at Muftiganj, near the village of Murtazabad. At the time of Mr. Chester's revision (1841) the land revenue amounted to Rs. 17,893, and there has been no change since.

Gaharwáh.—Agricultural village in parganah Ungli of the Khutáhan tahsíl; is situated north of the district and tahsíl head-quarters, 30 miles from the former and 10 miles from the latter, with both of which it is connected by an unmetalled road. Latitude 26°-8-48″; longitude 82°-37′-53″. Population 2,350 (1,105 females).

Gariyáon (*alias* **Mírganj**).—Agricultural village in parganah Múngra Bádsháhpur of the Machhlíshahr tahsíl; is situated in the south of the tahsíl, 30 and seven miles respectively from the head-quarters of the district and tahsíl, south-west of the former, and south-south-west of the latter. Latitude 25°-34′-32″; longitude 82°-19′-2″. Population 2,257 (1,095 females), chiefly Musalmáns. A market is held on Sundays and Wednesdays.

Garwárah.—Parganah in the Machhlíshahr tahsíl, bounded on the north by parganah Chándah, on the north-west and west by the Partabgarh district, on the south by parganahs Múngra and Ghiswa, and on the east by parganah Rári. According to the latest official statement (1881) the area was 143 square miles. This large parganah is intersected by the river Sai, which, flowing from west to east, divides it into two nearly equal portions. The principal landholders are Drigbans Rájputs, who in the time of Mr. J. Duncan were noted for their turbulent and refractory disposition. Ráni Dharmráj Kunwar, widow of Rájá Mahesh Narain, whose history has been told at length in part III. of the district notice, is now the leading Drigbans proprietor. The widow still lives in Rájá bázár, but the Rájá bázár taluka was sold to the máhárája of Vizianagram during the lifetime of her husband. The family retains only the taluka of Soentha, giving a gross rental of Rs. 16,000, which was a portion of the confiscated property of Irádat Jahán and was conferred upon Rájá Mahesh

Narain Sinh as a reward for loyal conduct during the disturbances of 1857. The soil is fertile, producing good wheat and sugarcane. The principal marts are Sujanganj and Mahárájganj. The former was at one time a place of importance and possessed a flourishing cloth trade. It has, however, declined in consequence of the defective communications in the western portion of the district and the pressure of local taxation. The Government revenue of the parganah at the time of Mr. Chester's revision amounted to Rs. 126,763, and it has since increased by Rs. 9 in consequence of the assessment of some *nazúl* land, known as the kot of Faridabad, in the year 1878.

Ghauspur.—Village in parganah Ungli, tahsíl Khutáhan; distant 16 miles north-north-west from Jaunpur, and two miles south-east from Khutáhan. Latitude 25°-57′-17″; longitude 82°-38′-2″. Population 232 (108 females). A religious fair is held here for several days, commencing from the 11th of the Muhammadan month Rabi-us-Sani in honor of Abdul Kádir Ghaus-ul-Anim, a brick of whose tomb near Baghdad is preserved here, enclosed in a shrine erected during the present century. The votaries are chiefly women of the lower class, both Muhammadans and Hindús, who visit the shrine with the object of ridding themselves of demons by whom they imagine themselves to be possessed. The village was confiscated in the rebellion of 1857, and bestowed on Rai Sukhan Lál, deputy collector.

Ghiswa.—Parganah in the Machhlíshahr tahsíl. It is bounded on the north by parganah Garwárah, on the east by parganahs Khapraha, Kariyát Dost, and Mariáhu, on the south by the Mirzapur district, and on the west by parganah Múngra and taluka Panwara. The total area according to the latest official statement (1881) was 125 square miles. The parganah comprises the town of Machhlíshahr, which is the head-quarters of the tahsíl. It is intersected by the Allahabad-Azamgarh road, which traverses it west and east, and divides it into two nearly equal portions. The soil is principally *matiyár*, and the cultivators are more dependent on their rice crop than in other parts of the district. The principal landholders are Maulavi Muhammad 'Alí, Saiyid Muhammad Nuh and Muhammad Abbás. The first claims to be a descendant of Kázi Sana-ud-dín, who settled at Machhlíshahr in the 14th century, and the other two are the representatives of the talukdars of Parahit and Katahit. At the time of Mr. Chester's revision (1841) the land revenue amounted to Rs. 81,744, and there has since been a decrease of only Rs. 7 on account of land taken up for public purposes.

Gopálapur.—Tappa of tahsíl Mariáhu. Before it passed to the Nandwaks, it was occupied by an officer of the governor of Oudh called the *názim*, and a

bágh, or walled garden, called Namdár Khán's bágh, is said to commemorate one of these officers. See MARIÁHU TAHSÍL.

Gopálapur.—Chief village of tappa Gopálapur, tahsíl Mariáhu; distant 19 miles from the head-quarters of the district and seven miles from the tahsíli station; south-south-west of the former and south of the latter. Latitude 25°-30′-35″; longitude 82°-30′-40″. Population 940 (475 females).

Gulzárganj.—Small village in parganah Mariáhu in the tahsíl of the same name: distant 12 miles from the capitals of the district and tahsíli, south-west of the former and north-west of the latter. Latitude 25°-43′-5″; longitude 82°-33′-6″. Population 378 (175 females). It has an imperial post-office and a third-class police-station. A bi-weekly market is held on Wednesday and Friday.

Guzára.—Parganah in the Karákat tahsíl, bounded on the east and south by the Benares district and on the west by parganah Biálsi. The river Gúmti winds along the northern boundary with a sinuous course, separating it from parganah Daryápar, Pisára, and Chandwak. The total area, according to the latest official statement (1881), was 36 square miles. This parganah is usually known as tappa Guzára and was not included in the Jaunpur district on its formation in 1818, but was subsequently transferred from Benares. There are no large proprietors. The communications are defective, but recently a second-class road has been made to connect Karákat with the Jalálganj railway station. At the time of Mr. Chester's revision the land revenue amounted to Rs. 23,236, and there has since been a reduction of Rs. 26 in consequence of land taken up for the Karákat and Jalálganj road.

Jaláipur (also called **Jaláipur Sai** and **Jaláipur Biálsi**).—Small village in parganah Biálsi of the head-quarters tahsíl; is situated on the metalled road to Benares, 10½ miles south-east from the district and tahsíl capital. Latitude 25°-36′-55″; longitude 82°-48′-46″. Population 742 (375 females). Though only a small village, it deserves mention for its ancient bridge over the Sai, built in 1510 A.D. by Jalál Khán, governor of Jaunpur, who wished to transfer to this place the capital of his Government. This bridge is nearly sixty years older than the famous bridge over the Gúmti at Jaunpur. It is built on nine arches and has a roadway of 295 feet. In 1566 A.D. two arches were broken down by the rebel Bahádur Khán to check the emperor Akbar's pursuit. In 1872 the bridge was submerged and the bázár destroyed by the flood of that year. The prodigious size of the lattice girder bridge of the Oudh and Rohilkhand Railway, which is so out of proportion to the apparent size of the river, consisting as it does of 18 spans of 68 feet each, and a roadway of 1,191

feet, is owing to the experience gained from this flood. The railway station at the village is known as Jalálganj. There is an imperial post-office, a second-class police-station, and a *halkabandi* school. The market days are Sundays and Wednesdays.

Boundaries.

Jaunpur.—Head-quarters and central tahsíl of the district, comprising the parganahs of Haveli Jaunpur, Biálsi, Rári, Zafarábad, Kariyát Dost, Khapraha, and tappa Saremu. It is bounded on the north by tahsíl Khutáhan; on the north-east by the Azamgarh district; on the east by the Karákat tahsíl; on the south-east by the district of Benares; on the south-west by the Mariáhu tahsíl, and on the west by the Machhlíshahr and Khutáhan tahsíls. Its greatest length north and south is about 19 miles, and its maximum breadth east and west about 27 miles. The total area according to the latest official statement (1881) was 334·0 square miles, of which 240·2 were cultivated, 67·4 cultivable, and 26·4 barren, and the area paying Government revenue or quit-rent was 327·0 square miles (233·6 cultivated, 67·2 cultivable, 26·2 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was *Rs. 300,566*; or, with local rates and cesses, Rs. *355,630*. The amount of rent, including local cesses paid by cultivators, was *Rs. 563,298*.

Population.

According to the census of 1881, the tahsíl contained 821 inhabited villages, of which 358 had less than 200 inhabitants; 286 between 200 and 500; 130 between 500 and 1,000; 40 between 1,000 and 2,000; 6 between 2,000 and 3,000; and one between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Jaunpur, which had a population of 42,845 (21,668 females). The total population of the tahsíl was 322,315 (160,323 females), giving a density of 965 to the square mile. This shows an increase of 54,453 (31,545 females) over the population in 1872, which was 276,772 (128,778 females). Classified according to religion, there was in 1881, 285,002 Hindús (140,972 females); 37,201 Musalmáns (19,301 females); and 112 others (50 females), of whom all except one, who was of the male sex, were Christians. Hindús were distributed according to the census paper into Brahmans 30,434 (15,150 females), Rajputs 30,958 (14,039 females), Baniás 6,282 (3,046 females), and "other castes" 217,328 (108,751 females). The principal Rájput tribes within the tahsíl are the Bais, Chandel, Drigbans, Raghubansí, Sonwan, and Panwár. Among the other castes Káyaths numbered 5,107, Ahírs 53,300, Kahárs 8,959, Malláhs 5,760, Sunárs 11,021, Náis 3,701, Telís 6,532, Chamárs 44,183, Bhars 26, Kumhárs 7,831, Koerís 15,030, Lohárs 7,571, Gadariás

8,689, and Kalwárs 5,480. Of the total population 33 persons were returned as insane, 67 as deaf and dumb, 455 as blind and 50 as lepers. The educational statistics for the same period show that there were 5,995 males who could read and write, of whom 2,427 were Muhammadans. The occupation statements show 1,345 male adults engaged in the learned professions, 1,322 in domestic service, 3,415 in commerce, 8,248 in tilling the ground and tending cattle, 10,920 in petty trades and the mechanical arts, and 3,889 as labourers. Of the total population 7,272 are entered as land-owners, 47,099 as agriculturists, and 10,977 as engaged in occupations other than agriculture. The majority of agriculturists belong to the following classes: Ahírs, Chamárs, Koeris, Brahmans, Musalmáns, and Rájputs of the Bais, Chandel, and Raghubansi clans.

Physical features.

The Gúmti and the Sai flow through the tahsíl. There is a small stream in parganah Rári called the Pilli. Besides these there are streamlets, which are really little more than drainage channels. They are the Pachatia and Daharpur in parganah Jaunpur, the Siwáin in Saremu, the Maghawan in Biálsi, the Dhaniamau in Rári, and the Gathia in Zafarábad. With the exception of the raviny land in the neighbourhood of the rivers the tahsíl is a very level stretch of country. There are several large *usar* plains.

Communications.

The Oudh and Rohilkhand Railway runs through the tahsíl from the capital to the point at which it enters the Benares district. The tahsíl is otherwise well supplied with communications. Eight metalled roads, radiating from the capital of the district, pass through it. These roads proceed (1) to Benares, (2) to Mírzapur, (3) to Azamgarh, (4) to Allahabad, (5) to Khutáhan, (6) to Sháhganj and thence to Fyzabad, (7) to Sultanpur, (8) to Zafarábad. There are besides these 14 unmetalled roads which provide means of communication between different places within the tahsíl.

Jaunpur (or Haveli Jaunpur).—Parganah in Jaunpur tahsíl, bounded on the north by parganah Ungli, on the east by parganahs Saremu and Daryápar, on the south by parganahs Biálsi and Mariáhu, and on the west by parganahs Rári and Kariyát Dost. The small parganah of Zafarábad is surrounded and isolated by parganah Haveli. The total area according to the latest official statement (1881) was 145 square miles. It is the largest parganah in the tahsíl and has in its centre the town of Jaunpur, from which, as has been mentioned in the notice of tahsíl Jaunpur, numerous roads, metalled and

unmetalled, diverge. The railway traverses it north and south, and the river Gúmti from north-west to south-east. The prevailing soils are *dúmat* and *matiyár*. The land is highly cultivated, especially near the town of Jaunpur, where vegetables, fruits and flowers are produced in abundance. The principal land-holders are Maulavi Abdul Majid, Muhammad Muhsin Khán Bahádur Zulkadar, and Thákur Madho Sinh, Rai Bahádur. At the time of Mr. Chester's revision of settlement (1841) the revenue amounted to Rs. 161,515, but at present it is only Rs. 136,777. The parganah till 1846 included tappa Daryápar, which bore a revenue of Rs. 17,893 and was transferred to the Karákat tahsíl in that year. About the same time the maháls of Sarauní, Pachwar, and Nirhan, bearing a revenue of Rs. 4,555, were transferred to tappa Chandwak; maháls bearing a revenue of Rs. 2,781 were transferred to Ungli, and the mahál of Kamardih, bearing a revenue of Rs. 118, was transferred to Rári. The subsequent changes in the revenue demand have been unimportant and have consisted chiefly of the usual deductions on account of lands taken up for public buildings, roads and railway.

Position.

Jaunpur.—Capital of the district and tahsíl of the same name; lies on the left or northern bank of the Gúmti, about 15 miles above its junction with the Sai. [1]Latitude 25°-44′-53·83″; longitude 82°-43′-49·94″. The Oudh and Rohilkhand Railway passes through it and has two stations, one at the city and the other at the civil station. The city station is 36 miles from Benares cantonment and 163 miles from Lucknow, and the station at the civil lines is 32 miles from Benares and 167 miles from Lucknow.

Population.

In 1853 there were 27,160 inhabitants; in 1865 the population numbered 25,531 persons; and in 1872, 35,003. According to the census of 1881 there were 42,845 inhabitants, of whom 25,921 were Hindús (12,840 females), 16,832 Musalmáns (8,787 females), and 92 Christians (41 females). The site had an area in 1881 of 3,664 acres, with an average of 11 persons to the acre. Distributing the population among the rural and urban classes, the returns show 341 land-holders, 419 land agents, 2,303 cultivators, and 39,782 persons pursuing occupations unconnected with agriculture. The actual population of the town proper, however, according to the last census, was 27,030, and the area 542·62 acres, giving a mean density of 49 persons per acre, and the figures given above concern the population residing within the municipal limits.

[1]These are the latitude and longitude of the Great Trigonometrical Survey Station on the south-west bastion of the Fort.

Occupations.

Taking the male and adult population (not less than 15 years of age) residing within the municipality, who numbered 14,647, we find the following occupations followed by more than 40 males[1]:—

CLASS I.—*Persons engaged in the local or general government of the country*—	
Employed by government or municipality	1,116
CLASS III.—*Ministers of religion*—	
Ministers of the Hindú religion	135
CLASS VIII.—*Musicians, dancers, actors, &c*—	
Musicians	89
CLASS IX.—*Teachers and school establishment*—	
School teachers (not specified as government)	59
CLASS XII.—*Persons engaged in attendance*—	
Domestic servants	740
CLASS XII.—*Mercantile men*—	
Money-lenders and bankers	60
Brokers	82
Small-ware dealers (*bisáti*)	50
CLASS XV.—*Carriers on roads*—	
Carters	154
Hackney-carriage keepers and drivers	83
Palanquin keepers and bearers	126
CLASS XVI.—*Carriers on rivers and canals*—	
Boat-owners and boatmen	140
CLASS XVIII.—*Agriculturists*—	
Land-holders	341
Land-holders' establishment	419
Cultivators and tenants	2,147
Gardeners	74
Agricultural labourers	82
CLASS XIX.—*Persons engaged about animals*—	
Farriers and veterinary surgeons	20
Horse-keepers and elephant-drivers	115
CLASS XXVII.—*Workers in houses and furniture*—	
Carpenters	100
Bricklayers and masons	189
CLASS XXIX.—*Persons working and dealing in textile fabrics and dress*—	
Cotton merchants	60
Weavers	510
Calico printers and dyers	93
Cloth merchants	69
Tailors	176
Shoemakers and sellers	123
Bangle sellers	41

[1]The classes are those of the census returns.

Washermen ...	196
Barbers ...	177
CLASS XXX.—*Persons working and dealing in food, drinks and stimulants*—	
Milk sellers ...	94
Butchers ...	87
Corn and flour dealers ...	311
Confectioners (*halwái*) ...	155
Greengrocers and fruiterers ...	226
Grain parchers ...	162
Sugar manufacturers ...	62
Tobacconists ...	67
Hukka makers ...	61
Distillers and vendors of native spirit ...	74
Betel leaf and nut sellers ...	62
Condiment dealers (*pansári*) ...	62
Perfumers ...	87
CLASS XXXI.—*Persons working and dealing in animal substances*—	
Hide dealers ...	58
Tanners and leather workers ...	152
CLASS XXXII.—*Persons working and dealing in vegetable substances*—	
Manufacturers and sellers of oil ...	247
Timber, wood, bamboo, and thatching-grass sellers ...	52
Grass cutters and sellers ...	108
CLASS XXXIII.—*Persons working and dealing in minerals*—	
Sweepers and scavengers ...	46
Earthenware manufacturers ...	143
Gold and silversmiths ...	157
Braziers and coppersmiths ...	56
Blacksmiths ...	87
CLASS XXXIV.—*Labourers and others, branch of labour undefined*—	
General labourers ...	1,568
Service (*naukari*) ...	171
CLASS XXXV.—*Miscellaneous non-productive sources of livelihood*—	
Beggars ...	421

Site and appearance.

The town is connected by metalled roads with Benares, Azamgarh, Allahabad, and Mirzapur. To the east it is skirted by the Oudh and Rohilkhand Railway, which has a station at Bhandari, known as Jaunpur city station. The main portion of the town with its bázárs and splendid mosques lies on the left or northern bank of the Gúmti, while to the south of the river lies the civil station and the small villages or muhallas of Mianpúra, Jahángírábad, and Katghara, which virtually form a portion of the town. The approach from the south is by the five important roads which lead from Lucknow, Allahabad, Mirzapur, Benares, and Gházípur, and converging at the muhalla of Jahángírábad,

cross the river by the famous stone bridge constructed by the Mughal governor, Mun'im Khán Khán-Khánán, in the sixteenth century. Two miles lower down the stream the Oudh and Rohilkhand Railway enters the town from the south after crossing the river by a bridge of 16 spans. North of the Gúmti the roads diverge to Azamgarh and Fyzabad and the railway proceeds *viâ* Fyzabad to Lucknow.

Native city.

The traveller from the south, before reaching the bridge, passes through what is called the *pakki* sarái. This is a large quadrangle of masonry enclosing a sarái and market managed by the municipality, which, having lofty gateways north and south, forms an imposing entrance to the town. After passing the bridge the principal street commences and proceeds northwards until it is merged in the Fyzabad road. A branch goes eastwards, which, after proceeding along the northern side of the fort and through the Sipáh muhalla, passes under the railway and eventually joins the Azamgarh road. Proceeding along the main street for a short distance northwards an open quadrilateral space is reached, in the centre of which is the Municipal Garden in muhalla Tklitola. To the east of the garden lies the district or zila school, a handsome building, and the dispensary and post-office are situated on the west. From this square one road branches off north-eastwards to the city railway station, while another going westwards passes the Jám'i Masjid, proceeds through the *puráni bázár* and past the Lál Darwáza Masjid to Khutáhan. The main street proceeds northwards in the direction of Fyzabad, passing through Shakar Mandavi, a small bázár which forms the northern limit of the municipality.

Muhallas.

The following is a list of the *muhallas* or quarters of the city (55 in number), with an explanation of the derivation of the names of most of them :—

Number.	Name.	Derivation.
1	Ajmíri	Said to have derived its name from a saint from Ajmír.
2	Arzan	Called after Sháh Arzan.
3	Urdu	From its having been a market formerly.
4	Bilúch Tola	Originally inhabited by Bilúchis.
5	Bhandari	Unknown.
6	Pán Dariba	Betel-leaf market.
7	Jahángirábad	From the Emperor Jahángir.
8	Jhanjari Masjid	„ the Jhanjari Masjid.

Number.	Name.	Derivation.
9	Chak Náthupur	Founded by one Náthu Mal.
10	Chhatta Tar	There was formerly a roof over the principal street connecting the houses on each side. The name records this fact.
11	Hammám Darwáza	From the Hammám or Turkish bath.
12	Khasánpur	Unknown.
13	Khwája Dost	From Khwája Dost.
14	Diwán Sháh Kabír *alias* Kartala ...	„ Diwán Sháh Kabír.
15	Dilazak	
16	Dholgar Tolá	The shield-makers' quarter.
17	Rásmandal	From a theatre (*rás*, dance, and *mandal*, circle) in which the miracles of Krishna used to be acted under the name of "*Rás Lila*".
18	Rasúlábad	Called after Kázi Ghulám Rasúl.
19	Rajwi Khán, *alias* Tikli Tola ...	Founded by Rajwi Khán. Formerly a market for the sale of spangles.
20	Sipáh	The soldiers' quarter said to have been the residence of Bahram Khán Ghází.
21	Bázár Sháhganj	Royal market.
22	Bázár Bhua	Unknown.
23	Saiyid Rájá	Called after Saiyid Yusuf 'Alí *alias* Saiyid Rájá.
24	Sháh Ismail	Founded by Sháh Ismail.
25	Shaikh Burhán-ud-dín	„ „ Shaikh Burhán-ud-dín.
26	Shaikh Muhammad	„ „ Shaikh Muhammad.
27	Shaikh Yahia	„ „ Shaikh Yahia.
28	Shaikhan Sufi	Inhabited by Sufis.
29	Sáhib Khwajgi Tola	From Sáhib Khwájgi.
30	Totipur	„ Toti Khán.
31	'Álam Khán	„ 'Álam Khán.
32	Umar Khán	„ Sultan Husain *alias* Umar Khán.
33	'Álamganj	Called after the emperor 'Álam Sháh.
34	Kutbganj	Founded by Kutb Khán.
35	Karar bir	From Karar bir.
36	Kuthia bir	„ Kuthia bir.
37	Kaseri Bázár	Market of braziers.
38	Makhdúm Sháh Adhan	Founded by Makhdúm Shahúddín, *alias* Sháh Adhan.
39	Makhdúm Sháh Barí	Founded by Sháh Barí.
40	Mir Mast	„ „ Sultán Ashraf, *alias* Sháh Mirmast.
41	Machharhatta	Fish market.
42	Misrpúra	Misr's quarter.
43	Muhalla Ghází	Founded by Ghází Khán.
44	Mufti Muhalla	Founded by Kázi Hasan Saiyid Mufti.
45	Mulna Tola	The quarter of the Maulavis.
46	Nakkhas	Horse market.
47	Nasír Khán	From Nasír Khán.
48	Naiganj	"New market," founded by Sher Zamán Khán.
49	Wellandganj	Named after Mr. Judge Welland.
50	Yahiapur	From Shaikh Yahia.
51	Elphinstoneganj	From Mr. Judge Elphinstone.
52	Abirgartola	Quarter of the abirgars or people who prepare the Holi powder (saffron ambergris).
53	Balúaghat	The name means "the Sandy ferry."
54	Isapur	From Kázi Isa.
55	Bazár Tola	From Tolha Sahu, a banker.

Health and drainage.

The town, though built in a hollow, is healthy. The streets are broad and clean. Saucer drains have been constructed on both sides of the main bázár road from the Gúmti bridge up to the Tiklitola garden, and almost all the main streets are metalled and provided with masonry drains. The main outlet for the drainage of the town is the Gúmti river. A new meat market, which is being built by the municipality near the Atála Masjid, will prove a very desirable improvement from a sanitary point of view. An establishment of 60 sweepers looks after the conservancy of the town.

Antiquities.

Jaunpur is rich in antiquarian remains, which consist principally of mosques and tombs dating from the foundation of the independent Muhammadan kingdom, of which it was the capital. The most important and best known of these monuments are (1) the Fort, (2) the Muhammadan bridge, (3) the Atála Masjid, (4) the Khális Mukhlis or Chár Ungli Masjid, (5) the Jhanjari Masjid, (6) the Jám'i Masjid, (7) the Lál Darwáza Masjid.

The Fort.

The Fort is said to have been built by Fíroz Sháh in the year A.D. 1360 from the materials of dismantled Hindú temples of Zafarábad. The original building was an artificial earthen mound erected on the northern bank of the Gúmti with an outer facing of masonry, but it is now in ruins, having been destroyed after the mutiny. The gateway, which has an eastern aspect, is still standing, and is occupied by the *kotwáli* or city police-station. Within the fort there is a mosque, which is believed to be the oldest in Jaunpur. In front of the mosque there is a *lát* or stone column about 40 feet high, and on this there is an Arabic inscription which represents the mosque to have been built by Ibráhím Sháh in the year A.D. 1398.

The Muhammadan bridge.

The massive Muhammadan stone bridge was built in the reign of Akbar by the governor, Muhammad Mun'im Khán Khán-Khánán, and is thus described by General Cunningham [1]:—

"The Jaunpur bridge is certainly one of the most picturesque structures in India. Its long line of arches and piers, all of the same size, is relieved by the light pillared rooms which crown the ends of the piers on both sides, and form a handsome street of detached shops. The roadway is 26 feet in clear width with a solid stone parapet of 2 feet 3 inches on each side. The whole length of the bridge, according to my measurements, is 654 feet 3 inches. The main bridge to the north consists of ten pointed arches of 18 feet 3 inches span, rest-

[1] Volume XI, Archæological Survey of India Reports, page 122.

ing on piers of 17 feet, with abutments of half the thickness. The smaller bridge to the south has only 5 arches of the same span as the others, and with similar piers and abutments. The island between the two is 125 feet 6 inches broad. The whole length is, therefore, made up as follows:—

	Feet.	Inches.
Northern bridge	352	6
Island	125	6
Southern	176	3
Total	654	3

"On the side of the roadway crossing the island, there is a large stone figure of the fabulous Sinha, or gigantic lion standing over a small elephant which must have been brought from one of the Hindú temples. There is no inscription on it; but from the stiff wooden style of the sculpture, the straight legs, the regular rows of hair in the mane, like those of a lawyer's wig, it cannot be old work, and may very probably have belonged to one of the temples built by the Ráthaur rájás of Kanauj."

Atála Masjid.

The Atála Masjid was built by Ibráhím Sháh on the site and from the materials of the Atála Devi temple of Rájá Jai Chand Ráthaur.[1] The description given of it by General Cunningham is as follows:—

"The general design of the masjid is similar to that of the great mosques at Dehli and Ajmír, but its style of ornamentation belongs to the later period of the Alai-Darwáza at Dehli. In plain it is a quadrangle, surrounded by cloisters of two storeys on three sides with the masjid itself on the west side. The whole block of building is 252 feet long from north to south by 248 feet broad outside the courtyard, inside being 176 feet by 160 feet. The grand feature of the masjid is the highly decorated propylon or great central arch, with a smaller propylon on each side of it. * * * * * The propylon as it now stands is 74¾ feet high with a base of 54½ feet, and a top breadth of 45 feet showing a slope in the walls of 6 inches in 9 feet, or 1 foot in 18.

"The masjid proper is divided into five compartments; the central room covered by a dome 30 feet in diameter, one long room of a single storey 62 feet by 32 feet on each side, and two low rooms in each corner. These corner rooms are cut off from the rest of the building, and as they are furnished with a private entrance from the outside, I have no doubt that they wer intended for the accommodation of the ladies of the royal family.

[1] *Ibid.*, page 108 *et seq.*

"The arrangement of the central room is very peculiar, as it is oblong in shape, although covered by a hemispherical dome. The room is 35 feet 1 inch in length by 29 feet 11 inches in breadth. I was puzzled at first by this difference in the measurements, and thought that I had made some mistake in my notes. But on returning to the masjid I discovered that the difference was rectified by projecting huge corbels from the four side piers and four corners, so as to make the space to be covered by the dome an exact square. Whether this was the result of accident or design I could not determine. It is not impossible that the difference may have been caused by the retention of some portion of the foundations of the old temple. The dome was considerably lower than the top of the propylon, but it could be seen indistinctly from the front, through the trellises of the small windows which decorated the screen wall under the great arch. These trellises have been omitted in the restorations; but as they would add greatly to the ornate appearance of the propylon, I wish that they could be restored also.

"In the cloisters behind each smaller propylon there is a hexagonal opening covered by a dome. Here also I found the same curious departure from the true hexagonal figure, as the space to be covered by the dome is 22 feet in the direction from north to south, but only 19½ feet in the other two directions. This difference was corrected by the use of large projecting brackets from the north and south pillars, which reduced the space to be domed to the shape of a regular hexagon of six equal sides.

"In the middle of each of the other four sides of the quadrangle there is a gateway with an octagonal room in the cloisters in front of the northern and southern gates. Opposite each of these gates the cloisters have only one storey, in which the pillars are formed by two Hindú shafts placed one above the other, to gain the necessary height. Outside the back-walls of the cloisters there is a row of rooms facing outwards, with a verandah beyond supported on coupled square pillars. These rooms were let out to shop-keepers and their rent formed one of the surest sources of income for the *mullahs* attached to the mosque. In the double-storeyed portion of the cloisters, the aisles are extended outwards over the shops and their verandahs, thus forming five lines of open aisles, supported on pillars. In the lower storey all the pillars are square, but in the upper storey the four central rows of shafts are round, the two outer lines alone being square.

"The gateways were similar in design to the central part of the masjid, each presenting a lofty propylon outside with a dome completely hidden behind it. All the domes were pannelled on the outside by perpendicular

ribs, which gave a rich play of light and shade to the hemispherical masses. These ribs have unfortunately been omitted in the restorations."

Khális Mukhlis Masjid or Chár Ungli.

The Khális Mukhlis or Daríba Masjid, also called *Chár Ungli*, was built by Malik Khális and Malik Mukhlis, two nobles of the court of Ibráhím Sháh, on the site of the Hindú temple of Bijai Chand. It consists of a domed hall and two wings, the dome being masked by a low façade. It derives its second name of Chár Ungli from a stone in the south pier 3 inches long, which is supposed to possess a miraculous virtue of measuring exactly four fingers by any hand that may be applied to it.

Jhanjari Masjid.

According to General Cunningham the Jhanjari Masjid mosque was built by order of Ibráhím Sháh on the site of a famous Hindú temple of Jai Chand close to Mukat-ghát, on the Gúmti river. Nothing is left but the great propylon, a very handsome screen, the arch of which is covered with Arabic inscriptions. It has been repaired at the cost of the State.

Jám'i Masjid.

The Jám'i Masjid or Masjid Jám'i-us-Shark was built by Hasan Sháh Sharkí in the fifteenth century. The plan is the same as that of the Atála Masjid, and it is thus described by General Cunninghám[1] :—

"The Masjid proper is 250 feet long by 58 feet broad. It is divided into five distinct compartments, the great domed room, 40 feet square, being in the middle, with a pillared room at each end 50 feet long by 40 feet broad. The names for these different compartments are derived from the style of their roofs. The central room is called *gumbaz*, or the 'dome'; the pillared rooms are called *chhat*, or the 'flat roofs,' and the end rooms are called *chhapra*, or the 'vaults.' In front of the central room rises the great propylon to a height of 85 feet 3 inches with a base of 80 feet. The height of the arch alone is 73 feet 6 inches. It must be remembered also that this lofty entrance to the masjid stands on an elevated platform which has a staircase of 27 steps leading up to it from the street of the city. Altogether it rises to a height of more than 100 feet and towers over the city, forming a more conspicuous object than the fort itself. Perhaps the best points of view are from different parts of the railway embankment, where it crosses the valley of the Gúmti.

"The flat-roofed compartments on each side of the central domed room have two storeys. The upper rooms are provided with trellises which look into the domed room in the centre and vaulted rooms at the ends, and must therefore have been intended for the use of the ladies of the king's family. Access to

[1] Vol. XI, Archæological Survey of India Reports, page 114, *et seq.*

these rooms is obtained by staircases in the massive piers of the great arch. The staircases are continued upwards to the roofs of the flat rooms, from which there is a continuous passage in the thickness of the wall all round the centre room, with openings just below the spring of the dome. According to Kittoe, this dome is a "wonderful piece of workmanship, the exterior shell being many feet apart from that of the interior, and is formed of different segments of a circle." There must be some arrangement of this kind, as by my measurements the top of the dome outside is 67 feet 3 inches, while in the inside it is only 55 feet 3 inches, showing a difference of 12 feet. As this is much too great for the top thickness of a single dome, I conclude that there are two thin domes, each of about 3 feet in thickness at top, thus leaving an empty space between them of 6 feet in height. Both domes appear to me to be true hemispheres, but struck from different centres.

"The courtyard of the mosque is a square of 219 feet by 217 feet. In the middle of each side there is a large gateway, that on the east being 48 feet by 46 feet, and those on the north and south sides 43 feet by 41 feet. The eastern gateway is a complete ruin, having been purposely destroyed by Sikandar Lodí. The other two gates are much injured, but the domes and main walls are still standing. Fergusson has given a very good view of the south gateway, in which will be seen the two pilasters of the projecting portions of the cloisters on each side of the gateway which are omitted in his plan. The whole ground covered by the quadrangle and gateways covers a space 320 feet in length from east to west by 307 feet from north to south. The cloisters to the north and south have eleven openings on each side of the gateway, with two aisles in the two upper storeys, and a row of rooms, or shops, facing outwards in the lowest storey. On each side of the gateways the cloisters are extended outwards by two more rows of pillars, both in width and depth, as shown in my plan. To the north of the northern gateway, at a distance of 11 feet, lies the *khánǵáh*, or burial-ground, of the Sharkí kings, 120 feet in length by 60 feet in breadth. Here are the tombs of Ibráhím Sháh and his son and grandson Mahmúd Sháh and Ḥasan Sháh. His other grandson, Muhammad Sháh, lies at Dalmau."

Since General Cunningham's visit about half of the courtyard has been paved with stone, the northern and southern gateways have been rebuilt, and the whole building is being gradually restored from the proceeds of an endowment created by the late Háji Imám Baksh as a perpetual charge on his estate.

Lál Darwáza Masjid.

The Lál Darwáza masjid is thus described by General Cunningham[1]:—

"The mosque of Bíbí Rájí, or as it is more commonly called the Lál Darwáza Masjid, stands near the village of Begamganj, at some distance outside the city, to the north-west. Bíbí Rájí, the founder of the mosque, was the queen of Mahmúd Sháh, who reigned from A. H. 844 to 863, or A. D. 1444 to 1459. She outlived her husband for many years and died at Etáwa in A. H. 822, or A. D. 1477. According to Khair-ud-dín, 'she was an intelligent and clever woman, and during the reign of her husband she possessed regal authority and an accurate knowledge of the affairs of state. She built a beautiful mansion for her own residence outside the fortification of the city, to the north of and parallel with the palace of the Badi Manzil. She also erected in that neighbourhood a magnificent Jám'i mosque, a college, and a monastery, and gave these buildings the name of Namázgáh. She also built a high gate of red stone (Lál Darwáza) near the enclosure of her own house, and appropriated sums of money for the support of the learned and students of the sciences.' With the exception of the mosque, the whole of these buildings were ordered to be thrown down by Sikandar Lodí, and now nothing remains of them but the name of Lál Darwáza.

"The mosque of Bíbí Rájí is the smallest of all the Jaunpur masjids, the outside dimensions of the quadrangle being only 212 feet, by 188 feet, or less than one-half of the area covered by the Jám'i Masjid. The general design and style of the building are similar to those of the other masjids, but the walls are much thinner, and the whole building is on a lighter and less massive scale.

"The masjid proper is 177 feet in length by 139 feet in breadth outside, with the usual proplyon or pyramidal entrance 45 feet broad and 57 feet high in front of the central dome. The dome itself is only 22 feet 8 inches in diameter, but in front of it there is an entrance hall, which is wanting in the other masjids. The rooms on each side are four aisles in depth, and are formed entirely of pillars covered by architraves without a single arch. On each side of the propylon there are five openings into the courtyard, and two into the north and south cloisters of the quadrangle. The whole of the cloisters are only one storey in height, with the exception of two portions to the right and left of the centre room, which consist of two low storeys and are separated from the rest by trellises. These rooms are doubtless intended for the ladies of the court.

"On the other three sides of the quadrangle the cloisters are two aisles in depth, with a row of shops outside the walls. In the middle of each face there

[1] Vol. XI., Archæological Survey of India Reports, page 116, *et seq.*

is a gateway of the same style as the propylon. The eastern gate is 28 feet broad, and the other two gates 26 feet."

Other monuments.

There are many other interesting monuments in Jaunpur and its neighbourhood, a list of the most important of which is given here.

1. *Zafarábad mosque.*—Believed to have been a Buddhist temple converted into a mosque mentioned in the account of Zafarábad.

2. *The tomb of Makhdúm Sháh (Chirágh-i-Hind)* at Zafarábad.

3. *Jafir' 'Alí's mausoleum.*—A platform with dome supported by 12 pillars near the Club.

4. *Husain Beg's memorial tomb.*—Near the Panja Sharíf.

5. *Mausoleum of Kalich Khán*, názim of Jaunpur, at Katghara.

6. *Mausoleum of Nawáb Ghází Khán*, názim of Jaunpur, at Katghara.

7. *Mausoleum of Mirza Husain Beg* at Katghara.

8. *'Idgáh mosque.*—West of the Gúmti bridge on the Allahabad road, built by Hasan Sháh.

9. *Mausoleum of Sher Zamán Khán.*—Close to the Gúmti bridge, on the west.

10. *Mausoleum of Sháh Shaikh Salím*—Within the Jail compound.

11. *Mosque at Miánpura.*—East of the bridge on south bank of the river: said to have been built in the reign of 'Álamgír.

12. *Mosque* adjoining the bridge near the *hammán* shops, said to have been built by Mún'im Khán.

13. *Mosque of Mirza Shaikhu, názim of Jaunpur*—Near the Sher Chabutra.

14. *Mosque of Jamál Khán*, who was názim of Jaunpur in the time of Sikandar Sháh. It is in the Sipáh muhalla.

15. *Mosque built by Nawáb Mohsin Khán*, in the reign of Akbar in muhalla Hammám Darwáza.

16. *Mausoleum of Khwája Mír.*—In Mufti Muhalla.

17. *Mosque of Diwán Sháh Kabír.*—Built in the reign of Humáyún in muhalla Partala.

18. *Mausoleum in Shakkar Mandavi*—On the Fyzabad road.

19. *Mausoleum of the Saint Firoz Sháh.*—In Sipáh muhalla.

20. *Mausoleum* near the Kháshauz Tank.

21. *Kháshauz Tank near muhalla Puráni Bázár.*—This tank is said to have been constructed by Rájá Bijai Sen, and the materials of it were used in the construction of the Jám'i Masjid.

22. *Tank of Nandi Bhauji.*—Said to have been constructed by Rájá Bijai Sen.

23. *Tank called Rani Sagar.*—Said to have been built by Rájá Chitr Sen.

24. *Kaseri Bázár Masjid.*—Built near the bridge by Mun'im Khán.

The cloistered form in which the mosques of Jaunpur are built has given rise to a belief that they are the remains of Buddhist or Jain monasteries which have been converted into mosques. The erroneous character of this theory is pointed out by Fergusson in the following words:—

"Instead of being fused together, as they afterwards became, the arcuate style of the Moslems stands here, though in juxtaposition in such marked contrast to the trabeate style of the Hindús that some authors have been led to suppose that the pillared parts belonged to the ancient Jain or Buddhist monuments, which had been appropriated by the Muhammadans and converted to their purposes. The truth of the matter appears to be that the greater part of the Muhammadans in the province at the time the mosques were built were Hindús converted to that religion, and who still clung to their native forms, when these did not clash with their new faith; and the masons were almost certainly those whose traditions and whose taste inclined them much more to the old trabeate forms than to the newly-introduced arched style."

The first systematic attempt to preserve the ancient buildings from decay was made by the late Háji Imám Baksh, who, on his death in April, 1861, bequeathed one-fourth of the income of his estate as an endowment for religious purposes, the principal of which is the restoration and repair of the mosques at Jaunpur. The government has recently sanctioned an annual grant-in-aid, and the zeal of the Muhammadan community has been stimulated and encouraged by the interest taken by government in the work undertaken by them.

Literature.

Jaunpur was at one time a centre for the culture of Arabic literature, and the impetus given to learning and science by Bíbí Rájí, the queen of Mahmúd Sháh, has been alluded to in the quotation made from General Cunningham's account of the Lál Darwáza Masjid. Not a trace remains of the college and monastery said to have been founded by her, but the name of Kázi Shahábu-ud-dín Malik ul-ulama, the renowned author of the *Sharah Hindi* and the *Irshád-ul-Nahwa*, has been handed down to posterity, and his tomb is shown close to the Atála Masjid. The tomb of another celebrated Arabic scholar and physician named Mullah Mahmúd, who lived 200 years later, and frequented the court of Sháh-jahán, is shown in the Sipáh Muhalla. Arabic is still taught in the Jám'i Masjid and other mosques, but more attention is now paid to the study of English, which is well taught in the Mission and district schools.

Societies.

There are two literary clubs, the members of which are principally government officials, Eurasian and Native, and the principal aim of which is the purchase and distribution of English and Urdú periodicals. A new library and reading room is being built on the Gúmti bridge by private subscription.

Printing presses and newspapers.

There are at present two printing presses managed by private persons, which print ordinary books and papers required for use in the district offices. A weekly newspaper entitled the *Lamah-i-Núr* is published, but it is not of much value.

Educational institutions.

The following list, kindly supplied by the Director of Public Instruction, North-Western Provinces and Oudh, of all the principal schools in the town of Jaunpur, with the official classification, and the number of pupils on the rolls in 1882, will enable the reader to see at a glance the extent to which the educational wants of the people are met: —

Names of colleges or schools (boys' or girls').	Government, aided, or private.	Classification, *i.e.*, high Anglo-vernacular, middle, or primary (or several combined).	Number of pupils on rolls.	Remarks.
Jaunpur Inferior Zila School (boys').	Government,	Middle Anglo-vernacular and primary.	260	Although an inferior zila school, it has by special arrangement an entrance class attached to it, with seven pupils, which is not included in the figure given in the previous column.
Church Mission High School (boys').	Aided ...	High, Anglo-vernacular, middle, and primary.	162	
Free School Bhandari (boys')	Municipal ...	Primary ...	51	
Ditto Puráni Bázár (boys').	Ditto ...	Ditto ...	40	
Ditto Shakkar Mandavi (boys').	Ditto ...	Ditto ...	31	
Ditto Tiktitola (boys').	Ditto ...	Ditto ...	23	
Ditto Sipáh (boys') ..	Ditto ...	Ditto ...	24	
Ditto Wellandganj (boys').	Ditto ..	Ditto ...	54	
Ditto of M. Haidar Husain (boys').	Private ...	Ditto ..	146	In this school Persian and Arabic are taught, and it has also an English class in which elementary instruction is given.
Girls' School, Machhrahta,	Government,	Ditto ..	20	

Medical Institutions

At Jaunpur is located a first-class sadr dispensary, on which the total expenditure in 1882 amounted to Rs. 4,306-12-6. Of this Rs. 1,647-3-6, or 38·12 per cent., was defrayed by Government, the rest being paid from municipal funds, interest on investments, and subscriptions. The total number of patients, both in-door and out-door, in the same year, was 12,836, including 2 Europeans, 96 Eurasians, 7,917 Hindús, 4,716 Musalmáns, and 75 others. The average daily attendance was 117·10; and the ratio per cent. of men, 60·81; of women, 18·63; and of children, 20·56.

Manufactures and trade.

The town of Jaunpur is celebrated for its manufacture of perfumes, a description of which and of the other manufactures of the district has been given in Part III. (*supra p.* 74).

The grain trade of Jaunpur is not of much importance, as most of the grain in transit passes through the town by river or rail without breaking bulk. The principal grain markets are 1*st*, the Bashírganj, 2*nd*, the Golaghát; and 3*rd*, the Puráni bázár.

The following register of imports compiled for two years from the returns of the municipality's outposts may give some idea of the local trade:—

Article.	*Net imports.*				*Consumption per head.*							
	1881-82.		1882-83.		1881-82.				1882-83			
	Quantity.	Value.	Quantity.	Value.	Quantity.			Value.		Quantity.			Value.		
	Mds	Rs.	Mds.	Rs.	M.	s.	c.	Rs.	a. p.	M.	s.	c.	Rs	a.	p.
Grain	251,855	393,826	372,674	6 6,049	5	35	1	9	3 0	8	27	12	14	6	0
Sugar-refined ...	4,264	40,101	7,488	34,422	0	4	0	0	15 0	0	6	13	0	13	1
Do., unrefined ...	13,568	23,367	33,130	68,500	0	12	14	0	8 8	0	30	14	1	9	6
Ghi	1,228	27,779	2,174	46,887	0	1	2	0	10 4	0	2	0	1	1	6
Other articles of food.	16,410	29,025	14,049	26,034	0	15	3	0	10 9	0	13	2	0	9	9
Animals for slaughter	...	24,505	...	33,002		...		0	9 2		...		0	12	2
Oil and oil-seeds ...	36,211	78,469	63,367	126,147	0	33	12	1	13 4	1	19	3	2	15	1
Fuel, &c. ...	38,452	13,752	53,036	18,303	0	35	14	0	5 1	1	9	7	0	6	10
Building materials,	...	27,221	...	44,305		...		0	10 2		...		1	0	6
Drugs and spices ...	...	28,769	...	42,920		...		0	10 9		...		0	15	7
Tobacco ...	7,013	51,254	6,947	41,579	0	6	9	1	3 2	0	6	8	0	15	6
European cloth ...	...	6,081	...	178,212		...		0	2 3		...		4	2	6
Native do. ...	...	9,118	...	14,237		...		0	3 5		...		0	5	4
Metals ...	1,611	34,389	3,528	58,651	0	1	8	0	12 9	0	3	4	1	5	11

Municipality.

The corporation or municipal committee consists at present of 18 members, of whom six sit *ex officio* and the remainder by election of the rate-payers. Its income is chiefly derived from an octroi

tax which in 1882-83 fell at the rate of 8 ánas 3 pies per head of population. The various heads of income and expenditure for two years may be thus shown :—

Receipts.	1881-82	1882-83.	Expenditure.	1881-82.	1882-83.
	Rs.	Rs.		Rs.	Rs.
Opening balance	2,512	3,759	Collection ...	2,547	2,632
Class I.—Food and drink ...	8,119	12,132	Head-office ...	628	958
„ II.—Animals for slaughter.	347	477	Supervision ...	134	182
„ III.—Fuel, &c. ...	1,683	2,834	Original works ...	5,494	4,959
„ IV.—Building materials,	321	514	Repairs and maintenance of roads.	1,842	814
„ V.—Drugs and spices ...	577	842	Police	7,172	7,254
„ VI.—Tobacco ...	1,796	1,928	Education ...	709	802
„ VII.—Textile fabrics ...	2,324	3,399	Registration of births and deaths.	144	145
„ VII.—Metals	428	751	Lighting ...	560	570
Total ...	18,110	26, 36	Watering roads ...	78	192
Rents	6,476	5,904	Drainage works ...	183	47
Fines	108	199	Water-supply ...	...	...
Pounds	189	176	Charitable grants ...	720	720
Miscellaneous	4,906	1,365	Conservancy ...	4,580	4 226
			Miscellaneous ...	1,289	1,446
Total ...	29,789	34,280		26,030	24,947

Civil station.

The civil station is situated on the south of the Gúmti, and the only public buildings are the jail, the rest-house, the church, the courts of the magistrate and judge, and the police lines. The latter are the old cantonment lines, which were used by the native troops quartered at Jaunpur previous to the mutiny. The barracks lay further south, but scarcely a trace of them remains, the land on which they stood having been all brought under cultivation. The cemetery is close to the police lines. There was an older cantonment north of the Gúmti about three miles out on the Sháhganj road, where there is an old graveyard in good repair containing tombs dating as far back as the 18th century. Many of the victims of the Gúrkha campaigns were buried there.

History.

As has been already mentioned, there is no historical record of the foundation of the town, and no safe inference can be drawn from its name. At the date of the conquest of the place by Fíroz Sháh in 1360 A. D. there was a large temple of Atála Devi known as the temple of Kararbir, and said to have been built by the Ráthaur chief Jai Chand. This temple was partially destroyed by Fíroz, and subsequently demolished by Ibráhím Sháh, who built the Atála Masjid on its site. There was also probably a Hindú fort on the spot where the ruined fort of Fíroz now stands, and the name of Kararkot still lingers in the recollection of the people. There is, however, nothing to corroborate tradition on these points, as the zeal of the Muhammadan conquerors destroyed every vestige of Hindú life

and rule. The history of the independent kingdom of Jaunpur has been given in the history of the district. For nearly half a century after the defeat and deposition of Husain the governors of Jaunpur intrigued for independence, and for a time the seat of government is believed to have been transferred to Jalálpur on the Benares road, where a magnificent stone bridge was built over the Sai, the first of the three still extant Muhammadan bridges of the district. In 1525 the independence of the Jaunpur governors was finally extinguished by Humáyún, but Jaunpur continued to flourish under the shadow of the Mughal Empire, and particularly under its active governor Mun'im Khán, who, under the patronage of Akbar, constructed the Gúmti bridge. The decadence of Jaunpur may be said to date from the year 1575, when the viceregal court for the eastern provinces was transferred to Allahabad, and Jaunpur was placed under the administration of a názim. By 1722, when it was placed by the nawáb wazír of Oudh under the Government of Balwant Sinh, the town had become impoverished owing to centuries of misgovernment, but it has gradually recovered, though its improvement received a temporary check through the disastrous flood of 1871.

Karákat.—Easternmost tahsíl of the district, consisting of the tappas of Chandwak, Daryápar, Pisára, and Guzára. It is bounded on the north by the district of Azamgarh; on the east by those of Azamgarh and Gházípur; on the south by the Benares district; and on the west by the head-quarters tahsíl of the Jaunpur district. Its maximum length north and south is about 16 miles, and its greatest breadth east and west about 17½ miles.

Boundaries.

The total area according to the latest official statement (1881) was 171·0 square miles, of which 120·6 were cultivated, 34·7 cultivable, and 15·7 barren; and the area paying Government revenue or quit-rent was 166·6 square miles (116·2 cultivated, 34·7 cultivable, 15·7 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 116,953; or, with local rates and cesses, Rs. 142,553. The amount of rent, including local cesses, paid by cultivators was Rs. 314,442.

Present area, revenue, and rent.

According to the census of 1881, the tahsíl contained 324 inhabited villages: of which 127 had less than 200 inhabitants; 96 between 200 and 500; 71 between 500 and 1,000; 28 between 1,000 and 2,000; one between 2,000 and 3,000; and one between 3,000 and 5,000. There were no towns containing more than 5,000 inhabitants.

Population.

The total population was 136,748 (67,942 females), giving a density of 800 to the square mile. The population in 1872 was 114,167 (52,657 females), which is less than that in 1881 by 22,581 (15,285 females). Classified according to religion, there were, in 1881, 128,905 Hindús 63,976 females) ; 7,840 Musalmáns (3,966 females), and three Christians (all males). Hindús were distributed among Brahmans 11,197 (5,466 females), Rájputs 23,218 (10,859 females), Baniás 1,109 (561 females), and "other castes" 101,224 (51,056 females). The principal Rájput tribes are the Raghubansí, Chaupat-khamb, Gaharwár, Gautam, and Naikumbh. Amongst the "other castes" Káyaths numbered 1,351, Ahírs 21,095, Kahárs 4,632, Malláhs 2,995, Sunárs, 1,756, Náis 1,394, Telís 1,897, Chamárs 25,416, Bhars 3,877, Kumhárs 2,679, Koerís 4,666, Lohárs 3,729, Gadariás 2,087, and Kalwárs 1,155. Of the total population 21 persons were returned as insane, 54 as deaf and dumb, 291 as blind and 55 as lepers. The educational statistics for the same period show that there were 3,968 males who could read and write, of whom 55 were Muhammadans. The occupation statements show 156 male adults engaged in the learned professions, 56 in domestic service, 1,042 in commerce, 3,634 in tilling the ground and tending cattle, 8,862 in petty trades and mechanical arts, and 1,158 as labourers. Of the total population 2,557 are entered as land-owners, 27,068 as agriculturists, and 12,610 as engaged in occupations other than agriculture. The majority of agriculturists belong to the following classes :—Ahírs, Chamárs, Koerís, and Rájputs of the Raghubansí, Chaupat-khamb, and Dhanwast clans.

Physical features.

The Gúmtí is the only river that passes through the tahsíl. There are three small streamlets near the villages of Tain, Chandwak, and Muftiganj, but water flows in them only during the rains. The country is undulating near the Gúmti. In the south-eastern part of the tahsíl there are large *úsar* plains. Glass (*kánch*) is produced from the *reh* found on these plains. There are no lakes in the tahsíl. Water is generally found at a depth of from 28 to 40 feet, and there are numerous wells and tanks.

Communications.

The Grand Trunk Road running from Azamgarh to Benares passes through the tahsíl from north to south. A continuation of the road between Lucknow and Jaunpur runs to Karákat, and thence to join the Grand Trunk Road. An unmetalled road connects the metalled road between Azamgarh and Jaunpur with the continuation of the Lucknow road. An unmetalled road runs from Azamgarh to Karákat and thence to Benares, and another unmetalled road branches off from

the Grand Trunk Road towards Gházipur. A road runs from Thanagáddi to the Jalálpur station on the Oudh and Rohilkhand Railway.

Karákat.—Chief town of tahsíl just described; is situated in parganah Pisára, on the left or north bank of the Gúmti; distant 16 miles south-east from Jaunpur, with which it is connected by an unmetalled road. Latitude 25°-38′-5″; longitude 82°-57″-41″. Population 3,251 (1,674 females). It has a tahsíli school, an imperial post-office, and a first-class police-station. A market is held on Wednesdays and Saturdays. The name is supposed to be derived from Karár Kot, the word Karár being apparently the same which enters into the name of Karárbír, the deity still worshipped under the fort at Jaunpur.

Position, population, &c.

It is a long, narrow town, with a fairly wide main road running from east to west parallel with the river. Almost all the houses are mud-built, and the public buildings do not merit any special notice. Ravines run down to the Gúmti from the town, which consists of the three villages (*manza*) of Narhan, Karákat, and Sihauli. Hindús are more numerous than Musalmáns, and there are a number of Khatíks. The town is not a very healthy one.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1882-83 the house-tax thereby imposed, together with a balance of Rs. 328-12-2 from the preceding year, gave a total income of Rs. 934-4-2. The expenditure, which was chiefly on police (Rs. 299-6-6), public works (Rs. 388-10-6), and conservancy (Rs. 144), amounted to Rs. 832-1-0. The returns showed 599 houses, of which 199 were assessed with the tax: the incidence being Rs. 3-0-8 per house assessed, and Rs. 0-3-0 per head of population.

House-tax.

Karaur.—Village in parganah Múngra Bádsháhpur, tahsíl Machhlíshahr; is situated in the south-east corner of the parganah, 28 miles south-west from Jaunpur, and 12 miles south-south-west from Machhlíshahr. Latitude 25°-34′-23″; longitude 82°-20′-20″ Population 661 (315 females) The village, the area of which consists of a saline tract, was formerly a source of considerable revenue to Government: in 1788 as much as Rs. 18,000 a year was offered for the right of making salt here. This source of income was abandoned in 1843, in favour of the duty on imported salt. From the *Report on the Administration of the North-Western Provinces* for the year 1870-71 it appears that the experiment of manufacturing salt on the part of Government was tried here: 7,500 maunds were made at the cost of 14 ánas a maund and two ánas as the zamíndári cess; but the salt could not be sold at that price *plus* the Government duty of Rs. 3 per maund. Accordingly, only 131 maunds were sold and the rest destroyed;

the total loss to Government being Rs 25,000. The failure was attributed to a theory that the people had acquired a taste for purer salt, but it may have been due to the imperfection of the process adopted, by which the sulphate of soda and other salts were not eliminated.

Kariyát Dost.—Parganah in the Jaunpur tahsíl. It is bounded on the north by parganahs Khapraha and Rári, on the east by parganah Haveli, on the south by parganah Ghiswa. The total area according to the latest official statement was 30 square miles. The parganah consists of talukas Daunrua and Bansafa, the former of which belongs to the mahárája of Benares and the latter to the rájá of Jaunpur. There are also a few separate villages belonging to other proprietors. Taluka Daunrua formed a portion of the Benares district until the year 1832. The revenue stands at Rs. 21,541, and, with the exception of a remission of Rs. 18 on account of land taken up for roads, has not changed since Mr. Chester's revision.

Kariyát Mendha.—Parganah in the Khutáhan tahsíl. It is bounded on the north and east by the river Gúmti, which separates it from parganah Ungli on the west by parganah Chandah, and on the south by parganah Rári. The total area according to the latest official statement (1881) was 20 square miles. The Government revenue amounts to Rs. 9,966, and has not changed since Mr. Chester's revision.

Khapraha.—Parganah in the Jaunpur tahsíl; bounded on the north by pargana Rári, on the west by parganah Ghiswa, and on the south and east by parganah Kariyát Dost. The total area according to the latest official statement (1881) was 10 square miles. It is the smallest parganah in the district with the exception of Zafarábad, and consists of 28 mauzas, of which the mahárája of Benares is sole proprietor. The Government revenue stands at Rs. 8,650, and has not changed since Mr. Chester's revision.

Khapraha.—Capital of the parganah of the same name in tahsíl Jaunpur; is situated on the right or south bank of the Sai nadi, in the extreme north of the parganah; distant 12 miles west from the capital of the district and tahsíl, with which it is connected by a metalled road. Latitude 25°-47′-15″; longitude 82°-32′-25″. Population 875 (409 females). There is a *halkabandi* school and a *chháoni* of the mahárája of Benares. The market days are Sundays and Thursdays.

Khutáhan.—Northernmost tahsíl of the district, comprising the parganahs of Ungli, Rári, Badlápur, Kariyát Mendha, and Chándah. It is bounded on the west and north by the province of Oudh; on the east by the district of Azamgarh; and on the south by

Boundaries.

the sadr tahsíl of this district. A small portion of this tahsíl, known as taluka Koeripur, is isolated from the remainder and lies embedded in Oudh. The greatest length of the tahsíl north and south is about 22 miles, and the maximum breadth about 20 miles.

Present area, revenue, and rent.

The total area according to the latest official statement (1881) was 367·0 square miles, of which 215·9 were cultivated, 6·44 cultivable, and 86·7 barren; and the area paying Government revenue or quit-rent was 3,598 square miles (209·9 cultivated, 64·1 cultivable, 85·8 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates), was Rs. 225,829; or, with local rates and cesses, Rs. 276,516 The amount of rent, including local cesses, paid by cultivators was Rs. 517,053.

Population.

According to the census of 1881, the tahsíl contained 697 inhabited villages; of which 268 had less than 200 inhabitants; 269 between 200 and 500; 117 between 500 and 1,000; 29 between 1,000 and 2,000; 12 had between 2,000 and 3,000; and 2 between 3,000 and 5,000 The only town containing more than 5,000 inhabitants was Sháhganj, which had a population of 6,317 (3,009 females). The total population of the tahsíl was 268,901 (132,664 females), giving a density of 733 to the square mile. This shows an increase of 31,365 (19,685 females) over the population in 1872, which was 237,536. Classified according to religion, there were, in 1881, 231,750 Hindús (113,586 females); 37,148 Musalmáns (19,078 females); and three "others" (all males).

Hindús were distributed among Brahmans 27,584 (13,063 females), Rájputs 19,838 (8,884 females), Baniás 9,108 (4,581 females), and "other castes" 175,220 (87,058 females). The principal Rájput tribes are the Bais, Rájkúmar, Kachhwáha, Drigbans, and Sombansí. Among the other castes Káyaths numbered 3,142, Ahírs 35,583, Kahárs 5,390, Malláhs 1,797, Sunárs 8,400, Náis 3,615, Telís 4,160, Chamárs 5,251, Bhars 7,480, Kumhárs 6,517, Koerís 381, Lohárs 4,798, Gadariás 591, and Kalwárs 2,163. Of the total population 17 persons were returned as insane, 371 as blind, 77 as deaf and dumb, and 70 as lepers. The educational statistics for the same period show that there were 6,580 males who could read and write, of whom 1,172 were Muhammadans. The occupation statements show 228 male adults engaged in the learned professions, 91 in domestic service, 2,012 in commerce, 7,304 in tilling the ground and tending cattle, 10,221 in petty trades and mechanical arts, and 8,726 as labourers. Of the total population 1,894 are entered as land-owners, 49,927 as agriculturists, and 32,941 as engaged in occupations other than agriculture.

The majority of agriculturists belong to the following classes:—Musalmáns, Ahírs, Chamárs, Brahmans, Koerís, and Rajputs of the Bais, Rájkumár, and Kachhwáha clans.

Physical features.

The Gúmti flows in a southerly direction across the tahsíl, and is the only river of any size within it. The Pilli, Bason, and the Mángar are minor streams, and the Khubia nála in Koerípur and the Bassa nála in Songar are mere drainage channels. There are large tracts of *úsar* land scattered over the tahsíl, the area of barren land of this kind amounting to 55,388 acres. There are numerous tanks and ponds within the tahsíl which are used for irrigation. The chief tanks are the masonry-built *Suraj kund* in Sarái Khwája, the royal (*bádsháhí*) tank in Manicha, the viceregal (*wazírí*) tank in Guraini, and a masonry tank at Sháhganj. There are 6,628 wells in the tahsíl, 2,991 being masonry and the rest earthen wells.

Communications.

The Oudh and Rohilkhand Railway runs due north through the tahsíl, within which there are stations at Sarái Khwája, Sarái Kheta, Sháhganj, and Bilwai. There is one metalled road running from Sarái Khwája to the north. The road from Jaunpur is not metalled within the limits of the Khutáhan tahsíl. Second class roads run from Khutáhan to Malhni, and from Jaunpur to Badlápur, Singramau, and Koerípur. Third class road runs from Surapur to Tasauli, Khutáhan to Surapur, Tighara to Arán and Badlápur to Gansárah. There are besides these two fourth class roads.

Khutáhan.—Capital of the tahsíl of the same name; situated in parganah Ungli, on the left or north bank of the Gúmti, distant 18 miles north-north-west from the head-quarters of the district. Latitude 25°-58′-7″; longitude 82°-36′-58″. Population 930 (470 females). It has a first-class police-station and an imperial post-office. A bi-weekly market is held on Wednesdays and Saturdays. The tahsíl head-quarters were originally at Ashrafgarh, then at Malhni, and until the mutiny at Tighra. The tahsílí at the latter place was destroyed by rebel forces on the 2nd January, 1858. The headquarters of the tahsíl were then transferred to Khutáhan.

Koerípur.—Large agricultural village in parganah Chándah, in the tahsíl of Khutáhan, is situated south of the metalled road to Lucknow, in that tract of the district which is isolated from the remainder and surrounded by the province of Oudh; distant 14 miles north-west from Jaunpur, and 12 miles west-north-west from the head-quarters of the tahsíl. Latitude 26°-2′-20″; longitude 82°-23′-40″. Population 2,784 (1,359 females). It has a district post-office. It was formerly inhabited solely by Koerís, from whom the village

takes its name. There is a large bázár. The market days are Sundays and Wednesdays.

Boundaries.

Machhlíshahr.—Westernmost tahsíl of the district, consisting of parganahs Ghiswa, Múngra Bádsháhpur, and Garwárah. It is triangular in shape, and is bounded by the Jaunpur and Mariáhu tahsíls on the east, by the districts of Mirzapur and Allahabad on the south, by tahsíl Khutáhan on the north, and by Oudh on the west. Its greatest length north and south is about 72½ miles, and its maximum breadth about 19 miles.

Present area, revenue, and rent.

The total area according to the latest official statement (1881) was 353·0 square miles, of which 203·4 were cultivated, 55·2 cultivable, and 94·4 barren; and the area paying Government revenue or quit-rent was 344·9 square miles (195·3 cultivated, 55·2 cultivable, 9·44 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates), was Rs. 282,394; or, with local rates and cesses, Rs. 327,068. The amount of rent, including local cesses, paid by cultivators was Rs. 454,877.

Population.

According to the census of 1881, the tahsíl contained 606 inhabited villages: of which 235 had less than 200 inhabitants; 229 between 200 and 500; 118 between 500 and 1,000; 32 between 1,000 and 2,000; two between 2,000 and 3,000; and none between 3,000 and 5,000. The towns containing more than 5,000 inhabitants were Machhlíshahr and Múngra Bádsháhpur; the population of the former amounting to 9,200 (4,849 females) and of the latter to 6,423 (2,953 females). The total population of the tahsíl was 238,759 (117,962 females), giving a density of 676 to the square mile. The population in 1882 was 192,113 (88,818 females), which is less than that in 1881 by 46,646 (29,144 females). Classified according to religion, there were, in 1881, 219,953 Hindús (108,231 females); 18,800 Musalmáns (9,728 females); six Christians (3 females). Hindús were divided among Brahmans 66,596 (18,205 females); Rájputs 19,146 (8,542 females); Banís 6,362 (3,036 females); and "other castes," 157,899 (78,448 females). The principal Rájput tribes are the Drigbans, Bachunia, Baís, Bachh, Bachhgoti, and Sombansi. Among the other castes Káyaths numbered 2,828, Ahírs 36,169, Káhars 4,147, Mallāhs 568, Sunárs 8,014, Náis 3,355, Telís 2,998, Chamárs 29,156, Bhars 10, Kumhárs 3,929, Koerís 8,391, Lohárs 5,681, Gadariás 5,881, and Kalwárs 3,979. Of the total population, 51 persons were returned as insane, 53 as deaf and dumb, 491 as blind, and 35 as lepers. The educational statistics for the same period show that there were 5,466 males who

could read and write, of whom 666 were Muhammadans. The occupation statements show 120 male adults engaged in the learned professions, 424 in domestic service, 1,717 in commerce, 12,426 in tilling the land and tending cattle, 7,150 in petty trades and the mechanical arts, and 3,187 as labourers. Of the total population 1,552 are entered as landholders, 68,206 as agriculturists, and 7,150 as engaged in occupations other than agriculture. The majority of agriculturists belong to the following classes: Brahmans, Ahírs, Chamárs, Koeris, Musalmáns, and Rájputs of the Drigbans, Bachh, and Bachaunia clans.

Physical features, &c.

The Sai and the Bhadohi pass through the tahsíl in a south and south-easterly direction, while the Barna forms its southern boundary. Besides this there are a few natural drainage channels. In parganahs Múngra and Ghiswa the country lies very low and the land is generally sown with rice. In Múngra and Garwárah there is a very large amount of barren *úsar* land. There are a very large number of tanks and wells throughout the tahsíl.

The ruined mounds of three Bhar forts are to be found within the tahsíl. One of these forts was called the Dih in parganah Garwárah. There is now no trace of its existence except an idol, called Bhairon, which is worshipped once a week. The other forts existed in mauza Pandri and mauza Katahit.

Communications.

The metalled road between Allahabad and Jaunpur passes through the tahsíl. There are besides a number of unmetalled roads. One runs from Machhlíshahr to Mariáhu in the neighbouring tahsíl, and one to Bamnriyáon. The latter road is met by the road to Gopálapur in tahsíl Mariáhu. A road runs from Múngra Bádsháhpur to Badlápur, and is crossed at Sujanganj by the road running from Machhlíshahr towards Partabgarh.

Position, area, and population.

Machhlíshahr.—Capital of the tahsíl just described; is situated in parganah Ghiswa, on the metalled road to Allahabad, distant 18 miles west-south-west from Jaunpur. Latitude[1] 25°-41′-9·79″; longitude 82°-27′-15·81″. The population in 1853 was 9,735; in 1865, 7,775; and in 1872, 8,715. By the census of 1881 the total population was 9,200 (4,859 females), and the area of the town site 522 acres, giving a density of 17 persons to the acre. The Hindús numbered 4,432 (2,158 females); Muhammadans, 4,762 (2,688 females); and Christians, 6 (3 females).

The ancient name of the town was Ghiswá, derived from that of the Bhar chief Ghisu, who is said to have ruled in the parganah and founded the town.

[1] These are the latitude and longitude of the Great Trigonometrical Survey Station on the north-east bastion of the tahsíli.

It is situated in the midst of a damp tract of country, and its present name of the "city of fishes" was given to it owing to its liability to floods during the rainy season. The original inhabitants of the town were Bhars, who were expelled at the time of the Rájput invasions. The Rájputs were in turn ousted by their Muhammadan conquerors in the reign of Fíroz Sháh, and the place has ever since been a Muhammadan town. There are 15 *muhallas*, the majority of them bearing names derived from those of the classes that chiefly reside in them. The high road between Allahabad and Jaunpur passes through the town, and on it the few important centres of the place are situated. Surrounding the town are 17 tanks, one of them on the south side being very large, and another on the north side of fair size. Cultivation extends up to the walls of houses, and there are a number of fine trees and groves. The place is essentially a Muhammadan town, and was formerly of considerably more importance than it is now. There are 17 mosques in it, but the number of brick-built houses is small. It was at one time noted for its salt and cloth manufactures, but it has long been on the decline, and now presents the appearance of a quiet, ruinous town whose days of prosperity have gone by. An attempt to introduce municipal government into the town some time ago failed owing to the impossibility of raising anything like a sufficient income. There is a market held every day in the week except Thursday. There is a tahsíli school, an imperial post-office, a first-class police-station, and a second-class branch dispensary. In 1882 the dispensary had an average daily attendance of 37·94, and the patients, numbering 3,959 during the year, consisted of two Europeans, 1,752 Hindús, and 2,205 Musalmáns. There is an encamping-ground for troops.

There was formerly a fort, a foundation of which was attributed to the Bhars. It was subsequently the head-quarters of the faujdárs of the parganah, and was used as a tahsíli under British rule up to the mutiny. There is nothing left of it now but the mound on which it stood. The Jám'i Masjid built by Husain Sháh, the Sharkí king, the 'Idgah built by Shaikh Muhammad *alias* Mangali in the 16th century, and the Karbala built by Shaikh Kabúl Muhammad in the 13th century, constitute the most important of the antiquities of the place. The majority of the other old mosques are in ruins. There is a modern one built by Maulavi Muhammad Shakur in 1856 A.D.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1882-83 the house-tax thereby imposed, together with a balance of Rs. 600-14-9 from the preceding year, gave a total income of Rs. 2,578-12-9. The expenditure, which was chiefly on police (Rs. 854-14-7), public works (Rs. 775),

House-tax.

and conservancy (Rs. 290), amounted to Rs. 1,919-14-7. The returns showed 1,824 houses, of which 976 were assessed with the tax: the incidence being Rs. 2-0-5 per house assessed, and Re. 0-3-5 per head of population.

Madhi.—Agricultural village in tappa Chándwak of the Karákat tahsíl; is situated in the extreme east of the tahsíl, on the border of the Gházípur district; distant 24 miles east-south-east from Jaunpur, and eight miles in the same direction from Karákat. Latitude 25°-35′-47″; longitude 83°-6′-23″. Population 2,301 (1,132 females), chiefly of Rájputs. The market day is Monday.

Mani Kalán.—Large agricultural village in parganah Ungli, tahsíl Khutáhan, distant 10 miles north of the civil station, and the same distance east-south-east of the tahsíl head-quarters. Latitude 25°-55′-24″; longitude 82°-44′-45.″ Population 3,292 (1,755 females), pevailing class Musalmáns. Except on account of its size, the place has no title to mention.

Mariáhu.—Southernmost tahsíl of the district, comprising parganah Mariáhu and tappas Barsáthi and Gopálapur. It is bounded on the north by tahsíl Jaunpur; on the east by the Benares district; on the south by the district of Mirzapur; and on the west by the Machhlíshahr tahsíl. Its greatest length north and south is about 20 miles, and its maximum breadth east and west about 22 miles.

Boundaries.

The total area according to the latest official statement (1881) was 329·1 square miles, of which 214·7 were cultivated, 81·3 cultivable, and 32·6 barren; and the area paying Government revenue or quit-rent 321·5 square miles (207·5 cultivated, 81·8 culable, 32·2 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates), was Rs. 322,385; or, with local rates and cesses, Rs. 367,856. The amount of rent, including local cesses, paid by cultivators was Rs. 481,697.

Present area, revenue, and rent.

According to the census of 1881, the tahsíl contained 6,688 inhabited villages: of which 268 had less than 200 inhabitants; 241 between 200 and 500; 123 between 500 and 1,000; 35 between 1,000 and 2,000; none between 2,000 and 3,000; and only one between 3,000 and 5,000. There were no towns containing more than 5,000 inhabitants. The total population was 242,940 (119,365 females), giving a density of 738 to the square mile. This shows an increase of 37,567 (22,388 females) over the population in 1872, which was 205,373 (96,977 females). Classified according to religion, there were, in 1881, 230,376 Hindús (113,051 females), and 12,564 Musalmáns (6,314 females). Hindús were distributed among

Population.

Brahmans 43,630 (21,700 females), Rajputs 21,973 (9,806 females), Banias 3,426 (1,713 females), and "other castes" 161,347 (79,862 females). The principal Rájput tribes are the Nandwak, Bais, Chandel, Bhanwag, and Bisen. Among the other castes Káyaths numbered 2,589, Ahírs 37,872, Kahárs 5,734, Malláhs 435, Sunárs 1,918, Náis 3,183, Telís 4,314, Chamárs 28,537, Bhars 3,713, Kumhárs 4,474, Koerís 7,198, Lohárs 5,746, Gadariás 5,824, and Kalwárs 3,042. Amongst the total population 19 persons were returned as insane, 45 as deaf and dumb, 341 as blind, and 60 as lepers. The educational statistics for the same period show that there were 3,732 males who could read and write, of whom 246 were Muhammadans. The occupation statements show 291 male adults engaged in the learned professions, 184 in domestic service, 367 in commerce, 5,958 in tilling the ground and tending cattle, 7,518 in petty trades and mechanical arts, and 6,560 labourers. Of the total population 2,050 are entered as land-owners, 33,233 as agriculturists, and 45,380 as engaged in occupations other than agriculture. The majority of agriculturists belong to the following classes:—Brahmans, Ahírs, Chámárs, Koerís, and Rájputs of the Nandwak, Chandel, and Bais clans.

Physical features.

The tahsíl contains within it the three rivers, the Basohi, Barna, and Sai. The country lying between the Basohi and the Sai is elevated in the western and low in the eastern portion of the tahsíl. There is a dhák (*Butea frondosa*) jungle of considerable size near the Gadahi stream. There are about 1,200 tanks in the tahsíl and on an average five wells in each village.

There are several small Rájput forts within the tahsíl, one of them at Barsáthi and two at Tejgarh. The latter place was formerly the tahsíl head-quarters.

Communications.

The tahsíl is crossed by the metalled road from Jaunpur to Mirzapur, which passes through the town of Mariáhu. An unmetalled road connects Mariáhu with Machhlíshahr, and both with Dinapur in the Benares district. Another unmetalled road runs from Gopálpur to Barsáthi, and thence to join the road connecting Machhlíshahr with Bamniyáon. Other unmetalled roads connect Mariáhu with Bhatwár and Salaipur with the metalled road between Jaunpur and Mirzapur.

Mariáhu.—Parganah comprising tappas Barsáthi and Gopálapur, and bounded on the north by parganah *Kariyát Dost*, on the east by parganahs Haveli and Biálsi and the Benares district, on the south by the Mirzapur district, and on the west by the parganah Ghiswa of the Jaunpur district. The total area according to the latest official statement (1881) was 329 square miles.

The parganah was formerly in the sole possession of Rájputs of the Nandwak and Bhanwag clans, who are said to have driven out the Bhars. Owing to their extravagance, however, a large portion of their estates has passed out of their hands. The parganah is intersected by the Bisahi nadi, which, flowing from the north-west to the south-east, divides into two nearly equal portions. It is also skirted on the north-eastern boundary by the river Sai, which separates it from parganah Haveli. The Jaunpur-Mirzapur metalled road traverses it north and south, while east and west it is traversed by the important but unmetalled road which goes from Benares to Partabgarh. The principal landholders are Munshi Muhammad Mahdi of Mariáhu, of whose family some account has been given in the district notice, and Debi Dat Sính, of Dhanipur, near Barsáthi, the only Nandwak Rájput who still retains any considerable portion of his ancestral property.

Prior to 1846 tappa Barsáthi was a portion of the Machhlíshahr tahsíl, but it was transferred to Mariáhu on the re-arrangement of tahsíl jurisdictions in that year. Biálsi, then in the Mariáhu tahsíl, was at the same time transferred to the Jaunpur tahsíl. After this re-arrangement of boundaries the total land revenue amounted to Rs. 325,348. The total amount is now only Rs. 321,670. The principal reductions took place in 1878, when taluka Baráwán was transferred to the Benares district, and in 1882, when the settlement of taluka Madpur was annulled for non-payment of arrears of land revenue.

Mariáhu.—House-tax town and capital of the parganah and the tahsíl of the same name; is situated on the metalled road to Mirzapur, 12 miles south-south-west from the headquarters of the district. Latitude 25°-36′-8″; longitude 82°-38′-40′. The population in 1881 was 3,821, of whom 1,992 were females. There are situated here a munsif's court, a tahsíli school, an imperial post-office, and a first-class police-station. There is also an encamping-ground for troops. The market days are Tuesdays and Fridays.

Position, population, &c.

The town consists of a long main roadway, which is the only boundary between Mariáhu and Jaláwarpur, and is the high road between Jaunpur and Mirzapur. The site of the place is slightly raised, and most of the houses in the main bázár are built of brick. The houses away from this bázár are nearly all mud-built with tiled roofs. Cultivation extends right up to the houses, and the inhabitants, principally Hindús, are almost all agriculturists. The town was formerly celebrated for its weavers, but they have migrated elsewhere. The offices of the tahsíldár and the munsif and the police-station are all in one building. There are 11 wards (*muhalla*). The buildings of the town are the Jám'i

masjid, the small masjid of Salár Pír to the west of the town, the 'Idgáh, and a *sarái*.

Local history.

The neighbouring country is said to have been occupied by the Nandwaks in the time of Bikramajit, and the Hindús derive its name from the fact that at it was the shrine of Mandav Deo, the patron deity of the Nandwaks. The Muhammadans find a different derivation for the name, and state that it is a corruption of Mandiahu, a formative invented to signify "the deer's abode." According to tradition there was a forest here till the 16th century. The Muhammadans attribute the expulsion of the Nandwaks to the fact that members of the tribe annoyed a Muhammadan saint called Mulla Muhammad and his descendants. In the time of Akbar his descendant Khair-ud-dín induced the emperor to order the subahdár of Allahabad to chastise the Nandwaks. Khair-ud-dín was himself eventually killed in the contest with the Rájputs, and became a martyr. His tomb lies to the north of the Jámi' masjid.

Local standards of weight.

Nearly thirty different standards of weight are in use in the neighbouring villages. The local *ser* used for weighing sugar, gram, *&c.*, weighs *96 tolas;* while that for weighing coarse produce weighs 110 *tolas*. The local standard maund is equivalent to 40 of the latter, that is 40 × 110 = 4,400 *tolas*. Three of the local *kachha* maunds go to a standard maund of the town.

House-tax.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1882-83 the house-tax thereby imposed, together with a balance of Rs. 144-8-7 from the preceding year, gave a total income of Rs. 745-5-7. The expenditure, which was chiefly on police (Rs. 395-6-0), public works (Rs. 95), and conservancy (Rs. 108), amounted to Rs. 598-6-0. The returns showed 797 houses, of which 417 were assessed with the tax; the incidence being Re. 1-7-0 per house assessed, and Re. 0-2-6 per head of population.

Mendha.—Capital of parganah Kariyát Mendha, tahsíl Khutáhan; is situated on the right or south bank of the Gúmti, 22 miles north-west from Jaunpur, and six miles west from Khutáhan. Latitude 25°-58′-20″; longitude 82°-30′-45″. Population 1,443 (707 females). A bi-weekly market is held on Sundays and Thursdays.

Mihráwán.—Railway station on the Oudh and Rohilkhand line; is situated in parganah Ungli of the Khutáhan tahsíl; distant eight miles north from Jaunpur, and 12 miles south-east from the head-quarters of the tahsíl. Latitude 25°-52′-20″; longitude 82°-43′-48″. Population 397 (180 females), chiefly

Brahmans and Rájputs. The village is said to have been founded by one Mihrán Singh, a Panwár Rájput.

Múngra.—Parganah in the Machhlíshahr tahsíl. It is bounded on the north by parganahs Garwárah and Ghiswa ; on the east by the Panwára taluka and parganah Ghiswa ; on the south by the Allahabad district, and on the west by the same district and the district of Partábgarh. The total area, according to the latest official statement (1881), was 85 square miles. It is intersected by the Allahabad-Azamgarh metalled road, which traverses it west and east. At the time of the permanent settlement this parganah was noted for its salt manufacture. The estimated produce was 40,000 maunds per annum, and the revenue paid came to as much as to Rs. 27,000, exclusive of the land revenue, which then amounted to Rs. 75,545. The total land revenue at the time of Mr. Chester's revision amounted to Rs. 73,890, and it has since decreased to the extent of Rs. 9 on account of land taken up for public purposes. The principal landholder is Musammat Balráj Kunwar, who is proprietor of taluka Jakhania, and is married to Bisheshar Baksh Sinh, a Rájput of the Bachgotí clan, residing in Múngra Bádsháhpur.

Nihora.—Agricultural village in parganah Biálsi of the sadr tahsíl; is situated on the right or south bank of the Saí nadi, in the north-west of the parganah; distant nine miles south from the capital of the district and tahsíl. Latitude 25°-38′-2″; longitude 82°-45′-15″. Population 2,258 (1,147 females), prevailing class Rájputs.

Pariáwán.—Agricultural village in parganah Haveli Jaunpur, tahsíl Jaunpur; is situated on the left or north bank of the Saí nadi, in the south of the parganah; distant 3½ miles south from the head-quarters of the district. Latitude 25°-39′-52″; longitude 82°-43′-6″. Population 2,304 (1,162 females): inhabitants are chiefly Sunwár Rájputs.

Patti Narindpur.—Agricultural village in parganah Ungli, tahsíl Khutáhan; is situtated in the west of the parganah, on the border of Oudh territory; distant 26 miles north-north-west from the civil station, and six miles, also north-north-west from, the tahsíl head-quarters. Latitude 26°-2′-0″; longitude 82°-33′-28″. Population 2,012 (961 females), consisting chiefly of Chamárs. Markets are held on Tuesdays and Saturdays. The village was formerly called Patti; and received the addition to its name in honour of a former owner, Narind Dube.

Pilkichha.—Large agricultural village in parganah Ungli, tahsíl Khutáhan; is situated on the left or north bank of the Gúmti ; distant 18 miles north-north-west from the civil station, and two miles south from the capital of the

tahsíl. Latitude 25°-57′-58″; longitude 82°-34′-41″. Population 2,771 (1,363 females), chiefly Brahmans.

Pisára.—Parganah in the Karákat tahsíl; bounded on the north by the Azamgarh district; on the east by parganah Chandwak; on the south by the Gúmti, which separates it from parganah Biálsi; and on the west by parganahs Daryápar and Saremu. The total area according to the latest official statement was 44 square miles. This parganah is usually known as tappa Pisára, and formed a portion of the old and obsolete sub-division which went under the name of parganah Karákat. It comprises the town of Karákat, which is the head-quarters of the tahsíl. The communications of the parganah are very defective. The soil is upland with a large proportion of sand. The principal landholders are Rai Daya Kishn, resident of Karákat, and Jaigopal Sinh, resident of Jaunpur. At the time of Mr. Chester's revision the land revenue amounted to Rs. 31,959, and it has since increased to Rs. 32,400 in consequence of the transfer of villages from Saremu in the year 1846.

Rámpur Dhanua.—Small village in tappa Barsáthi of the Mariáhu tahsíl; is situated on the metalled road to Mirzapur, 20 miles south-south-west from the sadr station, and eight miles south from the head-quarters of the tahsíl. Latitude 25°-28′-56″; longitude 82°-36′-46″. Population 803 (395 females). It has an imperial post-office and a second-class police-station. There is also a camping-ground for troops. The market days are Tuesdays and Fridays.

Rári.—Parganah which includes taluka Badlápur and is divided into two portions. The northern half, under the name of Rári Badlápur, belongs to the Khutáhan tahsíl, and the southern half to the Jaunpur tahsíl. It is bounded on the north by parganahs Chándah and Kariyát Mendha; on the west by parganah Garwárah; on the south by parganahs Khapraha, Kariyát Dost, and Haveli; and on the east by the river Gúmti, which separates it from the Haveli parganah. The total area according to the latest official statement was 102 square miles, of which 65 square miles were in the Jaunpur tahsíl and 37 in the Khutáhan tahsíl. This parganah lies in the valley of the Gúmti and Saí and is traversed by the Pilli nadi. It has numerous roads and has long been remarkable for the large number of flourishing indigo concerns established by Europeans. Owing to mismanagement and bad seasons many of these factories have been closed or have passed into the hands of natives. Next to the rájá of Jaunpur, who owns the whole of taluka Badlápur, the principal landholders are Thákur Mádho Sinh Rái Bahádur of Bisháratpur, Mrs. Peacock of Barpur (non-resident), Muazzam 'Alí Khán, Saiyid 'Alí Ahmad of Kajgáon, and Matapalat Upadhia

of Shiughulámganj. It should be noted that Kajgáon, though a portion of the Rári parganah, is situated geographically within parganah Haveli.

At the time of Mr. Chester's revision of settlement (1841) the revenue of the whole parganah amounted to Rs. 94,914, of which Rs. 59,875 belonged to the Jaunpur tahsíl and Rs. 35,039 to the Khutáhan tahsíl. At present the revenue amounts to Rs. 92,397, of which Rs. 60,037 are paid in the Jaunpur tahsíl and Rs. 32,360 in the Khutáhan tahsíl. The decrease is due principally to a revision of the arrangements which had been made in talúka Badlápur. This talúka belonged to the Bais Thákur Saltanat Sinh, and was confiscated in 1795 in consequence of his rebellious and criminal conduct. In 1796 a resettlement was made by Mr. Duncan with the subordinate proprietors as follows:—

	No. of villages.	*Revenue* Rs.
With zamíndárs	...	23,678
Amáni (direct)	74	910
With mustajirs or farmers	...	11,513
Total ...	74	36,101

In 1797 Rájá Shiulál Dube was appointed talúkdár as a reward for having defeated and slain Saltanat Sinh, then in open rebellion against the Company's authority. The rights of the talúkdár were not at first accurately defined. In 1840, however, Mr. Chester made a revision of the settlement, which, though strenuously opposed by Rája Shiulál Dube, was at length confirmed by the Government in 1844. Mr. Chester's settlement was as follows:—

	Rs.
Total demand	34,782
Talúkdár's allowance	3,994
Government jama ...	30,788

Rári Kalán.—Capital of parganah Rári, tahsíl Khutáhan; distant 14 miles north-west from the head-quarters of the district, and 10 miles south from the tahsíl head-quarters. Latitude 25°-52′-13″; longitude 82°-33′-27″. Population 252 (137 females). A bi-weekly market is held on Tuesdays and Saturdays.

Rehti.—Agricultural village in parganah Biálsi tahsíl Jaunpur; is situated in the middle of the parganah on the metalled road to Benares; distant 13 miles south-east from the head-quarters of the district and tahsíl. Latitude 25°-35′-45″; longitude 82°-49′-58″. Population 2,489 (1,233 females), chiefly Ahírs and Raghubansí Rájputs. It is the chief village of

the Biálsi parganah. The country around is much impregnated with the saline efflorescence *reh*, from which the name of the village is popularly derived. There is a temple of Tilokanáth Mahádeo. A small fair is annually held in the village in the month of Phálgun (February-March), and is attended by from five to six hundred persons. The market days are Tuesdays and Saturdays.

Sabarhad.—Agricultural village in parganah Ungli, tahsíl Khutáhan: is situated on the border of the Azamgarh district, two miles east of the metalled road to Fyzabad; distant 22 miles north from the civil station, and eight miles north-east from the tahsíl capital. Latitude 26°-1′-10″; longitude 82°-44′-21″. Population 2,533 (1,280 females), prevailing class Musalmáns. A bi-weekly market is held in the village on Tuesdays and Saturdays.

Sádát Masonda (also called **Kajgáon**).—Agricultural village in parganah Rári of the Jaunpur tahsíl; distant 5½ miles north-east from the head-quarters of the district and tahsíl, with which it is connected by an unmetalled road. Population, 2,707 (1,388 females). The inhabitants, chiefly Saiyids, are well-to-do. It has a small bázár; the market days are Sundays, Wednesdays, and Fridays.

Samodhpur.—Agricultural village in parganah Ungli of the Khutáhan tahsíl; is situated in the west of the parganah, on the border of the Sultanpur district; distant 26 miles north-north-west from the civil station, and eight miles in the same direction from Khutáhan. Latitude 26°-3′-55″; longitude 82°-31′-3″. Population 2,020 (1,007 females), chiefly Musalmáns. The village was originally called Bánspurwa owing to its site being covered with bamboos; it was subsequently named Samodhpur from Samadh Páik, ancestor of the present zamíndárs, by whom it was peopled. Markets are held on Tuesdays and Fridays.

Sarái Kheta.—Railway station on the Oudh and Rohilkhand line; is situated in parganah Ungli, tahsíl Khutáhan; distant 14 miles north from Jaunpur, and six miles east from the tahsíl head-quarters. Latitude 25°-58′-16″; longitude 82°-43′-21″. Population 2,961 (1,545 females), chiefly Musalmáns. It has an imperial post-office and a large sarái. A bi-weekly market is held on Sundays and Wednesdays. The village is said to have been founded by the nawáb wazír Shujá'-ud-daula.

Sarái Khwája.—Small village in the Ungli parganah of the Khutáhan tahsíl; is situated in the extreme south of the parganah, on the metalled road to Fyzabad; distant eight miles north from the sadr station, and 12 miles south-

east from the tahsíli station. Latitude 25°-51′-18″; longitude 82°-42′-55″. Population 984 (457 females). It has a second-class police-station and an imperial post-office. The village is said to have been founded by one of the eunuchs of nawáb wazír Shujá'-ud-daula as he accompanied him on his way to the battle of Baksár.

Sarái Muhi-ud-din.—Small village in parganah Ungli of the Khutáhan tahsíl; distant 24 miles north-north-west from the head-quarters of the district, and eight miles north-north-east from the head-quarters of the tahsíl. Latitude 26°-4′-45″; longitude 82°-38′-46″. Population 655 (306 females). It has an imperial post-office and a third-class police-station.

Saremu.—Parganah in the Jaunpur tahsíl. It is bounded on the north by the Azamgarh district, on the east by parganahs Pisára and Dariyápar, and on the south and west by parganah Haveli. The total area according to the latest official statement was 31 square miles. Saremu was originally a talúka of parganah Haveli, and there still remain isolated within it two small tracts belonging to Haveli. It is traversed by the Jaunpur-Azamgarh metalled road and the Jaunpur-Karákat unmetalled road. The prevailing soil is *matiyár*. Towards the west the surface of the ground is cut up by ravines and back-water from the Gúmti. At the time of Mr. Chester's revision of settlement (1841), the revenue amounted to Rs. 22,171, and it is now Rs. 20,934. The alterations took place in 1850, when a transfer of land bearing a revenue of Rs. 1,046 was made to tappa Pisára, and in 1874, when a remission of Rs. 190 was made on account of land taken up for railway purposes.

Saremu.—Small village in the parganah of the same name, tahsíl Jaunpur, distant eight miles from the capital of the district and tahsíl. Latitude 25°-43′-19′: longitude 82°-52′-8″. Population 379 (190 females).

Sháhganj (sometimes called **Bhádi**).—House-tax town in parganah Ungli, tahsíl Khutáhan; is situated on the border of the Azamgarh district, on the metalled road to Fyzabad, and is a railway station on the Oudh and Rohilkhand line; distant 28 miles north from Jaunpur, and eight miles north-east from Khutáhan. Latitude 26°-2′-42″; longitude 82°-43′-36″. By the census of 1881 the area of the town site was 151 acres, with a total population of 6,317 (3,009 females), giving a density of 41 persons to the acre. Of the total population, 4,708 (2,235 females) were Hindús, and 1,609 (774 females) Muhammadans.

Position, area, and population.

Trade, modern public institutions, &c.

Sháhganj was at the beginning of the British rule, and is still, a thriving mart, second only in the district to Jaunpur. Cotton from Agra, the Doáb, Bundelkhand, and Rewah is purchased here for local distribution. The market days are Tuesdays and Saturdays. Three different *ser* weights are used in the town: for sugar, one of 113 tolas; for cotton, one of 103 tolas; and for gram, &c., one of 96 tolas. The place contains a parganah school, an imperial post-office, a first-class police-station, and a second-class branch dispensary, at which 4,309 out-door patients were treated in 1882, including 3,110 Hindús and 1,199 Musalmáns, the average daily attendance being 40·07.

Local history.

The town owes its origin to the nawáb wazír of Oudh, Shujá'-ud-daula, who built a market-place, a *báradari* (now used as the tahsílí school), and a *dargáh* in honour of Sháh Hazrat 'Alí, from which circumstances the name of the town itself, which is found in Regulation VII. of 1795, and of three of its *muhallas*, Sháhganj, 'Alíganj, and Husainganj, are derived. There is good reason to think that formerly Sháhganj was Government property, and between 1847 and 1857 successive Collectors sought to resist the encroachments and collusive suits set up by the zamíndárs of Bhádi. But the claim on behalf of Government seems to have been abandoned on the 23rd September, 1854, by the Board of Revenue. It is a long, narrow town, through the western portion of which the road to Fyzabad passes. The site is low, and water lies at only four feet from the surface. Almost all the houses are mud-built. The town partly owing to its position in a damp low-lying country, and partly owing to its insanitary condition, is somewhat unhealthy, the prevailing form of disease being fever.

House-tax.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1882-83 the house-tax thereby imposed, together with a balance of Rs. 214-4-11 from the preceding year, gave a total income of Rs. 2,229-13-11. The expenditure, which was chiefly on police (Rs. 621-10-6), public works (Rs. 1,012-10-0), and conservancy (Rs. 435-7-4), amounted to Rs. 2,069-12-10. The returns showed 1,250 houses, of which 710 were assessed with the tax: the incidence being Rs. 2-13-5 per house assessed, and Re. 0-5-1 per head of population.

Sikrára.—Chief village of parganah Kariyát Dost of the Jaunpur tahsíl; is situated on the border of the Mariáhu tahsíl, on the metalled road to Allahabad, 10½ miles south-west from the head-quarters of the district and tahsíl. Latitude 25°-43′-50″; longitude 82°-33′-33″. Population 626 (316 females. It has an encamping-ground for troops; the village being small, supplies are

scarce, but can be collected in the neighbourhood. The country round about is well cultivated. There is a *halkabandí* school and a small bázár.

Singrámau.—Village in parganah Chándah, tahsíl Khutáhan ; is situated on the unmetalled road to Lucknow ; distant 24 miles north-west from the capital of the district, and 12 miles west-south-west from the tahsíli head-quarters. Latitude 25°-56′-43″ ; longitude 82°-26′-18″. Population 723 (348 females). It has a police outpost and an encamping-ground for troops. A market is held on Mondays and Thursdays. The talúka of Singrámau is separately mentioned in the treaties of 1764 and 1755 by which the province of Benares was ceded to the Government of the East India Company. It was then, and is now, in the possession of a Rájput family of the Bais clan, who affirm they expelled the Bhars. The conduct of this clan in the trouble of 1857 has been noticed in Part III. [*supra* p. 97]. The village was founded by Sinh Rái, ancestor of the present zamíndárs.

Soentha Kalán.—Large agricultural village in parganah Ungli, tahsíl Khutáhan; distant 26 miles north north-west from the capital of the district, and eight miles north from the head-quarters of the tahsíl. Latitude 26°-5′-32″; 32″; longitude 82°-34′-28″. Population 2,639 (1,304 females); prevailing class Kewats.

Sujanganj.—Village in parganah Garwárah of the Machhlíshahr tahsíl ; distant 26 miles from the sadr station and eight miles from the head-quarters of the tahsíl, west of the former and north-west of the latter. Population 1,236 (598 females). There is in the village an imperial post-office and a first-class police-station. The market days are Sundays and Thursdays.

Surápur.—Agricultural village in parganah Ungli, tahsíl Khutáhan ; is situated in the extreme west of the parganah, on the border of the Sultánpur district ; distant 30 miles north-north-west from Jaunpur, and 12 miles in the same direction from Khutáhan. Latitude 25°-54′-28″; longitude 82°-45′-21″. Population 1,592 (768 females). It has a district post-office and a police outpost. A bi-weekly market is held on Wednesdays and Saturdays.

Tiára.—Agricultural village in parganah Ungli, tahsíl Khutáhan ; is situated 22 miles north-west from the civil station, and 10 miles south-west from the tahsíl head-quarters. Latitude 25°59′-40″; longitude 82°-48′-7″. Population 2,014 (968 females) ; prevailing class Chamárs. The market days are Wednesdays and Saturdays.

Tirahti.—Large agricultural village in parganah Múngra Bádsháhpur, tahsíl Machhlíshahr; is situated in the south-west of the parganah, on the border of the Allahabad district; south-west of the capitals of the district and tahsíl,

24 miles from the former, and 14 miles from the latter. Latitude 25°-35′-26″; longitude 82°-14′-32″. Population 2,942 (1,446 females). The inhabitants are chiefly Brahmans.

Udpur Ghelwa.—Agricultural village in parganah Rári of the Khutáhan tahsíl; distant 20 miles north-west from the head-quarters of the district, and eight miles south-west from the head-quarters of the tahsíl. Latitude 25°-58′-0″; longitude 82°-33′-25″. Population 2,083 (1,037 females), chiefly Brahmans. It is said to have been founded by one Udar Singh.

Ungli.—Parganah in the Khutáhan tahsíl, bounded on the north by the Sultanpur district, on the east by the Azamgarh district, on the west by the Partábgarh district, and on the south by parganah Haveli and the river Gúmti, which separates it from Kariyát Mendha. The total area according to the latest official statement (1881) was 275 square miles. It is the largest parganah in the district next to Mariáhu, and is traversed north and south by the Fyzabad metalled road and the Oudh and Rohilkhand Railway. The country lies low, and there are numerous lakes which favour the cultivation of rice. There are also several large tracts of *úsar* land. The Khutáhan tahsíli is situated in this parganah, and also the town of Sháhganj, which is, next to Jaunpur, the most flourishing mart in the district. The principal landholders are Maulavi Kaim 'Alí of Kheta Sarái, Musammat Niámat Bíbí of Shahganj, and Saiyid Tafazzul Husain Khán, peshkashdár of Soentha. The large estate of Irádat Jahán, situated in the Ungli parganah and bearing a land revenue of more than Rs. 36,000, was confiscated after the mutiny, and bestowed piecemeal upon different landholders, Hindú and Muhammadan, residing in the Machhlíshahr, Jaunpur, and Karákat tahsíls. The revenue of the parganah at the time of Mr. Chester's revision was Rs. 160,149, and it now amounts to Rs. 162,115. The chief alteration took place in 1846, when villages assessed at a revenue of Rs. 2,781 were transferred to the parganah from parganah Haveli. The revenue has since been reduced by remissions on account of land taken up for roads and railway purposes.

Zafarábad.—Parganah in the Jaunpur tahsíl. It lies almost completely surrounded and isolated within parganah Haveli. The total area according to the latest official statement (1881) was eight square miles. It is the smallest parganah in the district, and derives its name and chief importance from the old Muhammadan town of Zafarábad, which is its capital. It is traversed by the railway and two metalled roads. The prevailing soils are *dúmat* and *matiyár*. The proprietary body consists chiefly of Muhammadans resident in Zafarábad and Jaunpur. At the time of Mr. Chester's revision of settlement

the revenue amounted to Rs. 8,964, and at present it amounts to Rs. 8,385. The alteration is chiefly due to reduction of revenue on account of land taken up for railway purposes.

Zafarábad.—House-tax town in the parganah of the same name, tahsíl Jaunpur; lies on the right or south bank of the Gúmti four miles south-east of the head-quarters of the district and tahsíl, with which it is connected by a metalled road. Latitude 25°-41′-53″; longitude 82°-46′-26″. Population 3,218 (1,747 females). It consists now of a small bázár and agricultural village containing a tahsíli school, an imperial post-office, and a police outpost. The market days are Tuesdays, Wednesdays, and Saturdays. There was formerly a settlement of paper manufacturers, but this manufacture is now extinct.

Position, population, &c.

It is said to have been the chief city of the neighbourhood before the foundation of Jaunpur; up to that date it was the residence of a Hindú prince, who, whether of the Ráhtaur or Gaharwár clan, seems to have been connected with the Ráhtaur house of Kanauj. Local tradition, which is, however, probably at fault, gives him the same name as the famous Jai Chand, the last of that house. According to another tradition he was called Sakat Sinh, and received the fort of Saktisgarh in the Mirzapur district on his embracing Muhammadanism. The walls of his fort are still standing and enclose a space of eight acres to the west of the bázár. Zafar Khán, the governor appointed by Fíroz Tughlak, is said to have founded a city here and to have called it Shahr Anwar, which name would give the date 1360 A.D. The place has ever since been called Zafarábad.

Local history.

A very remarkable building is the masjid known as that of Shaikh Buddhan. The inscription of it is lost, but in a suit brought against a former collector, Mr. Ommaney, evidence was given to show that the inscription gave the date of the building as 1311 A.D. in the reign of Alá-ud-dín. The building consists of a flat roofed hall, 18 feet in height, supported by square, double-storied pillars. An arch, with flanking towers like those of the masjids in Jaunpur, seems to have been added, and has fallen, leaving the tower standing.

Shaikh Buddhan's masjid.

The neighbourhood abounds with mounds, said to be remains of Hindú palaces and temples, and with Muhammadan tombs. Those west of the town for nearly a mile are said to be the graves of Moslem horsemen who, with their leader, Saiyid Murtaza, fell in the religious invasions of Shaháb-ud-dín Ghorí. The place is still called the court of the martyrs, and the tomb of Saiyid Murtaza is pointed

Ancient remains.

out. Near the same spot are the tombs of Makdúm Sháh, who lived in the time of Muhammad Tughlak, and Asar-ud-dín, a contemporary of Fíroz Sháh. Notice of other ancient buildings has been taken in the account of Jaunpur city.

House-tax.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1882-83 the house-tax thereby imposed, together with a balance of Rs. 468-0-1 from the preceding year, gave a total income of Rs. 936-4-1. The expenditure, which was chiefly on police (Rs. 300-6-3), public works (Rs. 347-4-11), and conservancy (Rs. 107-2-0), amounted to Rs. 754-13-2. The returns showed 632 houses, of which 244 were assessed with the tax: the incidence being Rs. 1-14-8 per house assessed, and Re. 0-2-4 per head of population.

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[1] The correct spelling is Marihán.—*Note by Mr. A. Cadell, C.S.*

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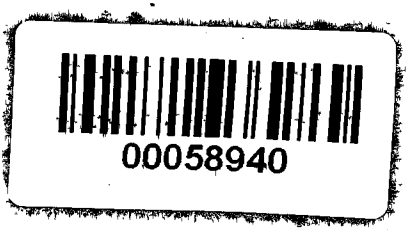
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